

وزارة التعليم العالي والبحث العلمي

MINISTERE DE L'ENSEIGNEMENT SUPERIEUR ET DE LA RECHERCHE SCIENTIFIQUE

УЧЕБНО-НАУЧНО-ИССЛЕДОВАТЕЛЬСКИЙ ЦЕНТР

X.O.V.O.U.X.I.H.C.N.V.O.X.C.H.C.C.Q.I.X.E.M.E.M.E.

X.M.A.A.O.X.I.T.O.N.E.U.E.I.V.X.O.X.H.O.E.I

MOULOUD MAMMERI UNIVERSITY OF TIZI-OUZOU

FACULTY OF LETTERS & LANGUAGES

DEPARTMENT OF ENGLISH



جامعة مولود معمري - تيزي وزو

كلية الآداب واللغات

قسم الإنجليزية

A Dissertation Submitted in Partial Fulfilment of the Requirements for the
Degree of Master in English

FIELD: Foreign Languages

Specialism: Literature and Interdisciplinary Approache

Title

Colonial oppression and Commitment in the two Literary Works: Yeats's Cathleen Ni Houlihan and Moulou Mammeri's L'Opium et le Baton

Presented by:

Nemmar Halima

Boudjemai Nesrine

Supervised by:

Dr.Laceb Rafik

Board of Examiners:

- Chair, Mouloud Mammeri University of Tizi-Ouzou
- Supervisor:, Mouloud Mammeri University of Tizi-Ouzou
- Examiner:, Mouloud Mammeri University of Tizi-Ouzou

2022-2023

To our families and friends

Acknowledgements

We would like to express our most sincere thanks to our supervisor Dr. LACEB Rafik for his precious advice and guidance without which this work would not have been achieved.

Also, we would like to thank all teachers of English department especially our board examiners For having accepted to examine and evaluate our work.

Abstract

This study investigate the intricate themes of colonial oppression and Commitment as they are depicted in the two seminal literary works :William Butler Yeats' "Cathleen Ni Houlihan" and Mouloud Mammeri's "L'Opium et le Baton".Through the Lents of Frantz Fanon's theory of "Concerning Violence" and Jean Paul Sartre's theory of Commitment .Our study examines the character's struggles against colonial subjugation highlighting Fanon's exploration of violence as a means of reclaiming agency in the fact of oppression .This have relation with Sartre's concept of commitment ,emphasizing the ethical responsibility to fight against injustice. The analysis delves into the nuanced portrayals of colonialism, shedding light on the psychological, social, and cultural dimensions of subjugation. This offers a deep understanding of complexities of colonialism a resilience of human spirit in the pursuit of freedom and self-determination.

We have divided our work into sections. In the first one we have dealt with the historical backgrounds of both Ireland and Algeria to put the two literary works in their contexts. In the second section we have dealt with the theme of Colonial oppression in both literary works. In the last section we have tried to apply the theory of commitment in William Butler Yeats's "Cathleen Ni Houlihan" and L'Opium et le Baton by Mouloud Mammeri.

Content

▪ Dedications-----	I
▪ Acknowledgements-----	II
▪ Abstract -----	III
▪ Table of content-----	IV
I. Introduction -----	1
- Review of the Literature-----	2
- Issue and Working Hypothesis -----	6
- Methodological Outline-----	7
II.Method and Materials	
1.Method	
a/- Frantz Fanon’s Theory “Concerning Violence” -----	7
b/-Jean Paul Sartre’s Theory “Commitment” -----	7
2.Materiels	
- William Butler Yeats Biography -----	09
- Mouloud Mammeri’s biography-----	10
- Summary of the literary work “Cathleen Ni Houlihan” 1902 -----	11
- Summary of the literary work “L’Opium et le Baton” 1965-----	11
III.Results-----	15
IV.Discussion	
Historical Background	
- Historical Background of Ireland -----	14
- Historical Background of Algeria-----	17

Chapter One: Fanon Theory “Concerning Violence” in William Butler Yeats’s Cathleen Ni Houlihan (1902) and L’Opium et le Baton by Mouloud Mammeri (1965)

- Fanon theory in Cathleen ni Houlihan ----- 20
- Fanon. F in theory in L’Opium et le Baton----- 26

Chapter Two: Jean Paul Sartre theory of Commitment in “Cathleen ni Houlihan” and “L’Opium et le Baton”

- Sartre’s Theory of Commitment in Cathleen ni Houlihan----- 35
- Theory of Commitment in L’Opium et le baton ----- 40

General Conclusion-----46

Bibliography -----48

I. General Introduction

Postcolonialism involves a careful examination of experience of colonialism and its lasting impact ,both locally in ex-colonial societies and more broadly in the development thought believed to be the after effects of the empire . Post colonialism often also involves the discussion of experience such as slavery, migration, suppression and resistance, difference, race, gender and place as well as responses to the discourses of imperial Europe such as history, philosophy, anthropology and linguistics. One of the ironies of postcolonial studies is that colonial analysis began with several theorists such as who studied colonialism in the Arab world: Albert Memmi (in Tunisia), Frantz fanon (in Algeria) Edward Said (in the Levant). However, the work of those critics led to the development (Wail Hassan ,2002).

Furthermore, several intellectuals and writers used their literature as a weapon in order to defend their causes. In our dissertation we will deal with two important literary figures, who refreshed society and culture with their famous literary works. On the one hand, we have the leader of Irish revivalist movement playwright and poet **William Butler Yeats** who used Celtic mythology and folklore to convey Irish nationalism and pride. On the other, we have the Algerian author **Mouloud Mammeri** who focuses in his literary works on identity, tradition, and the conflict between modernization and indigenous culture as he addressed the intricacies of Algerian society after independence. Both used literatures to investigate and question social and political issues in postcolonial setting.

Through history, the world had known many crises that affected humanity in a negative way which ended up with material and human losses. Among these previous ones we have wars which have been represented in various ways through the colonization. The expansion of European empires that started at the end of the fifteenth century has been an important feature of world history. At the beginning of the twentieth century large parts of

Africa and Asia were colonized by the European colonial powers. The colonization of their home land led many authors to denounce the colonizer's crimes against the colonized ones. Among the authors who contributed at this great event of seeking for freedom are Mouloud Mammeri and William butler Yeats with their famous great works in defending their nations.

Literature Review

Based on our analysis of previous literature upon examining the work of William Butler Yeats's *Cathleen Ni Houlihan* (1903) and Mouloud Mammeri's *L'opium et le baton* (1965) we have noticed that the two literary works attracted criticism and have been studied from different perspectives.

Cathleen Ni Houlihan has been widely praised by literary reviews and critics from various stands, gathering books, essays and articles. To start with, Zheng Fang in the article entitled *Cathleen, Celticism, and Cosmos: The Prototype of Yeats's Vision in Cathleen Ni Houlihan*.. Zheng Fang analyzes Cathleen Ni Houlihan from a Celtic mythology perspective, where he treats main points that deal with in –depth representation of mythological connotation that Ireland and its elements are attached to. In addition to this,Fang the author of the article also explores other types of representation of Cathleen, where he cites Diane Stuldonigs interpretation of the dynamic between her and other characters ‘the intense pre-oedipal relationship’ exemplified in the compulsion that Michael gets to follow his mother (Zheng Fang,2021 p227).

“Cathleen is an authoritative and innovative Goddess mother that Yeats refashioned from mythological figure in Celtic mythology called Caileach `hag in Gaelic ` a creator deity and ancestor” (Zheng Fang, 2021, p.227). Cathleen's significance within the mythological framework is depicted through her fiction as a figure of strength and inventiveness. Zheng Fang focuses particularly on the role of Cathleen Ni Houlihan, and considers her as a

character from Celtic mythological perspective where; she is presented as part of esoteric element. Cathleen is portrayed as a strong, well-respected individual who exemplifies both authority and innovation. Yeats is influenced by Caileach, commonly known as the 'hag' in Gaelic, a mythical figure from Celtic mythology. An ancestor and creation related deity is called Caileach, is transformed into Cathleen Ni Houlihan by Yeats, who portrays her as a mother figure with creative and ancestor like traits. (Zheng Fang2021 p.229).

Another piece of Literature is Dr. Amel Kitishat's Ireland as a Mother Figure in Cathleen Ni Houlihan; Mother Figure as symbol for Nationalism. Her interesting article discusses the female figure of old woman whom men readily help and go with. Yeats according to kitishat, chooses the old lady to fulfil a double cultural function. One, is national where the young men decided to help the woman only for her own sake, because intentionally made an old woman, whereas the second function is culture, symbolically evoking the Celtic figure adapted from the Irish culture. Semiotic images of the mother have the aim of conveying the message that just as a mother is connected to her sons, so are the Irish attached to their country.in addition to this the mother has an emotional meaning in Cathleen Ni Houlihan, Dr. Amel Kitishat says in her words that the mother, especially in old age, needs help and it is expected that her sons should help her' (Dr. AmelKitishat,2009 p25).

Politically speaking, the image of the old woman was presented as dignified to give the whole of Ireland a majestic look in order to relate the political situation to the Irish cultural background. The point at which Cathleen is transformed into a young beautiful woman is when the men decide to help her and she boasts about how in her older days many men gave their lives for her, as Dr. Amel Kitishat remarks, strengthens the allegorical representation of Ireland's history.

On Mouloud Mammeri's *L'Opium et le bâton*, Samon Hervé made a critical study reflecting, from his point of view, on the book's humanistic stance that draws from ancient classical literature, as well as the author's Berber identity in a colonized country. The first chapter, according to Hervé, traces back Mouloud Mammeri's career, his Kabyle origins, the urban Algeria of colonization, and independence between commitment against French colonialism and troubles with Algerian nationalism, about his teaching in the Algerian university and his significant works. He describes the novel as a "roman de la guerre" (Hervé, 2013, p. 120), that started before the independence in Morocco, and finished in Algeria. According to him, it is about people's novel _and justified_ disbelief in the lies of the colonial enterprise. In the second chapter, the critic highlights the powerful use of an important intertextuality, which studies the epic structure, the dominant themes and the terms by which the author exposes the lies of the colonial rule and its torture, whereas Hervé touches on narrative techniques employed in the third chapter, insisting on violence nuanced by tragic belatedness, due to the distance of the characters, yet optimistic link to the land, love and the complicity of generations despite everything .

Janice E. Paquette is another critic whose review of *L'Opium et le bâton* enriches our analysis. She studies this work from a Marxist perspective relating it to Karl Marx's theory of alienation, which cannot be understood without presenting its conception towards the human nature. She says the novel shows us the life of ordinary people, the peasants of Thalys village who work alongside the FLN for their liberation. Paquette argues that the tragedy in which the novel ends reflects one of the striking themes of the book, that Marx called the alienation of the individual, and by studying this work from Marx's theory as she affirms, we reach an extensive comprehension of the novelist's world and the society he lived in. The critic takes a look into the alienation forms in the novel, mainly the social and religious types, which are depicted by the characters in the novel. Paquette affirms that the Algerian society before being

a French colony, was once a classist society ,and this depicted throughout the work in which the characters are suffering of the social alienation in their homeland, where they were supposed to be free and independent. This is mostly reinforced by the religious alienation across the book, which is suggested already in the title, because in fact, it reminds us of Marx's famous quote that "religion is the opium of people" (1843).

From the above reviews, it is clear that the two literary works we selected are not short for analysis, for they have both been looked at from various points of view, ranging from symbolic reading, folklore and mythical studies to humanistic, social and even Marxist perspectives. Our aim therefore is not to retrace material that has been tackled before, but to take the two works, the play *Cathleen Ni Houlihan* and the novel *L'opium et le bâton* by William Butler Yeats and Mouloud Mammeri respectively, and analyze them in a comparative lens, given the shared themes of the Algerian and Irish struggle for freedom, not overlooking in the process the particularities of each work, culture and unique styles of the authors.

In order to compare the novels to each other, we have devised a method consisting of a theories developed by Jean-Paul Sartre about commitment in writing, and Frantz Fanon about counter-violence. We will, in the process, refer the two authors to their involvement in transmuting their respective countries' struggles to written form, and consequently, to the world at large.

Issue of working hypothesis

From our review of some literary criticism of William Butler Yeats “Cathleen Ni Houlihan”, it is obvious that the play received different interpretation from several perspectives, but Mouloud Mammeri literary work in general gained less critical attention. It is worth mentioning in this sense that Yeats is Nobel Prize winner. The major concern of our research is to look for the authors’ considerations of fanonian counter violence and their involvement as committed writers in the Sartrean definition of the Intellectual. We shall reach this through scrutinizing the selected primary sources. To our knowledge, no research has put and studied the two literary works together. The aim of this piece of research is to go deeper in this study analysis and by doing so, we will fill in the gap and complete what is missing.

Regarding the methodological framework for carrying out our research, our dissertation will be made up of general introduction in which we review the literature about Mouloud Mammeri “L’Opium et le Baton” and William Butler Yeats “Cathleen Ni Houlihan”, followed by the explanation of the methods in relation to a general synopsis of two literary works. In the result and discussion, we present our findings before developing our arguments the dissertation that treats in its two chapters violence and commitment respectively. Our dissertation ends with a general conclusion.

II. Methods and materials

a) Methods

▪ Frantz Fanon theory of “Concerning Violence”

This section of our dissertation gives a glimpse of the theories that will guide our research focusing on the concept of “concerning violence” of the known book “The Wretched of the Earth” by Frantz Fanon that was published in 1961.

The Wretched of the Earth by Frantz fanon was released in French in 1961. The essay, which the Wretched of the Earth inspired by Algeria’s fight for independence from France, looked at potential anti-colonial conflicts both locally and globally. Fanon was an academic from Martinique who joined the Algerian National Liberation Front. His works have influenced many people around the world in their fights against oppression and racially motivated brutality. (Audrey Golden, 2015).

The Wretched of the Earth is Frantz Fanon’s seminal discussion of decolonization in Africa, especially Algeria. Over the course of the several and different sections or essays that are presented in the book, Fanon covers a wide range of topics. He tackles the colonial universe which is described as consisting of the colonist and the colonized in the first section of his book, “On Violence”. The colonist fabricates these identities to demonstrate his superiority. Police and soldiers’ aggression helps the colonist maintain this order, only through violence can the colonized assert their own humanity. Decolonization is a violent process that frees the colonized from the worldview that was imposed upon them in addition to removing a colonial administration. This anticolonial violence begins as intermittent and typically breaks out on its own in the countryside of a conquered nation. However, as colonialism’s faults are brought to light through violence over time, more and more people begin to rebel and eventually the colonized as a whole start to oppose it. Frantz Fanon

explores the role of violence as a means of decolonization and liberation, drawing from his experiences as a psychiatrist and revolutionary in a context of anticolonial struggles.

▪ **Jean Paul Sartre's theory of commitment "what is literature" ?**

Jean Paul Sartre (1905_1980) Was the most well known French philosopher of the twentieth century for his never ending quest for intellectual insight and literary inspiration. According to Jean Paul Sartre, literature is a form of artistic expression that reflects the human condition and the individual's experience of freedom and responsibility. In his book « What is Literature? », Sartre argues that literature is not just a means of entertainment or escapism, but a mode of engagement with the world. Sartre believes that literature is a mean through which individuals can explore and express their existential freedom, as well as confront the complexities and contradictions of existence. He views literary works as reflection of the author's personal experiences and beliefs but also as a medium that invites readers to actively engage with the text and interpret it in their unique way and the fact that its writing has the ability to reveal the real.

The theory of committed literature indicates that the writers totally involve themselves in the social world to which they belong and must, therefore, intervene through their works in the issues of their time. It exposes the pressure between the autonomy of literary production and the involvement of the author in socio-political struggles. Committed literature indicates a literary practice strictly related to politics, to the debates it causes and the conflicts it entails.

"The committed writer knows that words are action. He knows that to reveal is to change and one can reveal only by planning to change. A committed intellectual is one who freely defends rights and denounces all forms of violence and oppression with a conviction of political and social responsibility. The intellectual is someone who defines himself by his freedom of choice and by his commitment to denounce all forms of oppression, injustice and

obstacles to freedom. The committed intellectual is known for taking a stand on a social or political issue and expressing his or her thoughts freely, which in some cases leads to marginalisation and censorship by the state. Committed literature can be defined as an approach of an author, who commits his work to defend or assert an ethical, political, social, ideological or religious view, most often through his works but also can loosely be defined as being through his direct intervention as an « intellectual », in public affairs . Historically, a work is said to have achieved the status of committed within the sphere of committed literature when it has social or political influence for the defence or assertion of the aforementioned view. It can also achieve this status when the importance on a given subject is recognised and it has « open-ended engagement with contemporary history” (Gasiorek & James, 2012, p. 613)

Materials

- William Butler Yeats biography

William Butler Yeats was born in Dublin on 1865, his father was a well-known portrait painter as well as an attorney. Yeats attended school in London and Dublin but he spent his summer in family's vacation home in Connaught, in the west of Ireland. The young Yeats participated actively in organizations that attempted an Irish literary renaissance. His first collection of poetry was published in 1887. He established the Irish theatre, which would later become the Abbey Theatre, along with Lady Gregory and functioned as its primary playwright up until John Synge joined the movement. His plays typically focus on Irish myths and tales, and they also reveal his interest in mysticism and spiritualism. One of the most well-known works is *The Countess Cathleen* 1892, followed by *The Land of Heart's Desire* 1894, then the play of *Cathleen Ni Houlihan* 1902 and *The Second Coming* in 1919.

Yeats contributed to establishing the Irish national theatre society and created plays, in addition to experimenting with automatic writing and developing theories on human nature and history. He married Georgie Hyde-lees in 1917. He rose to prominence in politics. Yeats kept writing right up until his passing in 1939.

Mouloud Mammeri's biography

Mouloud Mammeri who was born on 28 December 1917 in the town of Ait Yenni in Algeria's Tizi Ouzou Province, attended the local primary school before immigrating to Morocco in 1928 where he lived with relatives in [Rabat](#). He returned to Algeria four years later where he continued his studies at Bugeaud College in Algiers before going to Paris to attend Lycée Louis-le-Grand, with the intention of moving on to one of the most prestigious establishments of higher education in France – the École normale supérieure. However, he was conscripted in 1939, and again in 1942, eventually returning to Algeria in September 1947.

Known for his outstanding work as an Algerian Kabyle writer, linguist and anthropologist, Mouloud Mammeri's four published novels are said to represent four distinctive time periods in Algerian history. His first novel *La Colline oubliée* speaks of the unrest of the 1940s which prompted many to leave the country; *Le Sommeil du juste* tells of the experiences of Algerians in their new country and their later return; *L'opium et le baton* discusses the war of liberation and its effect on a village in the Kabyle mountains; and *La Traversée* which focuses on the period after independence from France in 1962.

Back in Algeria, Mouloud Mammeri taught in Médéa, south of [Algiers](#), and later in the capital city called Ben Aknoun. It was during this time that he published his first novel *La Colline oubliée*. Due to the Algerian Revolution, he left Algiers in 1957, returning soon after

the country gained independence in 1962. Between 1965 and 1972 he taught Berber at the university's ethnology department, continuing to teach the language on a voluntary basis at a time when authorities deemed ethnology and anthropology to be "colonial sciences", not to be taught at educational facilities.

Summary of CATHLEEN NI HOULIHAN

William Butler Yeats and Lady Gregory's one act play "Cathleen Ni Houlihan", examines topics including national pride, Irish folklore and the idea of the nation as a mother figure. The play centers in country Mayo, Ireland in Gillane family cottage, Michal is getting ready to wed Dalia Cahel. A mysterious old woman who speaks in a snooty tone and welcomes him apologizes for intruders in taking over her country. Peter and Bridget make assumptions about her identity, when the woman begins to sing a piece of Gaelic folklore, Michal is enthralled. Peter and Bridget make an effort to divert her attention as she shares tales of young men who gave their lives in order to protect her from the British colonizer. She exits the platform after revealing herself to be Cathleen Ni Houlihan the fabled Irish independence fighter. Since plays and actors were frequently of English origin or influence, Ireland's drama suffered for centuries as a result of England's colonialization, the 'stage Irish man' first appeared to wow audiences in nineteenth century. William Butler Yeats, on the other hand encouraged Irish Artists to look to Ireland's folk memory for a new form of expression, leading to a "colonization in reverse".

Summary of the novel L'Opium et le Baton

L'Opium et le Baton is a war novel that begins in pre-independence Morocco and then ends in Algeria ; written by Mouloud Mammeri one of Algeria's most important writers of the French expression. . This book was written in 1965, almost three years after Algeria's

independence. The events recounted in the story take place in a small village in the heart of Kabylia, Thala, situating at the top of the famous Djurdjura mountain.

The majority of the inhabitants of this village, mobilised by the FLN, tried to resist in spite of the disproportionality of the weapons, the strength of the colonial troops, their firepower, their logistics and the collaborators who reported all the actions of the inhabitants to them ; where the focus was especially on an engaged family ;lezzak family who contributed deeply and strongly in the national liberation .The author shows the daily life of the Algerians during the events.

III. Results

Our study is an analysis about William butler Yeats and Mouloud Mammeri selected works. We have analyzed and found affinities between each of ‘Cathleen Ni Houlihan’ and *L’opium et le baton*. We have centered our analysis on the main theme of colonialism in link to oppression and commitment . Thanks to our profound reading of selected works mentioned above and our review of literature, we have come to the conclusion, despite the difference in geographical location and historical context, the authors works are full of contravention of human rights , violence and subjugation . they both assumed their position as intellectuals and as committed writers of their age. There works constitute over commitment against oppression through adopting ambiguous meaning as they lived in dictatorship county. moreover, in William Butler Yeats’s play *Cathleen Ni Houlihan*; the characters use violence as a means to defend and liberate Ireland from Britain empire, this is reflecting Fanon’s idea that violence can be employed for national liberation. Similarly, in Mouloud Mammeri’s “*L’opium et le Baton*”, the characters engage in violent resistance against French colonial rule during the Algerian War for independence, linking with Fanon’s theory “Concerning Violence” as a response to colonial oppression. Both works illustrate how violence can be a tool to seek freedom, justice, and national identity when faced with colonial oppression.

Discussion

This dissertation studies colonial oppression and commitment in the two selected works in Mouloud Maameri's novel *L'Opium et le Bâton* (1965) and Cathleen Ni Hólihan's *William Butler Yeats* (1902). To accomplish our study, we decided to rely on Jean-Paul Sartre's theory *The Committed Literature* (1948) and Franz Fanon's theory *Concerning Violence* (1961). The two theories include reviews of some critical studies that help us to reach our main purpose. Both novels address the issue of colonialism in Ireland and Algeria, violence as a means of subjugation and on commitment of the main characters demonstrating the dominance of the colonizer and exposing the conditions of their occupied countries.

Historical backgrounds of Ireland

Throughout history, the British empire ruled over the adjacent island of Ireland during the British colonization of that country, large-scale events occurred in the 16th and 17th centuries. Ireland and the British had a difficult relationship as a result of British establishing their supremacy through political and economic methods. Politics, society and culture of Ireland have all been profoundly impacted by this historical event. As Normans' influence in Ireland which lasted for centuries significantly impacting the country's history "*The Anglo-Norman brought with them a different social and legal system, and tried to impose it on parts of the country under their control*" (Dogle, A. 2015). These newcomers sought to establish and enforce their own societal and legal norms within the regions they had gained control over, this often involved an attempt to replace or superimpose their customs and legal principles upon the existing structures of governance and social organization in Ireland.

In 1534, following his declaration as a head of the English church King Henry VII worked to have the Irish parliament formally recognize him as king of Ireland in 1541. Ireland experienced a bloody 17th century, it came to a head with the implementation of the strict

system of penal laws. These regulations were intended to weaken Catholics by among other things, prohibiting catholic clergy, banning higher education and professional admission. Additionally, the severe application of Penal Laws was loosened over the 18th century, yet by 1778 Catholics only owned around 5% of the land in Ireland “The “term Penal Laws” in Irish context is as evocative as the terms “le refuge” or “le desert” applied to Huguenots seeking escape either by migration or else by retreat into anonymity at home in eighteenth century”(Louis Cullen,1986).Clearly, Penal laws capture the problems and constraints faced by Irish Catholics that intended to restrict Catholics rights and liberties had significant social, economic, and theological repercussions.

The act of union 1801, in which focus on uniting Irish people of all religions in order to reform and weaken British influence in Ireland in 1801the act of union was ratified unifying Ireland. Kelly.J asserts that:

“...it is surprising that little notice has been afforded the development of unionist sentiment in Britain and Ireland in the century and half to 1800, and that the origins of and backgrounds to the union have received such cursors attention” (Kelly, J.1987).

Clearly, the origins and the context behind the act of union, which united Great Britain and Ireland into the United Kingdom have been somewhat neglected and not thoroughly explored this statement underscores the need to delve deeper into the historical forces and factors that led to this pivotal event in Britain and Irish history.

The great famine period in Ireland, blight a type of plant disease, decimated the nation’s potato harvests in 1845,1846and 1847.People started to starve to death as a result of the potato shortage, because trade agreements were still governed by London, the British government’s response also had a role in the catastrophe. Ireland was compelled to export its huge wheat and dairy harvests to Britain and other countries while hundreds of thousands of people were becoming hungry to the point of death. Two million people from Ireland died or

were forced to flee between 1845 and 1851. Since then, Ireland's population has never again approached the 8 million mark that it did before the famine.

In 1870, Irish self-government debated under Charles Stewart Parnell founder of the Irish parliamentary party. Prime minister Gladstone attempted home rule but was implicated in scandal. Parnell's party split and catholic bishops crushed his minority faction. He fought for control until his death in 1891. The Home Rule's goal is "*The purpose of this, though, is not only describe the extent of protestant support for home Rule ,but to attempt an assessment of the influence in home Rule politics of Irish protestant Home Rule Association(I.P.H.R.A)*"(Loughlin.J.1985)..In essence the paper aims to go beyond simply presenting information about protestant attitudes words to Home Rule and delve into the assessment of the role and influence of the (I.P.H.R.A) within the political landscape surrounding the home rule movement .

The nineteenth century was no doubt a decisive period in Irish history. It saw the growth of constitutional thanks to great figures such as Daniel O'Connell and Charles Parnell, who struggled to obtain some form of limited self-government for Ireland. The revolutionary movement which they initiated and which ultimately gave birth to the Irish State was deeply affected by revivalist ideology and enthusiasm that it generated. They started a movement that was influenced by a revival of Irish culture and pride. This movement later led to the creation of the Irish State, their efforts shaped Irish history significantly Irish nationalism is a political movement advocating for the people of Ireland to govern as sovereign state. Originating from the mid19th century, it has evolved into cultural nationalism. The rise of nationalism in the twentieth century is a manifestation of struggles for national liberation and self-determination in countries and regions of the third world dominated by colonialism and imperialism. In Ireland Nationalism had left a lasting impact on Irish cultural and political identity, it has played a crucial role in Irish history by fueling the desire for independence and a distinct Irish

identity it led to key event like the Easter rising and the Irish war for independence, which ultimately resulted in the establishment of the Irish free state.

The Celtic Revival was a prominent political and cultural movement that occurred in Ireland. The Irish people were very much under the grip of nationalism at this period. They felt that their traditions, language, and legacy were fundamental to who they were. They were proud of all of these things. The goal of the renaissance was to honor and revitalize Irish language, literature, art, and folklore. It also encouraged the Irish people's rising desire to restore their national identity and exercise their rights, which led to a yearning for independence from British authority. This era shaped Ireland's history and the nationalist feeling that would last into the 20th century, and it was a critical turning point in the country's road towards self-determination.

Historical background of Algeria

Algeria is a country in North Africa that has a rich and diverse history. It has been inhabited by various people and cultures such as the berbers, phoenicians , the Romans , Arabs , The Turks , The French and the Algerian themselves. Algeria's history can be divided into several periods and the most important period is the French colonization. Algeria was invaded by France in 1830 and became a French colony until 1962. France imposed its political, economic, cultural and religious system on Algeria and exploited its natural resources.

Much of the history of Algeria has taken place on the fertile coastal plain of North Africa, which is often called the Maghreb . North Africa served as a transit region for people moving towards Europe or the Middle East, thus, the region's inhabitants have been influenced by populations from other areas, including the Carthaginians, Romans, and Vandals. The region was conquered by the Muslims in the early 8th century AD, undbut

broke off from the Umayyad Caliphate after the Berber Revolt of 740. During the Ottoman period, Algeria became an important state in the Mediterranean sea which led to many naval conflicts. The last significant events in the country's recent history have been the Algerian War and Algerian Civil War.

On 8 May 1945, and as the French celebrated the Allied victory over Nazi Germany at the end of World War II, tens of thousands of Algerians took to the streets in Setif, Guelma, Kherrata and other cities to peacefully claim Algeria's independence, as France had promised if they supported it in her fight against Nazism. The response of the French government at the time was bloody, incredibly brutal, as 45,000 Algerians were massacred.

For several weeks, the colonial forces and their militias carried out mass killings, sparing neither children, nor women, nor the elderly. Unarmed people shot at close range, others transported in trucks to be pushed down into ravines, or taken out of cities and executed, before their bodies were burned, then buried in mass graves. Lime kilns were also used by the French army to get rid of the victims' bodies.

“According to Article 212-1 of the French Penal Code, crimes against humanity include «deportation (...) or massive and systemic practice of summary executions, abductions of persons followed by their disappearance, torture or inhumane acts inspired by political motives (...) organized according to a concerted plan against a civilian population. ”

The massacres of 8 May 1945 were a decisive turning point in the maturation of the Algerian resistance's thinking, laying the foundations for a new orientation based on the rule that « what was taken by force must only be restored by force », and exposing the false promises made by colonial France to the Algerian people to mobilize them during the Second World War. Perpetuated in several regions of the country where tens of thousands of Algerians were victims of French repression, these massacres represent another side of the horrible face of colonial France.

The massacres in the Sétif and Guelma regions on 8 May 1945, described at the time as events or troubles in north Constantine, marked the beginning of the Algerian war of independence. This episode in the Algerian tragedy is one of the great turning points in colonial history.

The defeat of France in June 1940 changed the terms of the conflict between the colonial power and Algerian nationalists. The French colons felt threatened by the Popular Front, even though it had yielded to pressure and abandoned its plans for Algeria .

This was a serious political situation calling for genuine discussions with the Algerian nationalists, but Paris would not negotiate with them. Their response to the order came a week later. Following discussions between Messali Hadj, speaking for the pro-independence PPA, Sheikh Bachir al-Ibrahimi for the ulemas, and Ferhat Abbas for those in favour of autonomy, the nationalists joined forces in a new movement, the Friends of the Manifesto and Freedom (AML). Although the PPA was part of this movement, it retained its independence. Its militants had more political experience, they knew how to play the Islamic card and they concentrated on challenging the legitimacy of colonial rule. The more activist and politically sophisticated young people in the cities followed suit.

There were increasing signs of civil disobedience across the country. Positions hardened on both sides. European colonists and Algerian Jews lived in fear.

After independence Algeria adopted a socialist and nationalist ideology under President Ahmed Ben Bella, who was later overthrown by Houari Boumediene in 1965. Algeria faced many challenges in its post colonial era , such as political instability, economic crisis, social unrest, ethnic tensions , regional conflicts and Islamic extremism. Today, Algeria remains a presidential republic with a mixed economy. It is the largest country in Africa, with a diverse population and rich cultural heritage.

Chapter one: Colonial oppression and the use of violence in Cathleen Ni Houlihan and L'Opium et le Baton

Throughout this chapter, we will explore the deep issues of colonial oppression and the use of violence in Cathleen Ni Houlihan play by William Butler Yeats and L'Opium et le Baton by Mouloud Mammeri. We will examine how these two literary works offer a concrete narrative backdrop to the ideas Frantz Fanon put forth, shedding light on the complex relationship between oppression and the natural human response of resistance through violence.

Oppression is one group is unfairly and cruelly treated by another, and oppressed group's rights, opportunities and freedoms are consistently restricted by those in positions of authority. The denial of fundamental human rights as well as discrimination and inequality are frequent components. Some oppressed groups or nations have, on occasion, turned to violence to achieve independence and freedom in the face of oppression. The concept that overthrowing oppressive regimes may necessitate forceful action is the foundation of this use of violence, which is frequently considered as a final alternative after nonviolent forms of resistance have failed. Even while using violence to achieve independence for many countries and to overthrow ingrained oppressive systems is a contentious and difficult tactic, it has traditionally been a key component. However, the ethical and practical considerations of using violence as a means of liberation remain subjects of debate and reflection.

In this chapter, we will see the position of oppressed natives in both Ireland and Algeria with their use of violence to gain independence in two selected works, The play of Cathleen Ni Houlihan and L'Opium et le baton. On one hand we have Cathleen Ni Houlihan herself as a main character represents the oppressed Irish people struggling under British rule, she symbolizes the Irish nation's suffering and desire for freedom. On the other hand, l'

opium et le baton the main character Bachir is at the heart of the story, who embodies the oppression faced by Algerians under French colonialism, symbolizing their fight for independence. **Frantz Fanon** in his book **The wretched of the Earth** held a profound view on colonial oppression which is not just a physical act but a psychological and deeply dehumanizing experience for the natives. For this reason, Fanon in his theory of “concerning violence” he advocates the use of violence on the part of the colonized as necessary stage in the development of national consciousness and national culture.

To begin with, Frantz Fanon sees that when people who have been oppressed and treated unfairly utilize violence as a kind of resistance to that oppression, it sometimes has a good effect on them as people. This aggression can be a potent force that frees individuals from hopelessness and inferiority, giving them a sense of courage and restoring their self-respect. Fanon is emphasizing oppressed people a sense of value, dignity and fortitude to defend their rights in the fact of structural injustice. This what he means when he asserts: “At the level of individuals, violence is a cleansing force .it frees the native from his inferiority complex and from his despair and inaction, it makes him fearless and restores his self-respect (Frantz Fanon.p94).” According to Fanon’s theory “concerning violence” oppression is when one group of people is treated harshly and unfairly by another group, the colonized people were treated horribly by colonial powers like European nations ,in which people were forced to employ violence as a form of resistance due of this oppression .The colonist in his opinion were too powerful and unreceptive for peaceful protests to have any effect .Therefore, the use of violence as a means of achieving independence and rights was adopted by the oppressed.

Fanon through his theory discusses how the colonized people(native) felt inferior to themselves as a result of this subjugation and they were led to believe that they were unworthy and underdeveloped. Fanon tells us about dehumanizing in colonialism “At times Manicheism goes to its logical conclusion and dehumanizes the native, or to speak plainly, it

turns him into an animal. In fact, the terms the settler uses when he mentions the native are zoological terms” (Fanon.F,1961p.42). which means the difference between the colonizers(settlers) and the colonized (natives) becomes so strong that it degrades and dehumanizes the colonized people. Simply it gives them an animal like appearance and lessens the sense of humanity. Using language similar to how we might describe animals this demonstrates how pervasive and demeaning prejudice and discrimination can be in colonial psychological oppression. So the colonized people or the native in time of colonialism they were not considered as equals but rather as lesser beings in the perceptive of colonists. Fanon discusses about the point of the dire living conditions and extreme poverty that many colonized people endured under colonial rule. Systematically colonialism deprived the native population of essential resources and basic necessities. The colonizers exploited the land and its resources for their benefit, leaving the native population in a state of deprivation and colonialism not only oppressed colonized people politically and social but also economically. These conditions of extreme poverty and deprivation contributed to the anger and frustration of colonized which could lead to violence resistance as a means of addressing these injustices. This is related to what he said about the oppressed native living conditions “The native town is a hungry town, starved of bread, of meat, of shoes, of coal, of light” (Fanon. (1961) p.39).

Moving to the analyze of the first literary works which is the play of Cathleen Ni Houlihan by the revivalist playwright William Butler Yeats and Lady Augusta Gregory (1902), but before this let’s know about this piece of Irish literature, the action of the play takes place in rural Irish home in Killala (1798). This play holds a significant place in Irish literature, the central character is Cathleen symbolizes Ireland itself. The play is set during the Irish rebellion of (1798) it was written during a time when Ireland was struggling for independence from British rule, making it a powerful allegory for the Irish nationalist movement, Cathleen Ni Houlihan was the early production at Abbey Theatre in Dublin

(1902). the story is about the arrival of an Old woman who is under the name of Cathleen in Peter's home serves as a powerful allegory for the Irish people's awakening to the cause of Irish independence, her influence on Peter, Bridget, Michael, Patrick and Delia illustrates the play's central themes of sacrifice and devotion to Ireland 's freedom.

Cathleen Ni Houlihan Characters (Gillane Family)

The intriguing and seductive elderly woman Cathleen Ni Houlihan, who was at the center of the tale, captured everyone with her enigmatic aura. The father of the family, Peter Gillane, struggled with internal tensions and doubts about joining the uprising. Bridget, his wife, exemplified the maternal and compassionate nature of Irish women and was profoundly impact by Cathleen's presence and message. Their son Michael, who was already a passionate rebel, devoted himself wholeheartedly to the cause, and his younger brother, Patrick, stood by him and provided steadfast support. The family's conflict drew Delia Cahel, Michael's fiancée, into it, adding more strands of love and loyalty to the intricate fabric of Irish freedom.

Additionally it is important to know about the historical period of time that the play related to The Irish Rebellion a significant event took place in Ireland in 1798 , Irish people were dissatisfied with their British overlords and limited privileges ,especially if they were Catholics .They therefore established a group known as united Irishmen and engaged in combat in many locations throughout Ireland .Many rebels were killed or arrested because the British were so tough .The insurrection had significant impact on Irish history even though it was not immediately successful in achieving its goals .Despite Ireland's incorporation into Britain in 1801 the hope of Irish independence persisted and eventually led to the creation of the republic of Ireland in(1922).

To start with, the arrival of the main character who is Cathleen into Gillane Family home serves as a powerful allegorical moment that encapsulates the overarching themes of

nationalism, sacrifices, and the call to fight for independence in order to make the end of the British oppression in Ireland. Cathleen has a request for the Gillane family, especially for Michael she asks for his help and loyalty She wants him to join the fight for independence. Michael becomes intrigued and curious, so he starts asking questions to understand who she is and what she wants from her visit, because the Gillane family were preparing the Michael wedding to Delia Cahel. Bridget, Michael's mother was also curious about this old woman who is stranger and she wants to know about her more. Bridget asks:

Bridget: What was it put you wandering?

Old woman: Too many strangers in the house.

Bridget: Indeed, you look as if you'd had your share of trouble.

Old woman: I have had trouble indeed.

Bridget: My land that was taken from me

Peter: was it much land they took from you?

Old woman: My four beautiful green fields. (W.B. Yeats. (1902) p.5)

From this dialogue, we deduce that Cathleen is expressing the oppressive historical truth of British colonization in Ireland .When she said too many stranger in the house, her words reflect the intrusion of foreign forces into Irish homes environmental degradation wrought by colonization .The arrival of strangers in her house serves as a metaphor for the intrusion of colonial forces into Ireland's affairs. In addition to this Cathleen is exclaiming about the lands that were taken from her, Cathleen was lamenting the loss of Irish land by colonization .The crown seized Irish land ,displacing and disenfranchising native landowners. This loss of land was a direct consequence of colonial oppression where Irish people were stripped of their rights and property.

Furthermore, Cathleen's reference for her four beautiful green fields reflect her attachment to the Irish landscape and the devastating impact of colonial oppression on Ireland's natural beauty and symbolizes the landscapes of Ireland that were exploited and despoiled during colonization. These fields symbolize the four major provinces of Ireland : Ulster, Munster, Leinster, and Connacht. William butler Yeats chooses this symbolic and

allegorical words and language style that allow him to convey the deep emotions and historical context surrounding Ireland's suffering against the British rule that was very harsh to Irish colonized people. Before he asks his question about Cathleen's hopes, Michel requests : Are you lonely going the roads, ma'am? this reflects his caring for Cathleen, he wanted to make sure she was not feeling alone and isolated or in need of companionship during her journey. This question is related to his concern for her emotional state; what she said before made Michael influenced. Just after this; Michael asks her about her hopes directly:

Michael: *What hopes have you to hold to?*

Old woman: *the hope of getting my beautiful fields back again; the hope of putting the strangers out of my house. (W.B,Yeats(1902)p.7).*

Politically speaking, Michael inquires about Cathleen's dreams because he wants to get to know her better and understand her aspirations and goals in life even if she is an old poor woman. Cathleen, in returns, answers about her hopes, specifically about her beautiful green fields. This shows that she is holding a deep desire to restore something meaningful in her life .

The British colonizers who have seized control of her homeland and are referred to as "strangers" in her statement, she so captures the passionate desire of the Irish people to reclaim their nation ,drive out the British invaders and establish self-governance .It serves as an effective metaphor for the greater fight for Irish independence at that time. Cathleen described by William Butler Yeats as an oldest and poorest woman in the play "Cathleen Ni Houlihan" to symbolize the suffering and enduring spirit of Ireland as a nation under the oppression of British colonial rule, firstly Cathleen was old and aged woman because she reflects the idea that Ireland had been oppressed and struggled for a long time, enduring generations of hardship. This imagery emphasizes the historical context of British colonization in Ireland which had lasted for centuries. Moreover, describing her as poor was a

reflection of economic and social conditions faced by Irish natives under the British colonizer rule. It highlighted the economic exploitation by oppressed economic system which made natives live in poverty and inferiority for long centuries.

In conclusion, the play “Cathleen Ní houlihan” serves as a powerful metaphor for the historical oppression, through the character of Cathleen, Ireland is personified as a motherland longing for her children to fight for her freedom. The play symbolizes the deep connection between Irish people and their home land, portraying how oppression of settler’s treatment through natives in which it left a profound impact on colonized people identity.

Mouloud Mammeri’s L’Opium et le bâton

1) Colonialism

Colonialism is a practice of domination; it involves the subjugation of one people to another. The term colony comes from the Latin word *colonus*, meaning farmer. This root reminds us that the practice of colonialism usually involved the transfer of population to a new territory, where the arrivals lived as permanent settlers while maintaining political allegiance to their country of origin.

Colonialism is the acquisition of the colonialist, by brute force, of extra markets, extra resources of raw material and manpower from the colonies. The colonialist, while committing these atrocities against the natives and territories of the colonies, convinces himself that he stands on high moral ground. His basic assumptions in defence of his actions are : the colonized are savages in need of education and rehabilitation, the culture of the colonized is not up to the standard of the colonized, and it is the moral duty of the colonized to do something about polishing it. The colonized nation is unable to manage and run itself properly and thus it needs the wisdom and expertise of the colonizer.

The colonized nation embraces a set of religious beliefs incongruent and incompatible with those of the colonizer, and consequently, it is God's duty of the colonizer to bring those strong people to the right path. The colonized people pose dangerous threat to themselves and to the civilised world if left alone ; and thus it is in the interest of the civilised world to bring those people under control. As a result of this the white European venture do adventurously into the so called underdeveloped countries in Africa and Asia and dominated a lot of geographical spaces there. They subjugated the native's cultures and languages, plundered the natives 'wealth and established their orders which are based on the settler's supremacy.

The legitimacy of colonialism has been a long-standing concern for political and moral philosophers in the western tradition and a topic of debate among some philosophers in the nineteenth century. Among the liberal thinkers that held a range of views on the legitimacy of foreign domination and conquest we find Alexis de Tocqueville, for example made a case for colonialism that did not rely on the idea of a "civilizing mission." Tocqueville recognized that colonialism probably did not bring good government to the native peoples, but this did not lead him to oppose colonialism since his support rested entirely on the way it benefited France. Tocqueville insisted that French colonies in Algeria would increase France's stature vis-à-vis rivals like England. Colonies would provide an outlet for excess population that caused disorder in France. Tocqueville also suggested that imperial endeavors would incite a feeling of patriotism that would counterbalance the modern centrifugal forces of materialism and class conflict.

In *The Wretched of the Earth* ,Frantz Fanon demonstrates how French colonialism makes abrain washing to the natives ;'Colonialism is not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content. By a kind of perverted logic, it turns to the past of the people, and distorts, disfigures and destroys it. On the unconscious plane, colonialism therefore did not seek to beconsidered by the native as a

gently loving mother who protects her child from a hostile environment, but rather as a mother who unceasingly restrains her fundamentally perverse offspring from managing to commit suicide and from giving free rein to its evil instincts. The colonial mother protects her child from itself, from its ego, and from its physiology, its biology, and its own unhappiness which is its very essence. In such a situation the claims of the native intellectual are not a luxury but a necessity in any coherent program. The native intellectual who takes up arms to defend his nation's legitimacy, who is willing to strip himself naked to study the history of his body, is obliged to dissect the heart of his people. Frantz Fanon (The Wretched of the Earth, NBY : Grove Press 1963, pp.210-11 ; quoted in Rozanne Dunbar-Ortiz, 'Joyce and the Tradition of Anti-Colonial Revolution', Working Papers Ser., Washington State Univ. 1999, p.15) .

As a witness to a difficult historical period in the life of the Algerian people, Mammeri committed himself as a novelist and playwright to the recovery of national identity and sovereignty. Through his novels, he expressed himself as a citizen concerned with the situation of his fellow citizens, portrayed through authentic characters and national references to describe the difficult situation experienced by Algerians during colonisation. His stories, imbedded with ancestral cultural and traditional heritage, described with striking realism a thousand-year-old society attached to its indigenous values and customs, in revolt against a destructive colonial system.

His novels 'La colline oubliée ' , ' Le sommeil du juste ' , L'Opium et le bâton , Le foehn ; a play written in 1957 and performed in Algiers in 1967, are a realistic account of the Algerian experience under the colonial repression . Mammeri's commitment to national independence was also reflected in press articles published in (L'espoir Algérie) a liberal newspaper, in which he described the cruelty of French colonialism.

According to Tassadit Yacine in her book `` La face cachée de Mammeri Deeply involved in the liberation struggle, Mammeri contributed to the drafting of (damning reports) on French colonialism during the war of liberation, submitted by the FLN (National Liberation Front) to the General Assembly of the United Nations. The academic Afifa Brerhi points out that Mammeri is one of the first generation of Algerian writers who bore witness to the miserable lot of the indigenous populations and denounced the horrors of colonization,

“Tu sais bien qu’ils nous ont gâché la nature a partir du jour qu’ils y sont entrés. La mer est pleine de leurs bateaux, l’air de leurs avions, les forêts de leurs gendarmes [...] Nous sommes chassés de tout cela [...] ”

This quote from Mouloud Mammeri’s ‘L’Opium et le Bâton’ expresses a sense of frustration and lamentation about the impact of outsiders on the natural environment and the lives of the natives. It suggests that the intrusion of outsiders has led to the pollution of the sea with their boats, the skies with their airplanes, and the forests with their law enforcement officers. The character Ramdane implies that the presence of these outsiders has disrupted and driven the natives away from these natural spaces. It reflects a common theme in literature, addressing the consequences of colonization or outside influence on indigenous communities and their environments.

Jean-Paul Sartre’s theory of commitment, often associated with his existentialist philosophy, emphasizes the idea that individuals have the freedom to make choices and are responsible for new actions. In the quote provided from Mouloud Mammeri’s work, Sartre’s theory of commitment analyzed as follows :

Sartre believed that human beings are condemned to be free, meaning that we have the freedom to choose our actions, but we are also responsible for the consequences of those choices. In the context of Mammeri’s which quote, the outsiders who have entered the natural environment have made choices that have had a negative impact, and they are responsible for the consequences, such as the displacement of local people.

“Le bras d’Akli pendait. Il le gênait beaucoup pour courir [...] l’os était brisé, le bras ne tenait plus que par des lambeaux de peau sur des chairs en sang. Akli prit son couteau à large lame courte et d’un coup sec trancha le bras. Puis il ramassa le moignon, ferma les yeux et le jeta sur la haie [...] il avait envie de vomir.” p138

In this scene, the character Akli is in a situation where his arm is broken, causing him great discomfort when trying to run. His arm is hanging by just bits of skin and bloody flesh. To free himself from this painful situation, Akli takes a large, short-bladed knife and decisively cuts off his own arm. Afterward, he closes his eyes and tosses the severed arm over a hedge, feeling a strong urge to vomit. Sartre’s existentialism often raises moral questions about the choices individuals make. In the case of Akli’s self-amputation, one can explore the moral dimension of this act. This raises ethical dilemmas and highlights the complexities of moral decision-making within the framework of existentialism according to Sartre.

Sartre’s theory of commitment is a lens through which we can analyze Akli’s actions in the novel. It underscores the depth of human freedom, the weight of individual responsibility, the importance of authenticity in one’s choices, and the moral considerations that arise in extreme situations. The passage serves as a vivid illustration of these existential concepts in practice.

Fanon criticizes colonialism and he believes that colonialism did its best to disperse the Algerian society. From the beginning of the Algerian war for revolution, the colonizer tried to separate Algerians and fragment them to avoid any social adherence and solidarity.

In his book *L’an cinq de la révolution*, Fanon calls colonialism "the tyranny and the great wound inflicted on the Algerian soil and on the Algerian people". Also he claims that the French implemented a repressive system of torture and other human rights violations to squelch the Algerian struggle for national liberation.

His critique of colonialism is shown clearly in the way he portrays the terrifying tortures done by the colonizer and his unsuccessful effort to dehumanize Algerians and asphyxiate the Algerian Revolution,

“The crushing of the Algerian Revolution, its isolation, its asphyxiation, its death through exhaustion- These are mad dreams. The revolution in depth, the true one, precisely because it changes man and renew society, has reached an advanced stage. This oxygen which creates and shapes a new humanity -this, too, is the Algerian revolution (Fanon, *L’an cinq de la révolution* 179). ”

Frantz Fanon’s citation emphasizes the idea that the Algerian revolution was not a failure or a mad dream but rather a profound transformation of society and individuals. He suggests that the revolution had a deep impact on people and brought about significant change in the context of creating new humanity that has renewed and revitalized the society. Fanon is highlighting the revolutionary spirit and its transformative power in Algeria.

2) Colonial Oppression

Violence is an act that causes harm. The damage inflicted by violence may be physical, psychological or both. Violence is a relatively common type of human behaviour that occurs throughout the world and it has a number of negative effects on those who witnessed or experienced it.

The psychiatrist Frantz Fanon, best known for his works *Black Skin, White Masks* and *The Wretched of the Earth*, is a theorist famous for his impassioned writings on revolution and the psychological impacts of racial inequality and colonization. His writings have been thought by intellectuals from Jean Paul Sartre to Malcolm X and have inspired activists in the National Liberation Front, Black Panthers, and, more recently, the Black Lives Matter movement .

In *Black Skin, White Masks*, Fanon states that freeing oneself of colonialism through violence can be ‘cathartic’. In the context of the Algerians, violence was cathartic as it

allowed them to restore the 'self' which was systematically destroyed by colonialism. Thus, Fanon believes that violence enables the colonised to restructure their country politically and also, recreate themselves and resume a self-determining existence.

Despite this, Fanon does not think that violence is an end in itself. He constantly expresses the physical and human cost of violence. He also stressed that mere violence, without a clear plan for decolonization, would only reproduce the power relations of the colonizer. In addition, he claims that despite reclaiming land and power, violence will not be able to ease the creation of a new national identity after overthrowing the colonizers.

Without denying the potential of violence either moral or immoral, understanding Fanon's thought on violence as both a creative and cathartic, yet limiting power for the colonized, allows us to look at other revolutionary movements – whether anti-colonial.

In *The Wretched Of The Earth*, Fanon advocates the use of violence as a means for the colonized to gain liberation. According to him, decolonization is a violent and an encounter between two congenitally antagonist forces. Fanon sees that the most efficient solution to reorganise the colonised society is revolutionary violence and by only this mean that decolonization can take place. Fanon states that 'decolonization is a violent phenomenon', he says :

"Decolonization is always a violent phenomenon [...] Colonization or decolonization : it is simply a power struggle. The exploited realize that their liberation implies using every means available, and force is the first [...] the Front de la Libération nationale (FLN) in a famous tract stated that colonialism only loosens its hold when the knife is at its throat. The tract merely expressed what every Algerian felt deep down : colonialism is not a machine capable of thinking, a body endowed with reason .it is naked violence and only gives in when confronted with greater violence. [that] evoke for us the searing bullets and bloodstained knives Which imanate from it .(Fanon the Wretched of the earth p 23_37).

Fanon thinks that the Algerians are soberly convinced that is what was taken by force, can only be restored by force and that horrible situation they lived pushes them to take arms and fight and revolution is the only solution to gain liberation.

Here he emphasizes the idea that decolonization is often a violent process .Fanon argues that colonization is characterized by oppression and exploitation of the colonized people , and in response , decolonization becomes a struggle for power and liberation .The quote highlights that colonial powers only relinquish control when faced with significant resistance and force ,as they are driven by a need to maintain their dominance .It suggests that colonialism is not a rational or reasonable system but a manifestation of naked violence ,and the only way to be free from it is through confronting it with greater violence .The mention of ‘the knife as its throat ‘ symbolizes the idea that decolonization often requires a significant threat or use of force to bring about change .

In Mouloud Mammeri’s novel *L’opium et le bâton*, oppression and the use of violence are prominent themes that explore the effects of colonialism on Algerian society. Mammeri vividly depicts the harsh realities faced by the Algerian people under the colonial regime, highlighting the various forms of oppression and violence they endure. One form of oppression that Mammeri portrays is the restriction of cultural and linguistic identity. The Algerians are stripped of their native language, and forced to adopt French as their language of communication. This cultural imposition acts as a means of erasing Algerian identity and reinforcing the dominance of the colonizers. The novel reveals how oppressive policies systematically undermine the Algerians’ connection to their heritage, language, and traditions.

Through the analysis of the novel we have noticed that violence is shown as a tool used by both the colonizers and the colonized. The French colonizer employs violence as a means of maintaining control and suppressing any potential resistance. It inflicts physical punishment, such as beatings and forced labor. The use of violence by the colonizer illustrates

the brutal and dehumanizing nature of colonial rule. Mammeri demonstrates that the traitors are more dangerous than the armed soldiers, and that without their help the French army would never have succeeded in overwhelming the rebels.

Chapter two: Commitment in William Butler Yeats's *Cathleen Ni Houlihan* and Mouloud Mammeri's *L'Opium et le Baton*.

In this part of committed intellectuals we come to analyse the characters involved in the Algerian Revolution and how did they participate in fighting against the enemy and their position toward war and this is with reference to Sartre Committed Intellectual. So before starting analysing the characters engagement let's have a look or small review about Jean Paule Sartre's theory of commitment or committed literature .Sartre the theory of commitment encourages individuals to embrace their freedom and take responsibility for their actions and choices .It challenges the notion of passivity and conforming to social norms.Instead ,it calls for active engagement with the world and the pursuit of meaningful goals ;commitment is a way of expressing one's existence and making it meaningful.

The Abbey Theater

Ireland's National Theatre, The Abbey Theatre; has been Committed to Irish culture and Independence. People like the revivalist playwrights who had a profound affection for Ireland and sought to promote its distinctive culture, created it in 1904. Yeats's play *Cathleen Ni Houlihan* was produced there. It was not just a story; it was a mirror that reflected the aspirations of Irish people. The Abbey Theatre became a center for performances that sparked Irish nationalism during the time when Ireland was governed by the British. It demonstrated how long means of resistance like culture and art might be. The Irish people gained a deeper understanding of their identity. As a result, Yeats's works carried influence beyond Ireland as well. His works in the Abbey theatre became symbols of commitment to Irish identity and fight for freedom from the oppressed settlers (British colonization).

Throughout *Cathleen Ni Houlihan* ,Commitment is the major theme .*Cathleen Ni Houlihan* who represents Ireland personifies the unflinching commitment and sacrifice shown

by the Irish people throughout history in their fight for freedom .The characters readiness to leave behind their loved ones and comforts in order to support Cathleen's cause reveals a deep devotion to the welfare and sovereignty of the county .Their deeds demonstrate a strong sense of responsibility and patriotism. This highlight how crucial it is to fight for the freedom of the country and stand up against injustice .

The performance serves as a potent reminder of the Irish people's dedication to their nation, culture and shared aspiration of freedom despite significant personal sacrifice. The drama is made possible by the characters 'steadfast commitment. Irish people showed a great commitment to their national identity, culture, and freedom during the centuries of British colonial control. This commitment was demonstrated in number of ways including political activity, language revival and cultural preservation. Irish dedication may be examined from the perspective of overcoming hardship, they preserved their own cultural traditions, cultivated a strong feeling on national pride and identity, despite repressive legislation and economic suffering. The Irish were steadfastly committed to reclaiming their land and rights as seen by repeated uprising and rebellions against British control. Additionally, the commitment of common Irish people to their families and communities was crucial, communities maintained their cultural practices and customs by working together and supporting one another which, a fact strengthened the shared commitment to Irish identity .Finally,Irish devotion in history reveals and steadfast resolve to fend against oppression uphold culture and Ireland freedom. This dedication, shown in all facets of Irish life has shaped the history of the country and continues to motivate new generations of Irish people.

To start with, as portrays this to the play Cathleen Ni Houlihan by William Butler Yeats (1902) in relation to the Jean Paul Starter's theory of Commitment. Yeats's political dedication is clear in the way he uses Cathleen as a representation of Ireland as a whole. He underlines the hallowed and nearly mystical element of the fight for independence by

personifying the country. Cathleen transforms into a muse, motivating others like the Gillane family to put aside their private issues and support the wider political cause. Through these symbolic images, Yeats's radical beliefs are enhanced, encouraging the Irish people to use drastic means in order to achieve their freedom. The Gillane family's decision to welcome and support Cathleen represents a profound commitment act to the cause of Irish independence: The arrival of Cathleen inside their home seeking assistance and inspiring them to join to fight against British colonial oppression, the family's willingness to welcome her, despite risks involved, showcases their commitment and solidarity with larger struggle for Irish freedom. While Gillane family symbolizes the ordinary Irish people in Killybegs with deep emotional connection to their homeland and their dedication to the only goal which is to free Ireland. When Bridget tells Michael: "open the door, Michael; don't keep the poor woman waiting" (W. B. Yeats, 1902 p.4), this symbolizes a pivotal moment in the play *Cathleen Ni Houlihan*, this simple act of opening the door represents the Irish ordinary citizens' union. The door signifies not just a physical entry but metaphorical gateway to struggle for freedom. This moment highlights the Irish people's unwavering commitment to the struggle for independence by the opening the door without hesitation, Michael and his family show the deep and collective commitment to the nation's cause.

Moreover, when Cathleen Ni Houlihan converses with Michael, William Butler Yeats treats the perished martyrs throughout his play:

Old woman: "There was a red man of the O'Donnells from the north and a man from the O'Sullivanians from the south and there was a Brian that lost his life at Clontarf by the sea, and there were a great many in the west some hundreds of years ago and there are some that will die tomorrow" (W. B. Yeats, 1902 p.6).

From the words of Cathleen that refer to the historical individuals volunteers from various Irish clans and places, emphasizing their sacrifices and losses in conflicts with oppressors, including the renowned Battle of Clontarf, by citing earlier heroes and hinting that there are still those prepared to fight and maybe die for Ireland's freedom tomorrow. Cathleen's

statements highlight the ongoing nature of the conflict .Through demonstrating their tenacity and resolve in face of persecution ,the Irish people have shown their unwavering dedication over the decades. Here, Yeats repeats the history of British rule over Ireland from the middle ages to the modern day. which had been marked by centuries of uprisings and conflicts, he even predicted the Easter Rising 1916.

Furthermore, the Gillane family questioned the old woman about her troubles; when she first entered their home, she tries to get men to help her and her friends get rid of British foreign from her “four beautiful green fields”. She stated, “if any would give me a help he must give me himself”, he must give me all” (W. BYeats,1902p.6). She expects sacrifice but gives nothing in return. Through Cathleen’s words, William Butler Yeats denounced the criminality of the Britain toward Irish nationalists and attempted to glorify self-sacrifice for a greater good. The independence of Ireland by saying that: “they have red cheeks will have pale cheeks for my sake and for all that they will think they are well paid”(W. B Yeats,1902 p.8).Cathleen is expressing the profound commitment of the Irish people to the cause of independence in which she suggests that those who willingly sacrifice their well-being ,symbolized by their red cheeks turning to pale., for her sake and the cause of Ireland will consider in a worthy and honorable sacrifice .Cathleen implies that the commitment to the nation’s freedom is so strong that even giving up personal comfort or safety is seen as a valuable contribution .This centers on selflessness and the engagement of individuals who prioritize the greater good of their nation over their own comfort ,in which shows the deep commitment of natives in Ireland to struggle for their freedom. Cathleen suggests that it will be viewed as a noble and just cause demonstrating the unwavering commitment of individuals who are willing to endure hardships for Irish independence. William Butler Yeats attempted to denounce widespread killing of Irish revolutionaries during the period leading up to the rising in this. In response to the rising, the British authorities further alienated Irish public

opinion. Martyrdom was embraced, martyrs received honor, immortality and a heroic legacy a lofty and poetic manner for the nationalists' demise Cathleen wanders off

They shall be remembered for ever.
They shall be alive for ever.
They shall be speaking for ever.
The people shall hear them forever. (Yeats, 1902 p.8)

Cathleen's words signifies that these heroes who gave their lives for the nation will always be remembered, not just in history books but in the collective memory of Irish people. Their spirit and bravery will remain alive in the hearts and minds of future generations. By saying they will be "speaking forever", Cathleen implies that their stories ideals will continue to inspire and resonate with Irish people. "The Yeats people shall hear them forever" claims that emphasizes the enduring impact of their actions. They the lessons learned from their sacrifice will be repeated throughout time and shaping the identity and determination of the Irish nation. Cathleen's words underscore the profound and everlasting significance of those who fought for Ireland and emphasize their enduring presence in Irish consciousness. In essence, their commitment and sacrifices do not fade away but continue to inspire future generations. The commitment of these individuals becomes a legacy and echoes through time and served as a perpetual source of motivation. It also reflects the commitment of the society as a whole to honor and preserve the memory of those who dedicated their lives to greater purpose. This highlights that true committed individuals remain alive and influential forever.

In the Final stage of the play Cathleen Ni Houlihan, Yeats demonstrates the transformation of the old woman to a beautiful Queen, with "The walk of a queen" like this Yeats transforms the old woman in Cathleen Ni Houlihan to a young beautiful lady. Yeats's dedication is evident in the notion of the "rebirth" associated with the end of the British dominance, the beginning of the Irish free state built on the agony of the people, born of oppression and their necessary and eventual release and new golden age for Ireland. As Yeats

became closer to nationalist political reasons, his sympathy for Irish with subjects changed. He was with the Irish home rule which works for the Irish Free State.

L'Opium et le Bâton opens on a careered, it starts with between Bachir, a doctor of medicine, who enjoys a comfortable life in his apartment situated in the European quarter of Algiers, and his friend. Ramdane, a teacher of philosophy who wakes up to the hypocrisy of western thought, and attempts to convince his friend of the new order brought about by the revolution. Ramdane plays a key role in Bashir's self-questioning. His determination, prompted by the outbreak of the War of Liberation. The latter led him to rally his friend to the national cause, turning him from a state of silence and neutrality to one of nationalism and patriotism in broad daylight: Tu te bouches les oreilles pour ne pas entendre, tu fermes les yeux pour ne pas voir, et, parce que tu ne vois, tu n'entends rien, tu crois qu'il ne se passe rien non plus ?

This quote suggest that when people intentionally avoid hearing and seeing uncomfortable or challenging truths ,they may deceive themselves into thinking that nothing is happening .But in the context of commitment , Sartre calles bad faith ;this conception means individuals choice to deny their freedom and responsabilty by pretending not to see or hear certain things .In contrast to sartre's theory of commitment which encourages individuals to confront the world as it is ,to be aware of their freedom and responsibility ,and to engage with it rather than hiding from it the case of the intellectual Dr Bachir Lezrek at the too begging depicted through his hesitation to participate in the revolution and his inability to leave his luxurios life style in Algiers .

And this is shown in the passage above when Ramdane condemns Bachir for ignoring the shattering events in which his people are involved, and invites him to take part in the great tragedy which is happening all over the country. So, it is Ramdane's duty to push him into the course of events, particularly after the ALN messenger who contacts him is arrested by the police after leaving. Thus, before the messenger can denounce him under torture, Bachir has

to flee Algiers and return to his home village, Tala, to find his mother suffering, like all the villagers, from hunger.

However, she has an extra burden to bear, she is tormented for her children : her widowed daughter Farroudja, who is left with her orphan children ; the absence of her three sons, Ali who joined the rebels, Bachir whom she has not seen for ten years, and Belaid, who has betrayed his people and is working for the French Capitaine Delecluze. In Tala, Bachir is surprised by how the people were involved in oneway or another in the revolution ; they either support the rebels or stand on the French side. Capitaine Delecluze explains this fact to Bachir : "Tout le monde joue à visage découvert: il n'y a que deux équipes et pas de spectateurs. Ainsi chez vous, Belaid est dans une équipe, et Ali dans l'autre. Pour Belaid, Ali est un égaré, mais pour Ali , Belaid est un traître".

In the given quote ,the two characters have made opposing choices by joining different teams in this war event ;and in the context of Sartre's theory of commitment .This quote illustrates how individuals make choices and commitments that reflect their own values and beliefs. These choices lead to different judgements about one another ,which can be seen as a reflection of their individual commitments and the existential freedom to choose their paths according to Jean Paul Sartre theory .

Therefore, as no one can play the role of the spectator, Delecluze's statement suggests that Bachir must belong to one or the other of the two groups. After spending a few days in his village, Bachir was shocked by the changes which have occurred in his long absence. Everything seems strange to him, and he cannot understand the injustice inflicted on the villagers, who live in misery and fear. This is mostly because they had the French army right in the middle of their village, making their contact with the rebels whom they support wholeheartedly, extremely difficult,

"Le jour avec les français il fallait jouer la victime: 'Les fellagha sont armés, et nous n'avons rien pour nous défendre. Si nous ne faisons pas ce qu'ils disent, ils nous coupent la gorge'. La nuit avec les maquisards nous étions des frères, obligés seulement de pactiser avec l'ennemi pour rendre plus facile l'oeuvre de l'armée de libération. "

During the day when interacting with the French ,the Algerian adopt the role of victims as a survival strategy ;was pretend that they are constrained by the circumstances and are not fully exercising their freedom. However, at night when collaborating with the maquisards,they see themselves as brothers ,reflecting a sens of solidarity and shared responsibility in their commitment to the liberation army, and this can be related to Sartre's ideas of freedom ,responsability and commitment .It illustrates how individuals in complexe and challenging situations, make choices and take on roles based on their commitment to larger cause ,even if it involves adapting their behavior to stand to the different circumstances.

Deeply affected by the condition of his fellow villagers, Bachir's anger builds up. His brother Belaid advises him to return to Algiers before he gets into trouble, and explains that he cannot remain neutral if he wants to stay in Tala. However, just as he learns of the arrest of Bachir's friend , Ramdane, Belaid orders his brother to leave Tala before dawn, and arranges for him to join the rebels. At this stage, the reader discovers that Belaid is not a real traitor, but plays a traitor's role in order to infiltrate the enemy.

Together with his hero Bachir, who is attributed the role of organizing the health sector of the Kabyle region, Mammeri takes his reader into the heart of the struggle for independence, portraying the' heroism of rebels like Ali, Akli and Omar, showing the difficult conditions under which they operate, while lacking arms, food and medicines.

Bachir as the engaged intellectual, embodies many of the principles of Jean Paul Sartre theory of commitment, he exercises his freedom, takes on responsibility ,engages with the world ,acts authentically, and demonstrates solidarity with others in the pursuit of a shared cause , which aligns with sartre's existentialist philosophy .

Mammeri also tells us about the well-known Colonel Amirouche, and his famous battle, l'opération jumelle, in which Bachir is wounded and sent to recover in Morocco, where he also organizes the health sector in the region. Through Bachir ; he makes the reader witness the political activities of the FLN in Morocco .As soon as he recovers, Bachir is ordered to return to Algiers, where he finds the people at the head of a massive demonstration challenging the armed forces of repression. Bachir is very surprised by the changes which have occurred in Algiers, which becomes a very dangerous place to live in, not only because the armed troops are at every corner of the city, but also because of the traitors used by the authorities to spy on everyone's movements. In fact, Mammeri believes that the traitors are more dangerous than the armed soldiers, and that without their help the French army would never have succeeded in overwhelming the rebels. "Mes frères, ... les hommes passent, la révolution demeure! Amirouche est mort, mais dans nos montagnes, dans nos déserts, nos vallées,dans nos larmes et notre détermination il y a des millions d'Amirouche. "

The passage above carries a powerful and symbolic message that can be interpreted in several ways .It's quote reflects a sense of collective commitment .Mammeri speaks of 'Mes freres ' ,emphasizing a shared identity and the purpose among the people .This aligns with sartre's idea that individuals can come together to form a collective a committed to cause. This quote can be analyzed through the lens of sartre's theory of commitment by highlighting the collective nature of the commitment .this is an existential choice to continue fighting for their ideas ,emphasizing the enduring and long term nature of their dedication to the cause .

Again , due to the traitors' conspiracy, Amirouche's martyrdom is followed by the arrest of Bachir's brother, Ali, and his friend Akli. The two heroes are brought to Tala where the terrified inhabitants are gathered in the public square. The French officer at first expresses his anger towards them, since they have betrayed him, and collaborated with his enemies, but next he shows them as the two rebels who have just been arrested. The villagers are

overwhelmed by fear and confusion ,especially Ali's mother and sister,Farrodja ,who witness his martyrdom as he is shot in front of them.

In *L'Opium et le bâton*, Mammeri's hero completes his journey for self enlightenment and his search for identity. After he has discovered the true colours of his 'civilizer', and experienced a long crisis through his humiliation and alienation within his own country, the hero comes to the conclusion that his struggle as an individual against the colonial order is in vain. After he returns to the people he has rejected when he was fascinated by his 'civilizer', he becomes the leader of that people in their long and bloody struggle, using all the means that came to hand to face an enemy who could only understand the language of arms. Thus, Mammeri's work, *L'Opium et le bâton*, which represents the culmination of the hero's quest, forms a trilogy, whose background is the political situation in Algeria and its evolution from the period to the Second World War to the outbreak of the revolution of November 1954. Questioned on the nature of this trilogy, Mammeri revealed that he had never planned it, in fact, as such. All he created was a realistic portrayal of the Algerians' situation under colonial domination, as he himself had witnessed : "Je n'ai jamais voulu cette trilogie, elle s'est imposée à moi et quand je l'avais écrite, je me suis aperçu que cela représentait trois stades de la vie du peuple algérien"

These three stages in the life of the Algerian people, were also those of, the Algerian intellectuals in general. Furthermore ; *L'Opium et le bâton* conveys a message to the colonized countries and incites them to fight with all their might against colonialism.,

Mammeri's book is one of the most realistic accounts of the Algerian War. Many passages give an accurate account of the events experienced by the Algerians. The author also uses For this, he was crowned with the title of great poet of Berber culture. The novel was also a powerful message describing the reality of the Kabyle region, which was viscerally attached to the Algerian nationalism and the fight against French colonisation, for a united

and indivisible Algerian Algeria. It is also important to note that every one of the characters in this novel represent a category of people during the war of liberation, from heroes to traitors. The characters in this novel represent a category of people during the war of liberation, from the hero to the traitor. This story is a perfect representation of the society of the time, where, whatever the category or social class to which one belonged, France first tried to put the Algerians into an illusion of integration and equality, and when the effect of this opium wore off, the stick of injustice and crimes against humanity was to crack across their faces. The characters in this novel represent a category of people during the war of liberation, from the hero to the traitor. This story is a perfect representation of the society of the time, where, whatever the category or social class to which one belonged, France first tried to lull the Algerians into an illusion of integration and equality, and when the effect of this opium wore off, the stick of injustice and crimes against humanity was to crack across their faces.

General Conclusion

Our research has allowed us to venture into analyzing the issue of oppression in “concerning violence” by Frantz Fanon and Jean Paul Sartre’s theory on commitment during the colonial period in the two selected works: William Butler Yeats’s *Cathleen Ni Houlihan* and Mouloud Mammeri’s *L’Opium et le Baton*. Through this analysis, we have noticed that both writers have served their respective countries by enhancing the rebirth of national consciousness which led to independence.

In the first chapter we have analyzed oppression through Frantz Fanon’s theory *Concerning Violence*. We have tried to show how inferiority and dehumanization are presented in the two literary works. These works are the byproduct of the colonial oppression in both countries Ireland and Algeria where violence has become a symbolic expression of resistance and a means to challenge the dehumanizing effect of colonial rule. This study has shed light on the themes of oppression, dehumanizing and subjugation in the selected works ‘*Cathleen Ni Houlihan*’ and ‘*L’opium et le Baton*’ through the use of Franz Fanon’s insights as alens. By examining these works, we have uncovered the harsh realities faced by characters revealing the systematic suppression of their identity and dignity. Through Fanon’s perspective, we have explored the depths of human struggle and the degrading impact of oppression. This chapter has emphasized the urgent need to recognize and challenge such injustices in society, and highlighted the importance of empathy, equality and the restoration of human dignity for all and the use of violence as the only language the colonizer comprehends.

In the second chapter of this research, we have come to the implementation of Jean Paul Sartre’s theory of commitment on *Cathleen Ni Houlihan* and *L’Opium et le Baton*. By

doing so, we have put it clear that the characters' firm devotion to revolution and armed struggle has been the driving force for in their aspiration for their countries' independence.

Through their actions, they demonstrate the power of individual choice and responsibility toward the national liberation. Sartre's theory highlights how we can read the characters' commitment, and thus that of the respective authors as a stance of decolonization . In Cathleen Ni Houlihan , commitment is depicted through the characters will to sacrifice personal desires and even their lives for the greater good of their nation .Cathleen Ni Houlihan herself symbolizes this commitment, drawing individuals to fight for Ireland' s independence .In l'Opuim et le Baton ,however, commitment is portrayed through the characters' resilience against colonial oppression with the use of violence and armed struggle .Their commitment is reflected in their actions, whether through political activism or acts of defiance, they showcase their determination to reclaim their identity and freedom. In both works, commitment serves as a driving force.

Our research has made it possible for us to look differently at the Irish and Algerian fights for independence. It has permitted us to bring together two authors that might seem so far away in terms of time and space. In addition to violence and commitment, many other topics such as postcolonial response and othering may be explored by future research.

Bibliography

Primary sources

- Mouloud Mammeri's L'Opium et le Bâton 1965.
- Yeats Butler, William's Cathleen Ni Houlihan 1902.

Secondary Sources

Theoretical Books

- Fanon.(1963). The Wretched of the Earth .Grove Press New York. NY.
Fanon_Frantz_The_Wretched_of_the_Earth_1963.pdf
- Jean Paul Sartre. (1948). What is Literature.NewYork.
- <http://-data-anonfiles-1349335424424.pdf>

Books

- Alexis.de Tocqueville.(1837).Deuxieme letter sur Algerie
http://classiques.uqac.ca/classiques/De_tocqueville_alexis/de_la_colonie_algerie/lettre_sur_algerie/lettre_sur_algerie.html
- Benjamin.Stora.(1954-1962)Histoire dela guerre d'algerie
<http://www.editionsladecouverte.fr>
- Doyle,A.(2015).A history of the Irish language :From the Norman invasion to independence.Oxford University Press.p14 A Doyle - 2015 - books.google.com
- Dr.Kitishat,A.(2019).Ireland as a Mother Figure and as a symbole for Nationalism
https://www.academia.edu/41744681/Ireland_as_a_Mother_Figure_in_Cathleen_ni_Houlihan_Mother_Figure_as_a_Symbol_for_Nationalism
- Fang.Z.(2021).Cathleen.Celticism and Cosmos:The Prototype of Yeats's VISION IN Cathleen Ni Houlihan UK:University of Oxford <https://www.dpublication.com/wp-content/uploads/2021/12/37-1097.pdf>

- Fanon.F.(1963).THE Wretched of the Earth .New York.Ny:GROVE PRESS
Fanon_Frantz_The_Wretched_of_the_Earth_1963.pdf. p. 94
- Fanon_Frantz_The_Wretched_of_the_Earth_1963.pdf. p. 42
- Fanon_Frantz_The_Wretched_of_the_Earth_1963.pdf. p. 39Janice E
Paquet.(1977).L'Opium et le Baton .Saint-Amant :Plon,1965
[https://macsphere.mcmaster.ca/from marxist view](https://macsphere.mcmaster.ca/from_marxist_view)
- Jean Paul Sarter.What is Literature. New York -data-anonfiles-1349335424424.pdf
<http://culture/152271-mouloud-mammeri-intellectuel-patriote-et-chercheur-accompl>
- Mouloud Mammeri.(2015) L'Opium et le Baton p.218
- P. 117
- P. 356
- ,p. 10
- P. 233,234
- P. 138
- P. 12
- Sartre,J-P.What is literature?(1988)and other essays (United states of America:Harvard University press)<https://www.hup.harvard.edu>
- Yeats Butler.William.(1902)Cathleen Ni Houlihan p.5 Literature-Readings-for-CC-in-Ireland-final.pdf
- P. 7.
- P. 4.
- P. 6.
- P. 8.

Articles

- Against Humanity, not recognized by France.75years.(2017).Algeria press service <http://www.ap.dz/en/algeria/34153-massacres-of-8-may-45-crimes-against-humanity-not-recognized-by-france-75-later>
- Cullen.L.(1986).Catholics under the Penal Laws Eighteen Century Ireland /Iris an dàChultar.p23 <https://www.jstor.org/stable/30070812>
- El-Hassar,L.Zeghari and D .Louanchi;Mouloud Mammeri(Alger-Paeis:SNED-Fernand Nathan;1982),p. 23.
- Great Britain and Ireland Home Rule <https://www.britannica.com/event/Home-Rule-Great-Britain-and-Ireland>
- Kelly,J.(1987).The Origins of the Act of Union ,an examination of Unionist Opinion in Britain and Ireland 1850-1800.Irish historical Studies.p,236. <https://www.jstor.org/stable/3000854>
- Loughlin.J(1985).The Irish Protestant Home Rule Association and Natinalist Politics.1886-93.p 341 <https://www.jstor.org/stable/60000012>
- Mahfoud.Kaddache(1919-1951).Histoire du Nationalism Algerien . <http://www.editionsladecouverte.fr>
- Quayson.A(2020,2nd Jan).What is Postcolonial.Literature.The British Academy <https://www.thebritishacademy.ac.uk/blog/what-is-postcolonial-literature>
- S.M.Lawlor.(1980.Ireland from Truce to Treaty.War or Peace?july to October 1921 p. 49 <https://www.jstor.org/stable/30006713>
- Samson,Hervé.(2013).Mouloud Mammeri:L'Opium et le Baton .etude critique.Paris :Honoré Champion.from the journal kritikon litterarum <https://droi.org/10.1515/kl-2014-..11>
- Sartre.J.P.Situations(1972).Ix.Paris :Galimard p15-16 <http://scribd.com>

- Sartre with Ian Brichall <http://www.nationalww2museum.org/war/articles/jean-paul-sartre-revolutionary-democracy>
- Wail, S. Hassan (2002). post theory and modern Arabic literature.
<http://www.jstor.org/stable/4183446>
- **Web sites**
- <https://www.google.com/search?client=opera&q=ALN-Armé+de+Libration+national&sourceid=opera&ie=UTF-8&oe=UTF-8>
- Sartre, J.P. What is Literature ? (1988) and Other Essays <http://www.hup.harvard.edu>
- O'Donoghue, D. (2022, Jun 19). Standing Ovation : The Abbey Theatre, in Dublin's, role in shaping Ireland history. <https://www.irishcentral.com/roots/history/abbey-theatre-dublin-irelands-history>
- <https://www.cambridge.org/core/books/abs/conflict-diaspora-and-empire/volunteers-war-and-rebellion/00C048D5D9C23F214198B62A4F902B08>
- Cathleen Ni Houlihan. (1902). https://www.youtube.com/watch?v=ePipWlb_Tss