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**British-India(ns) in Rudyard Kipling's *Kim* (1901) and
French-Algeria(ns) in Robert Randau's *Les Algerianistes*
(1911)**

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Dedication

I dedicate this master dissertation

To my beloved parents

Ahmed & Fatima

To my dear brothers **Karim** and **Said** and sisters **Houria** and **Maria**

For their support and encouragement during my academic years.

And to all my faithful friends.

Tassadit

I dedicate this Master dissertation

to my beloved parents

To my dear brothers and to all my friends for their help and support

Lynda

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Abstract :

The aim of this study is to discuss the representation of the British-Indians and the French-Algerians presented by the two European imperialist writers of the nineteenth century , the British Rudyard Kipling in his novel *Kim* (1901) and the French Robert Randau in *Les Algerianistes* (1911). The focus of this dissertation is on the issue of colonial identity and the imagined communities formed. Indeed, the stress is on the depiction of the new white race based on superiority and difference. This depiction permitted the colonizer to justify and legitimize their presence in the colonies. To achieve this aim, there is a need for two post-colonial theories which are New Historicism and Orientalism. In fact, New Historicism explains that identities are fictions which are formulated and adapted through narratives to serve one's needs and objectives. Edward Said's *Orientalism* aims to clarify the purposes of colonial discourse and the binary opposition between the self and the other. It is based on the representation of two contradictory groups which are the colonizer and the colonized .The two theories are the key for analyzing Kipling's *Kim* and Randau's *Les Algerianistes*, as well as exploiting the historical and ideological stances underscoring the two respective novels.

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INTRODUCTION

According to Post-colonial scholars, Colonialism refers to the process of establishing and exploiting colonies in Africa, Asia and South America economically, politically and culturally. It is the policy of having colonies¹. It is the historical era that linked and shaped East and West relations started mainly from the 16th until the 20th century. The nineteenth century knew the zenith of imperialism. European imperialism took different forms in various times and places. During that period of time, many Eastern countries had been subjected to Western colonialism. The process is accompanied with colonial discourse, which is a set of values and statement, that stands for the colonizer's justification of colonialism as well as the reinforcement of the colonizer's ideology of superiority.²

The French and the British empires created new concepts about the history of the colonizer³. The British empire was the largest formal empire in the world, its strength and power extended all over the continents. India was certainly the most valuable and greatest colony of Great Britain⁴. It is known as "the jewel on the crown". The French empire also had gained much colonial expansion from the seventeenth until the second half of the nineteenth century. It is classified as the second largest empire after the British one. Algeria constituted its most important colony, and had always been considered as "La nouvelle Alsace"⁵. Thus, many immigrants from different origins settled there.

In fact, identity in the colonial context presents an important aspect which helps the colonizer to achieve his imperialistic goals and aims. It is changeable throughout the colonizer's needs and situation. Identity in this context created distinctions between two groups that are the original population and the settlers. Thus, the relationship between the colonizer and the colonized is characterized by a binary opposition such as: the

uncivilized/civilized ,the colonized/colonizer. Moreover, the colonial identity serves as an aspect of dominance. It is a colonizer's invention to assure his presence as well as his rights.

Through our readings of some books which belong to the colonialist literature, in both English and French ,we have noticed that the two authors Rudyard Kipling and Robert Randau share some ideas. Their respective works *Kim* and *Les Algerianistes* call out for a case study which come to illustrate how their writings promote the same Eurocentric attitude. How their writings accompanied the colonialist project through depicting the colonizer as the legitimate son of the land.

The British-Indians and the French-Algerians are examples of a formed identity. In the two works they are represented as the permanent inhabitants of the colony. India and Algeria are considered as empty and abandoned countries for colonial settlement.

The Review of Literature :

Both the fictional and non fictional works of Rudyard Kipling and Robert Randau had received much criticism in relation to their attitudes toward colonialism. To begin with ,much attention was given to Rudyard Kipling's *Kim*. Patrick Williams in his essay entitled *Kim and Orientalism* states that:

There are of course ,other important reasons for choosing to write on *Kim* ,foremost among which is the fact that it has been and continues to be regarded as in some way central ,special ,even unique ,not only within Kipling's oeuvre ,but also within the entire range of colonial literature⁶.

In fact, this statement shows how Kipling as a pro-imperialist writer celebrated the British empire in his works, as George Orwell named him "the prophet of the British imperialism". It makes clear Kipling's works can be included in the colonial literature.

Another critique is advanced by the writer Philip E. Wegner in his work *Life as he Would have it: the Invention of India in Kipling's Kim*. He states that: "*Kim* (1901), celebrated portrait of India at the watermark of the British formal imperial domination, has long occupied a special place in the complex field of imperialist literature."⁷ So, we can say that Kipling's *Kim* gives a picture of India during the British rule. It also proves that *Kim* is an imperialistic oeuvre.

Another claim is elaborated by Ali Behdad in *Belated Travelers: Orientalism in the Age of Colonial Dissolution*:

I view these photographs as a testimony to the reality of the empire and enjoy them as historical scenes that evoke an unadorned sense of political commitment in me to read Kipling and to understand his place in the machinery of the colonial power.⁸

This quotation shows clearly that Rudyard Kipling plays an important role in the creation of the British colonial power, in his writing he represented and celebrated the British empire.

Another colonial figure who have the same view with Kipling is Robert Randau. In his work, he supports colonialism as well as the French empire. Robert Randau's *les Algerianistes* (1911) received much criticism since its publication. Alain Calmes in his book entitled *Le Roman Colonial en Algérie Avant 1914* asserted that:

Robert Randau est convaincu que la culture de colonisateur propose des valeurs irremplaçables et que si les masses musulmanes acceptent de collaborer à l'oeuvre coloniale l'avenir de l'Algérie est assuré. Il pense également, rejoignant là Louis Bertrand, que le salut réside dans la civilisation chrétienne et cartésienne qui, seule, pourra sortir les peuples arriérés de la nuit de la préhistoire⁹.

According to this quotation, Alain Calmes argues that Robert Randau reinforces the differences between Muslims and Christians. Therefore, he privileges the western's culture as being superior.

Another critique is presented by Nacer Khelouz's *Le Roman Algérien Des Années 1920 Entre Fiction et Réalité Politique* where he states:

Néanmoins, notre jenosRiesz, cet écrivain colonial hors du commun a attiré sur lui certaines critiques de l'orthodoxie coloniale, ce que Lebel ne cache pas : on lui a reproché son naturel excessif ; Randau ne mâche pas ce qu'il veut dire ,et la libre écriture, ces images relevées ,sa fantaisie, sa truculence peuvent indisposer ceux qui n'aiment pas les viandes rouges, ;mais sa vigueur, auprès de tant de fades romans contemporains ,est un régal de « haut gout ».Nous sommes en présence d'un auteur original ,au tempéraments puissant.¹⁰

From this quotation, we can say that Robert Randau is viewed as a colonialist writer. Moreover, he is known as Rudyard Kipling l'Africain.

The two works are considered as colonial novels. They constitute an ideal case of study. It is noticed that they had attracted much attention in the field of Post-colonial studies, but the two works tend to be studied and dealt with separately. In fact, this is the first time the two works will be gathered in one work. The focus of this study will be on the representation of the Anglo-Indians and the French-Algerians as the legitimate inhabitants of India and Algeria respectably.

The issue and the working hypothesis:

It follows from the review of the literature of Rudyard Kipling's *Kim* and Robert Randau's *Les Algerianistes* that these two works have been studied separately. It is the first time that they will be gathered in one work which studies the imperial ideas of the two writers shown in the novels. Our research paper discusses the representation of the British-Indians and the French-Algerians provided by two European writers in their respective novels, Rudyard Kipling in *Kim*(1901) and Robert Raundau in *Les Algerianistes*(1911).We also aim to show the misrepresentation of the natives in both novels which aims to support the British and the French empires. This stereotypical representation is maintained to justify the colonial mission and to reinforce imperialism. Through the Orientalist discourse, both writers intended to show the superiority of the Europeans and the "backwardness" of the Orient.

we will also attempt to discuss the issue of identity in its colonial context and the focus will be on the Anglo-Indians and the French-Algerians conceived as the original people of India and Algeria .The new race who is born out of fusion between mediteranian races , in the two novels ,are described as natives in their lands, and represented as being superior, civilized and powerful.

We intend also to show the relationship between the colonizers and the natives, which is based on racism and domination. It represents the relationship between the colonizer and the colonized. We should argue that the two works are based on colonial discourse and stereotypes which justify imperialism. They reinforce and support the presence of the British and the French in India and Algeria.

Finally ,we hope to prove that both Anglo-India and French-Algeria are considered as imagined communities .It is mainly related to “nation” and feeling of

belonging, created in the purpose of legitimizing Anglo-Indians and French-Algerians' presence .

To deal with this issues, we will base our study on two different theories which aim to understand better the objectives of the writers Kipling and Randau. The first one is New Historicism which helps to establish a relationship between the work and its historical context, and draw a network of power and domination. The second theory is Orientalism , it explains the relationship between the colonizer and the colonized based on inferiority and otherness.

Endnotes:

¹Victoria,ball.*Oxford Learner's Pocket Dictionary* : (Oxford university Press ,fourth edition ,2008),81.

²Edward, Said, *Orientalism*(London: Penguin Books,1978),24-25.

³Azzedine, Haddour. *Colonial Myths History And Narratives*.(Manchester University Press,2000),7-8.

⁴Suresh Ranjan Basak :*EM Forster,Mulk Raj Anand and Gabriel Garcia Marquez: A Post Colonial Reading*,1-3.

⁵Azzedine, Haddour, *Identity In Pied Noir Literature*, 80-85.

⁶Fatima,Bensidhoum,*Re(chaping)and Re(thinking) Identity: the colonizer in Louis Bertrand's Le Sang des Races*,1-3

⁷Patrick, Williams ,*Kim And Orientalism*, 33.

⁸Philip G ,Wegner ,*Life As He Would Have It: The Invention Of India In Kipling's Kim* ,129.

⁹ Ali, Behdad, *Travels :Orientalism In The Age Of Colonial Dissolution*

⁹Alain,Calmes,*LeRoman Colonial En Algerie Avant 1914*(France :L'Harmatan,1984),157-158.

¹⁰Nacer, Khelouz ,*Le Roman Algerien des Annees 1920 Entre Fiction et Realité Politique*, (Paris ;L'Harmatan,2011), 81.

Methods and Materials:

Methods :

A :New Historicism :

Our study on the depiction of the Anglo-Indians in Rudyard Kipling 's *Kim* and the French –Algerians in Robert Randau's *Les Algerianistes* will be based on New Historicism as a theory since the two works are the products of their times. The theory is inevitably associated with the critic and Harvard English professor Stephen Greenblatt who first coined it in 1982 and gained much influence in the 1990's. The aim of the literary theory is to pay close attention to the historical context of literary works. New Historicism seeks to make a reconnection between the work and its period of time and then identify it with the cultural and political movements.

In its origins and political interpretations, New Historicism is related and indebted to Marxism but the latter sees literature as a part of superstructure in which the economic base manifests itself. The New historicists argue that every work is a product of time ,of a historical moment that created it¹¹.New Historicism is"...the historicity of texts and the textuality of history ¹²"

New historicist critics analyze a system of representation which is perfectly closed. This representation is mainly linked to the natives who are directly related to the image constructed by the colonizing white man. As it is noticeable, the natives are always represented as being inferior, strange and different. Therefore, this kind of representation reflects the colonizer's feelings and thinking.

A system of representation is defined by Foucault , a key influence on New historicist practice as following:

That which implies that one can define the generate set of rules that objects, the form of dispersion that regularly device up what they say, the system of their referential :that which implies that one defines the general set of rules that govern the different modes of enunciation, the possible redistribution of the subjective positions and systems that defines the set of rules common to all their associated domains ,the form of successions of simultaneity ,of the repetition of which they are capable, and the system that links all this field of co-existence together ;lastly, that which implies that one can define the general set of rules that govern the status of these statements, the way in which they are institutionalized ,received, used re-used, combined together, the mode according to which they become objects of appropriation, instruments for desire or interest ,element to govern their strategy¹³.

Foucault in this citation defines the discursive formation as a system of representation which operates according to the same rules when delineating objects, using modern and genre of representation making links with other discursive forms gathered together.

New historicist critics follow this practice of identifying a number of texts which belong to the same discursive formation, then forming their relationship to one another. The system of representation represents a system of power and ideology¹⁴ .It plays, displays and exclude according to ones objectives.

B-Orientalism:

Edward Said's book *Orientalism* (1978) is an influential figure in the field of literary study which develops a critical study of cultural representation, Western perception and depiction of the East mainly Asia, North Africa and Middle East. According to him, Orientalism is a political vision, a powerful European ideological creation in order to deal with the "otherness" of Eastern cultures, customs and beliefs. For Said, Orientalism is a Western style of dominating, restricting and having authority over the Orient.¹⁵.This concept is introduced in order to compare between the East and the West in the sake of showing Western superiority and power. As far as Said is concerned, he believed that the literature of Orientalism came from European imperialism in order to justify their presence in the colonies and to legitimize it. In short, Orientalism can be summarized as an art style

created by the Western world for dominating and having authority over the East. It reflects the prejudices of the Occident toward Orientals.

Said also argue that:

(the)Orient is an integral part of European material civilization and cultures. Orientalism expresses and represents the part culturally and even ideologically as a mode of discourse with supporting institutions, vocabulary, scholarship, imagery and doctrine”(…)16

This quotation defines and clarifies what is meant by “representation”. The way the Orientals are represented by the Occident, and forming control by their institutions.

Materials :

1-Summary o Kipling's *Kim* :

Kim is one of Rudyard Kipling’s writings published in 1901. Beside the political situation in the novel, it also traces the journey of Kim a thirteen years old orphaned son from an Irish heritage. The story is in short about how Kim or Kimball O’hara, his English name, was engaged in the espionage activities of the British great game, a strategic rivalry between the British empire and Russia in the Center of Asia. After the death of his parents, the child lived a vagabond life in India under the British rule.

Kim is a white Anglo-Indian child who grew up as a native. He worked to earn money and live. An old Indian woman took care of him. He befriends an old man called the lama. He follows him in his spiritual journey in the quest of a Legendary River of the Arrow. At the course of the events, Kim became his chela or disciple. Throughout the novel, we notice a vivid description and a detached portrait of the Indian culture and populations.

The two men are the center of the novel. In his way for the quest of the red bull in the green field, the protagonist knew about the great game and soon recruited by Mohamad Ali to carry a message to the head of the British intelligence in Umbala. From the very

beginning kim wears documents and certificates around his neck .He is white,a sahib. He is soon identified and separated from the lama then sent to the top English school of St Xavier. After three years of education, his role in the great Game begins as a surveyor or a spy during the British Raj.

2-Summary of Randau's *Les Algerianistes* :

Les Algerianistes is a novel written by the French-Algerian writer Robert Randau published in 1911.It recounts the everyday life of set of characters. It is divided into ten chapters and each one has a subtitle. It depicts the colonial life in Algeria. and presents the adventures and the different obstacles found there. It starts by presenting the French-Algerians and their daily life in the colony. This category is represented by many characters such as Cassard ,Helene, Germaine, Cecile and Sophy. They are from Latin origins, educated and rich. They occupy high positions. Cassard ,a famous writer lives in happiness with his wife” la belle H el ene”. They represent a typical French happy couple .The other characters are students who attend courses at the university. and are engaged in research.

There are also the native Algerians such as Mohammed Essrir and Aicha .They are assimilated and hope to become like the French Mohamed Esserir is an arab rich man who played an important role in the novel. He is always with the French and helps them to reach their objectives. Aicha his daughter, is represented as an unfaithful woman ,she hates her Arab Muslim origins and hopes to become one of the Europeans. In addition to these characters ,there are also the indigenous population that are the poor ,like the fellah,who live a miserable life in "gourbi".

The writer of this novel focuses on the French-Algerians and on the diversity of Algeria as a colony. He describes its towns and cities and glorifies the French achievements.

Endnotes:

¹¹Veese, Aram, Ed. *The New Historicism*. New York: Routledge, 1989, 37.

¹²Richter, 272.

¹³Foucault, *Power/Knowledge: Selected Interviews And Other Writings 1972-1977*, 115

¹⁴Fatima, Bensidhoum, *Rudyard Kipling and Louis Bertrand: Their Ideas of British-India(ns) and French-Algeria(ns) in Kim and Le Sang des Races*, 2010, 72

¹⁵ Said, *Orientalism*, 1978, 17.

¹⁶Ibid, 20.

The Historical Background of the British-India in the 1890's and the early 1900's:

India is the greatest colony of the British Empire. Most of Rudyard Kipling's ideas represent the environment of the nineteenth century colonial power, and his novel *Kim* (1901) is an illustration and a product of multi historical facts mainly from the 1800's to the 1900's. India witnessed a series of events during this period.

It all started from the small global company "the East India Company" that began first as a trade company and then started growing until the conquest of much South Asia. It was created for the exploitation of trade. It linked East and South East Asia with the British empire. The company traded in cotton ,silk, tea and opium.¹⁷

Many changes occurred in India after the set of the East India Company, taxations and other policies left the native Indians in starvation .On May 10,1857, the Indian revolt started. Many Indians marched to Delhi in order to support the Mughal emperor, they had defied and killed the Europeans officers . Mainly after a year-long struggle ,the rebels surrendered on June 20,1858. The revolt of 1857 was a widespread mutiny by the sepoys and rebellion almost all over North India as well as Central and Western India. South India remained untouched.¹⁸

Following the rebellion of 1857 and 1858, the British government abolished both of Mughal dynasty ,which had controlled and ruled India for 300 years as well as the East India Company. The control of India was transferred to the British as a system of governance. The British Raj was instituted after the Indian Rebellion ,the rule indeed was transferred to the crown from the 1858 to the Indian independence. Queen Victoria was proclaimed empress of India in the year of 1876.¹⁹

During the 19th century, the British empire witnessed a period of fear as well as uncertainty in all the fields especially in politics. The creation of the mutiny gave birth to the fear of The Indian Independence. The novel *Kim* is set during the period of the 1880's and 1890's British India.

Concerning the political sphere, April 18, 1880 , William Gladstone became the prime minister for a second time. In 1883 , the British prime minister replaced Lord Lytton as viceroy with Lord Ripon. It ended the presence of the conservative party until the end of the century. Ripon's wish was to raise Indians politically and socially and since there was a growing of educated natives. They wanted to make them friends rather than enemies of the empire. He granted some freedom for the native Indians in the home rule affairs. There was a smell of fear around because of the rising of nationalist movement . It was certainly a period of instability²⁰.

The period of the 1880's saw the rising of nationalism. Led by the educated category of native Indians , they are now aware of the situation and asked for their rights. In 1885 the first step to the Indian independence took place, the Indian national congress was formed it dominated the Indian movement for independence from Great Britain. Its formation was not a sudden event or a historical accident²¹. It was a culmination of a political awakening that has its beginnings in the 1860's and 1870's and took a major leap forward in the late 1870's and early 1880's. The year 1885 marked a turning point in this process ,for that was the year of the political Indians. The modern intellectuals interested in politics , who no longer saw themselves as spokesmen of narrow group interests vis-à-vis foreign rule, as a nationalist party , saw their efforts bear fruit. The all-India platform , the organizer , the headquarters, the symbol of the new national spirit and politics²².

In his novel *Kim*, Rudyard Kipling intends to present a picture of India during the British Raj until the independence. Most important events occurred during his writing. Yet, no much attention was given to these events that removed India during the British colonial period following the Great Mutiny of 1857.

The Historical Background of Algeria between 1870 and 1920:

Algeria in the nineteenth century was characterized by instability. It witnessed many major events that reshaped its past, present and future. The events can be summarized in four important ones which are: the senatus consult of the 1863 and 1865, the Jounart Law, Latin Africa's Myth and the Algerianistes Movement.

To start with, the Senates Consult of 1863 and 1865 worked to expropriate the colonized and deny their subject status²³. The Consult of 22 April 1863 was mainly concerned with the native's land and their social structure. In one side, it attempted to 'protect' the native tribe property which remained and declared inalienable. Then it led to the individualization of the properties after being communal ownership. In the other side, the "douar" was formed in order to change the social structures of society. Consequently, the traditional life of the indigenous was disorganized and seven hectares of fertile lands were expropriated.

The second Consult of 1865 is related to the citizenship of the Arabs and the Berbers who are declared as being subject. It allowed them to apply for French citizenship. The consult forged assimilation and association doctrines. The first means the "desagregation" and the "naturalization" of the colonized. It aims at a suppression of the native' culture and religion. The second one promoted the principle of different segregated people working together in mutual respect of their cultural differences²⁴.

Next, the Journat law passed in 1919 was a democratic gesture couched in terms of segregation. It leads to the distinction between the educated and the uneducated natives since it is directly linked to the elites²⁵. The latter are grouped in a separate electoral college. They are considered as being more assimilable. The elites or “les Evolués” are the educated natives : lawyers, doctors and teachers .They are separated from the society and treated differently since they can generate profit and help the colonizer in achieving their goals.

Another intellectual event is Latin Africa as a myth created by Louis Bertrand .It reinforced the colonizer’s ideological purposes .It justified and legitimized their presence in North African colonies. Louis Bertrand believed that the Algerian geographical nearness and its ancient Roman past seemed to place it naturally under a Latin hegemony .Algeria was always considered as a 'Colony du Peuplement' ,thus it noticed massive waves of immigrants from different mediterranean countries such as France ,Italy and Spain .As a result, thanks to the Myth of “L’Afrique Latine” ,those immigrants felt at home in Algeria.

Algeria was regarded as being part of the French empire. It was called “La Nouvelle Alsace” to reinforce the French reputation after its defeat in the Pursionian war .It was described as an empty and abandoned Latin country for colonial settlement. This mythic representation forged immigration and legitimized the colonizer’s presence.

Finally ,Algerianistes Literature as well as Algerianism are two noticeable events that affected Algeria in the 1920’s²⁶.Algerianist literature refers to that literature and writings of the settlers from European origins from which the Algerianist Movement derived .The latter is a literary movement which reflected the political ideas conducted by the French-Algerian writers who wanted to construct a heritage from their presence in Algeria .It was created by Robert Randau who was the first to use the term. It was considered as a

response to the native Algerians after their ask for equal rights through direct negotiation with the French government .The first Algerianistes' efforts were to create l'Association des ecrivains started in 1919.On 6 March 1920,the Algerianiste writers such as Louis Lecoq ,J.Pomier, R.Hught , C.Tustes and others met to discuss the idea of setting up a literary movement .Although it was established with "Le Grand Prix Algerien De La Literature" in 1921,the movement owed its existence to Louis Bertrand and Robert Randau's influence.

The origins of this ideology goes back to the twentieth century when the French-Algerians wanted to assert their identity and affirm their existence in Algeria as being its true inhabitants. Moreover, they rely on the Latinity of North Africa as well as the idea of Latin Algeria to support their ideas. These ideas are related to Louis Bertrand who considered Algeria as being part of the French empire. He noticed the traces of the Roman civilization in Tipaza, for that he claimed that the country belongs to them.

Algerianist literature and Algerianism played an important role in conceiving and proving the French-Algerian existence. They lead to the formation of a new identity known as French-Algerian to affirm and legitimize the colonizer's presence in Algeria.

Endnotes:

¹⁷Fatima,Bensidhoum,*Rudyard Kipling and Louis Bertrand :Their Ideas of British-India(ns) and French-Algeria(ns) in Kim and Le Sang des Races*,2010,23-24

¹⁸Ibid.24.

¹⁹Ibid.25.

²⁰Ibid.26.

²¹Ibid.26-28. ²²Ibid.26-28.

²²Ibid.26-28.²⁴Ibid.10.

²³Azzedine,Haddour,*Colonial Myths History and Narratives*,07.

²⁴Ibid.10.²⁵Ibid.12.

²⁵Ibid.12.

²⁶Fatima,Bensidhoum,*Rudyard Kipling and Louis Bertrand: Their Ideas of British-India(ns) and French-Algeria(ns) in Kim and Le Sang des Races*,2010,26-30.

III Result and Discussion:

I-Results:

Our dissertation studies the relationship between literary text and its historical context also the Orientals discourse, and the constructed identity in the two works Rudyard Kipling 's *Kim* (1901) and Robert Randau's *Les Algerianistes* (1911). To achieve this aim, our study is based on two important theories which are New historicism and Orientalism. Our choice is motivated by the fact that the first theory is concerned with the study of literature in relation to history. History is reflected in literary work ,in other words, texts are embedded in there contexts. Second is that Edward Said studied and analyzed the different cultural representation of the Orient, and mainly the binary opposition ,between East and west, in his main theory Orientalism. All his works discussed the issue of colonialism and the relationship between the West and the East. Both Kipling and Randau are great supporters of imperialism and European colonialism both in India and Algeria, and in order to justify it ,they usurped the natives identity. They misrepresented the Indians and the Algerians and then their culture in order to shape their oriental's design .Moreover, The British-Indians and the French-Algerians constructed for themselves an imagined identity to fit their demand in the colonies. Both of them reshaped and refashioned a new colonial identity to legitimize their presence and acquire rights .

By applying New Historicism in the two works, we have found out that both of them reflect a specific period of time in which they were produced. The British empire reached the zenith and controlled the Quarter of the world. This is reflected in *Kim* mainly in the Great Game²⁷ .

The second work is based on the movement of Algerianism in which the Pied-noirs aimed for political and cultural independence and the formation of a new race which dominate and rule.

Both works conceived for the colonizer a special identity which responds to exigencies of the period of their production. Both works are the exponents of an ideology which seeks to make of colonialism an act of legitimacy. Thus, the Anglo-Indians and the French-Algerians in the novels are depicted (on purpose) the true, original settlers or rather natives enjoying the privileges of the colonization (masters of the lands ,educated ,emancipated...).The New Historicist reading reveals that literature works hand in hand with politics.

From our research, we have reached the results that both British-Indians and French-Algerians are represented as different ,superior and civilized to justify their presence in both India and Algeria. This depiction is done to show the colonizer's superiority and capability to replace the 'lazy natives' and occupy the colonies. Both Kipling and Randau constituted an imagined identity to reinforce colonialism and support their imperialist ideas. They are engaged in the same Eurocentric discourse .Add to this they considered British-India and French-Algeria as imagined communities to ascribe the lands to the settlers and erase the original population.

II-Discussion:

The Representation of the British-Indians and French-Algerians:

Identity can be defined as an aspect of cultural belonging. It is related to race and origins. It is dynamic and never static. Colonial identity is a construction which serves the purposes of the colonizer. In its colonial context ,it represents a Eurocentric discourse

aimed to domination. It created distinctions between original population and settlers. Then the relationship between the two groups is characterized by contradiction. It can be understood in different terms such as colonizer/colorized, self/other, civilized/uncivilized.

The 1980's knew new waves and emergence of new movements such as New Historicism. It has the ability of situating literary texts in network of power relations revealing the political acts as well as historical function of those texts. Identity is a fiction formulated and adapted in response to the individual exigencies²⁸. It is something changeable through the needs and the demands of someone. The early nineteenth century knew the birth of what is called "Nationalism" as a modern movement. People are attached to their origins, native soil, traditions of their ancestors and events to establish territorial authorities²⁹. In fact, Britain and France are the first countries where nationalism saw its first manifestation. It implies the identification of the nation with the people, each nationality should form a state, and should include all members of the same nation as well as the same nationality which is meant by "citizen ship".. First, in Britain the promulgation of English culture and promotion of its loyal protestants and English speaking servants consolidated a story sense of overlaying British identity. Second, in France Nationalism means something different. It is more related to a feeling of belonging to a nation³⁰.

In our study, colonial identity represents an imperialistic ideology which forged for the British-Indians and the French-Algerians a new imagined identity in the colonies. Under the veil of the civilization mission and through discourses on race, history and geography, both of Kipling and Randau justified and legitimized the settlers presence. They created for them a special identity that fitted the demands of the time to affirm their presence and rights. The two novels chosen *Kim* (1901) and *Les Algerianistes* (1911) present these points. Both Kipling and Randau perceived and attributed a special identity in the sake of serving the colonial projects as well as to keep the validity of the empires.

Kim (1901) and *Les Algérienistes* (1911) are two representative works of two European writers from different countries, thus they share some perspectives. Kim's and Cassard's description is far from being innocent. Both of them represent the imperialistic ideologies of the writers. This is shown in the way they are represented.

To start with *Kim* the Anglo-Indians are the citizens from English descendents born in India. This category of people are characterized by a double identity since they consider themselves as superior from both the British and the Indians. Kim, being a representative of the Anglo-Indians, is an example of the relationship between Britain and India. He involves the absolute division between the white during the British Raj in India. This division stresses the superiority of the white (occident) over the non-white (orient) through different images and symbols.

Kipling chooses a special character Kim to incarnate the characteristics of the white race. From the beginning, he is presented as intelligent, brilliant and successful. The first image the reader is confronted with, is the image of Kim, the protagonist, an orphaned boy from an English heritage. The author begins his novel by the description of Kim, playing a game with his native friends. The game is named "the king of the Castle". Kim plays the king and prevents his friends from ascending the canon, he says to Abdullah: "all the Muslims aft Zam-Zammah long ago, then chotalal tries to ascend the canon but Kim said: "All the Hindus fell aft Zam-Zammah too"³¹.

This passage means that Kim held the monopolistic position and it stands for the representation of the colonizer, and it is also a textual evidence of his dominance over other religions and races. The opening scene asserts the unequal status of the races and presents Kim as a colonizer and a representative figure of the British domination as a powerful race controlling the others. From these points, we can understand the

imperialistic ideologies of the writer Kipling, and that this child playing a game is far from being innocent. He begins his novel by a very significant scene :

He sat in defiance of municipal order, astride the gun Zam-Zammah on her brick platform opposite the old Ajaibkher the wonder house as the natives call the Lahor Mesium who hold Zam-Zammah, that fire breathing dragon hold the Punjab³².

The first scene is important and significant since it represents and celebrates the nineteenth century British empire as powerful. The gun stands for the British empire and its acquisition of civilization. Kipling carefully chooses the representative of the white race, it is Kim a white boy from Irish heritage : “Since the English hold the Punjab and Kim was English”, “Kim was white”³³. He constructed the identity of the colonizer through the character Kim”, “Kim was white, a poor white of a very poorest”³⁴. The author stresses the whiteness of the child to prove his belonging to the colonizer. Despite he is a poor, his color skin permits him to belong to the superior race. His identity will act as an arm and protect him. Kim is superior to many Indians. Despite his age, his ethnicity is more important. As a child, he is described as being superior to both adults and child natives. The certificates around his neck proves his origins.

Well aware of the British power, Kipling notably constructed British colonizer figure in his main character Kim. Just after the introduction, Kim is committed to an important mission. From his mission of spy, it is clear that he is ready to do everything even risk his life for the validity of the Raj. As a child, he has the capacity to participate in the great game. He is described as responsible, intelligent, trustful as well as a skilled child. For the Lama, Kim is a perfect disciple and for Mahbub Ali, Kim is a promising young boy. He is considered as a perfect social chameleon. He has the skill of speaking different languages, able to master various Indian dialects and his faculty of understanding the Indian culture shows his superiority. He is called “little friend of all the world”³⁵. As a white child, he has the capacity to adapt different identities in order to serve him in different situations. His

talent makes him able to behave as he wants. It procures him an impressive power as a British subject over the natives. At one of the passage the Lama impressed by Kim expressed himself: “said I not he was from the other world?”³⁶

By describing and insisting on Kim’s whiteness, Kipling wants to say that he can be a master and a Sahib. Kim proceeds the colonizer’s identity and Kipling insists on that point. When he expresses his horror of the serpent first like his western ancestors: “I hate all snakes, no native can quench the white man’s horror of the serpent”³⁷

Learning is something vital and very important for the westerners. As soon as Kim’s identity is known, he is invited to study in the ST-Xavier School and separated from the Lama. The school is reserved for the Anglo-Indians just like Kim. Education is a key and important for a Sahib. It is necessary to serve him in imperial enterprise. In his novel, Kipling associates knowledge with power. It gives him strength to react with cleverness when the situation demands. Kim belongs to the British authority, even if he is a child born in India, but he is naturally British. Kipling insists on the whiteness of the child to stress his Englishness. In *Kim*, Kipling equates knowledge with power which is a key concept of New Historicism. In reality the term power which means the relations of domination and resistance, is borrowed from Michel Foucault when he claims that “power is everywhere not because it embraces everything, but because it comes from everywhere”.³⁸

Being able to infuse himself among the natives and pass for one of them makes him the perfect agent to serve and build the empire’s power. The white officers view him as a perfect person for the job of serving the empire. At ST-Xavier school, Kim learned mathematics, map making and other disciplines in order to prepare the ground to be the servant of the empire, the Sahib. At this school, Kim has always in mind that “one must never forget that one is a Sahib, and that some days when exams are passed, one will

command natives”³⁹. Learning will provide Kim knowledge and necessary arm to build his imperial enterprise.

In one of the passages is said: “Kim was the one soul had never told a lie”⁴⁰. From this quotation, Kim is presented as a perfect individual without pitfalls.

Like Kipling Robert Randau is another imperialist writer who represents the same ideas about imperialism and the empire. In his work *Les Algerianistes*, the French-Algerians are depicted as educated and civilized. Through the protagonist Cassard, Randau transmitted his ideological purpose. In fact, Randau was the one who coined the term Algerianism.

The French-Algerians or “the Algerianists” are the ones who advocate and adopt Algerian identity. They are the people from French origins born in Algeria. They are also immigrants from different origins gathered under the Algerianist identity. They represent the society of the “Pied-noir”. They feel more a sense of belonging to Algeria rather than to their mother countries. They are settlers who consider themselves as permanent inhabitant. They are the ones who, rule and dominate.

Like the British-Indians in *Kim*, the French-Algerians in *Les Algerianistes* are presented as being exceptional and superior to both the native Algerians and the metropolitan French. They are civilized and educated and occupy high positions. They are presented as being philosophers, travelers, geologist and artists. They are associated with knowledge, civilization and richness. Their children are students who are interested in different domains such as Literature, science and philosophy. They read books and their houses are full of dictionaries which symbolized light and civilization. This is the case of the protagonist Cassard who is a French rich man descendant from Berber origins. He is presented as being a famous writer, thus he is educated and civilized. He has a large

beautiful house and a garden. His house is full of dictionaries, books and articles which signify his superiority and difference.

The “Algerianists” are always linked to different good aspects. They are presented as being superior and ambitious. They are hard workers and eager for discoveries. They like traveling and knowing the unknown. They are beautiful and energetic people who are able to improve and make a change. They are those Algeria needs in order to be developed, this is shown in different pages. Cassard states:

Que nous faut-il? implora une voix. De l'énergie, sacre dieu, et des homes énergiques, vos intérêts respectable ne sont pas respectés; les premiers fonctionnaires de la colonie ne sont même pas Algériens ; les petites situations administratives, si peu rétribuées, sont bonnes pour vous, quel est l'entourage du gouverneur ⁴¹.

Indeed, their relations are based on logic and reason. They neglect feeling and emotions. For them, being a good person signifies weakness and incapability. They are materialistic and believe that money leads always to success. This is clear in Lourmet's words when he asserted: *Moi, dit Lourmet en riant pesamment, je suis un home d'affaires, les affaires ramément à des chiffres très secs ; la bonté serait le droit du faible de vivre aux dépens du fort* .⁴²

The French-Algerians criticize even the emotional people and consider them weak. This is the case of Sophie Peterhof nicknamed Si Yahia who lived a miserable life full of difficulties. Sophie befriended Cassard since she looked for his help and support. Her sad story and her complaints were seen as not worthy of compassion. She is considered as being inferior comparing to the French-Algerians and the destroyer of civilization. They consider her sufferance as being trivial:

Si Yahia, dit Cassard, ne vous indignez pas; les colons de la première heure en Algérie, manquant de capitaux et d'expérience moururent de faim sur leur concessions ; seuls les marchands de goutte et les usuriers acquirent, vaille que vaille, quelques biens. Ce sont eux qui en somme, ayant capital et expérience, permirent à la colonie de se développer ; ils ont

procédé les grands ploncheurs de terre qui, maintenant, étonnent le monde par leur énergie et par leur hardiesse. Enchaînons, Si Yahia, enchaînons, en toute sérénité.⁴³

The colonizers provided themselves from Roman origins so they believed that they have the right to live in Algeria because for them they are the true inhabitants. The French-Algerians feel more a sense of belonging to Algeria rather than France. Cassard in said: “nous sommes des Algériens et non des parisiens”⁴⁴. The French-Algerian feels proud when they show Algeria's variety of places; from mountain, forests to deserts and appreciate the sun and its color. Every detail is seen as their property and refer to Algeria as “notre pays” and “notre patrie Algérienne”. They are proud of being there and established a strong relations with the soil, and even started to think for ways to rend it better and to take profit from its large and fertile lands. They relate every land, road and mountain to them : "L'Algérie entière se groupe à sa suite, on a pas encore écrit l'histoire de notre politique dans ce pays;et il serait prémature de l'écrire maintenant, mais c'est d'un merveilleux ensemble".⁴⁵

The Algerianists associated the Romans with civilization. They link everything good and beautiful to them “Les plus beaux gestes appartiennent à la plèbe”⁴⁶.The Last word refers to a social class in the Roman antiquity. They are proud of their Roman origins and refers to the Roman traces in Algeria: “partout saillaient du sol des ruines romaines”⁴⁷. In addition to this, they described them as brave warriors:”Qui, vous ne vous tromper pas; nos montagnes recèlent des ruines par milliers ; mes ancêtres les Romains étaient des batisseurs de citadelles. Avez-vous reçu bon accueil sur mon territoire”⁴⁸.The roman origins are also linked to noble race⁴⁹, intelligence and beauty. This is shown in different pages such as “Je suis de noble race”⁵⁰. When Cassard spoke about the French Finas “Un home intelligent et haut place, tel Finas” and in “Vous êtes une créature d'élite”⁵¹.

The French-Algerians are distinguished also by their physical beauty to affirm superiority. They consider themselves strong and different. Hèlène is always associated with beauty. She is known as “ La belle Hèlène”. She is described as being pretty and attractive as we read in the following quotation:

Une brune, haute de taille, régulière de trait à en être agaçante, type presque parfait, quand à la bouche, aux yeux et aux hanches, de l’orientale classique accourait du fond d’un couloir, une odeur fouguese de peau d’Espagne l’imprégnait ; elle rajustait en hâte son chignon et décelait, avec une sorte d’impudeur, des paras potelés.⁵²

The name « Hèlène » is directly linked to « Romaine », they have the same rhythm. This link aimed to refer to the Roman origins which stand for legitimacy. This is also the case of “Germaine” herself associated with superiority and inelegance.

The historical period played an important role in the creation of the two studied novels: *Kim* (1901) and *Les Algérienistes* (1911). In fact, the new Historicist approach can be applied on the two works to show the importance of different historical events that led to their production. According to this theory, every work of literature is a product of its historical moments. Each period of time is marked by its specific events and purposes that are presented and embedded in literary works. In fact, this theory helps in understanding the relationship between a literary text and its historical context. In one hand, India during the late 1890’s was characterized by three important events which are: the British Raj, the Great mutiny and the Great Game. In the other hand, Algeria during the 1900’s witnessed an intellectual and a political upheaval such as the myth of Latin Africa and the Algerianist movement. The different events are presented in *Kim* (1901) and *Les Algerianistes* (1911).

The nineteenth century interested and inspired British writers such as Rudyard Kipling who is viewed as the proponent of the British rule in India. *Kim* takes place in British India during the 1880’s and 1890’s. This work is classified as a pro-imperialist one and written at the time when there were many tensions and revolts among Indians against

British rule which show Kipling's imperialist attitude. At that period; there was a changing relationship between British and Indian people. India entered into a dynamic opposition to the British rule. We can say that Kim is an illustrating part of history.

The Indian rebellion of 1857 is an uprising by the native Indians working for the British company resulted from the mistreatment and racial classification. In the novel, Kipling portrays a colony touched and affected by the uprising. The character Kim is a result and a product of the rebellion since he is a son of the Irish soldier. As example from the novel, the old soldier fought for the British side described the uprising.

A madness ate into all the Army and they turned against their officers. That was the first evil not past remedy if they had than held their hands but they choose to kill the Sahib's wives and children. Then came the Sahibs from over the sea and called them the most strict account.⁵³

The uprising played an important role in Indian independence. It is the direct conquest of the British attitudes toward the native Indians. In his book entitled *The Introduction to Kim*, Edward said made reference the rebellion to: "For the Indians, the mutiny was anationalist uprising against British rule, which uncomprisingly re-asserted itself despite abuses, exploitation and sing hymn headed native complaint"⁵⁴.

The Indians saw the mutiny as an action toward equality since their rights were violated by the British rules. For the British, they viewed it as violation and betrayal toward their officers. Kipling in his novel tried to deny the mutiny. He uses an old Indian soldier to speak about the event as a betrayal toward the colonizer.

The second half of the nineteenth century knew the rise of the national political consciousness and the growth of an organized national movement in India. The year 1885 marked the beginning of a new era in Indian history. Indian national congress was founded in December 1815 by workers. It was the first organized expression of Indian Nationalism on all India scale.

After the East India company that lasted from 1612 until 1757, came the company rule in India from 1757 until 1858. The colony thereafter is directly ruled by the crown as the New British Raj. The latter is the term used to define the rule and the period from 1858 to 1947 of the British Empire in India. The system of governance instituted in 1858 when the rule of the East India company was transferred to the crown Queen Victoria proclaimed empress of India in 1876. This period of time lasted until the official Indian independence in 1947 India split into sovereign dominion states (the Dominion of India and Dominion of Pakistan). Rudyard Kipling as a pro-imperialist writer, was committed to transmit his message and ideology through his works such as *Kim* (1901). In his novel; Kim is the protagonist. He is a vivid example of representing the Anglo-Indians. He works as a symbolic agent of the colonizer race. Kipling represented and described Kim in order to penetrate the colonial history in the minds of the readers. From the title of the novel it is clear that much importance will be attributed to this special character.

Concerning Algeria in the 1900's, it was characterized by Latin Africa's myth and the movement of Algerianism. Bertrand rejected Algeria's History and cultural origins except from the Roman ones. His mythic representation of Algeria as being an empty abandoned Latin space for colonial settlement legitimized colonization as the recuperation of the Latin heritage⁵⁵. He relied on its geography and ancient Roman past to prove its Latin origins, thus, it would be under Latin hegemony. Algeria was considered as part of the French Empire and known as "la nouvelle Alsace". In fact, it was regarded as a suitable solution to assert the position of the old glorious France. As a result, massive waves of immigrants from different Mediterranean countries notably France, Italy and Spain which followed Algeria's political conquest convinced Bertrand of its Latin characteristics.

Algerianist literature is another important fact which led to the creation of *Les Algerianistes* (1911). Literature was considered as a weapon through which ideas and

ideologies are presented. Algerianist literature find its exponents in the Algerianist movement after its creation, is the writings of the immigrants from different European origins. This literary movement reflects the political ideas of the French-Algerians writers who seek to build their own heritage resulted from their presence in Algeria. It was a response to the native Algerians after their ask for equal rights through direct negotiations with the French government. Algerianist writers look for autonomy and political independences from the Metropolitan France.

Algerianist Literature is the writing that support colonialism whereby the new people are presented in a positive way. It's doctrine is the colonialist ideology which is based on the imagined right of the new people to dominate and rule. Randau, being the representative of the Algerianist movement, asserted that this literature is different and has no relation either with the French or the Algerian one. He called it "Algerianist Literature". Thus, writers reject speculation and try to set the ground for their colonial objectives which were already traced. This is clear in Randau's words when he asserted in his novel *Les Algerianists* that:

Le vent, les parfums, les paysages, les contours fuyants de la pensée n'étaient en somme, pour eux, que de la littérature d'esprit malsain, ils aimaient, par nature, à tirer des lignes de démarcation entre les objets, à classer les aspects du monde, à compter et à mesurer l'espace, la forme devait être arrêtée. C'est-à-dire plastique, pour leur plaisir. Ainsi que ces romains, qui avaient proclamé que la loi, cette géométrie de l'esprit, était la condition même de la liberté, qui avaient toisé et cadastré l'empire en brisant les résistances individuelles, ils avaient une répugnance innée pour ce qui n'était ni leur méthode, ni leur logique.⁵⁶

Speaking about literature, the literature of Randau is quite special and different from the others orient's productions. In the novel, he explained well for his student Edward his own literature as being based on reality and hybridity. In addition to this, the hybrid nature of the discourse and the representation permitted the writer to expose his own ideas and illustrate them under the cover of fiction by writing about reality. In *Les Algerianistes*

(1911), Randau or Cassard exposed the basis of colonial literature and explained them to his student Edwards as being based on literature of realism. He said:

Il n'y a pas de livres d'imagination. Tous concept: pour base le fait et doit sans cesse se référer au fait. La littérature, c'est la mêlée humaine ; or, l'observation, en littérature est analogue à l'observation dans les sciences : vous m'objecterez : c'est la doctrine du naturalisme non, car le naturalisme n'est pas de la littérature je vous explique pourquoi.⁵⁷

In fact, colonial literature is based on ideology . It presents the imperialistic vision of the writer as being the supporter of colonialism. In this literature, the writer created an imagined right for his own people in order to settle in the colonies. Through this kind of literature, imperialism spread and ideas were maintained. Randau believed that the “colons” presence is legitimate and justified. They would rule and dominate since they are the civilized, the superior and the educated. Thanks to the myth of Latin Africa, Algeria was regarded as their own lost territory and they are present there in order to recuperate it.

Robert Randau, being an Algerianist imperialist writer, transmitted his ideas in his own novels. Cassard, the protagonist of his trilogy represented his voice in one hand and symbolized the new people in the other hand. A brief representation of the life story given by Randau to Jean Cassard will help us to clarify the colonial history that the author advocated. Beginning from the name Cassard which is derived from Nas Al-Ksar which signifies people living in Algeria. The name is chosen in the purpose of showing the old relationship between the French and the Algerians to claim legitimate presence.

Randau's trilogy known under the name of “*La Patrie Algérienne*” is a combination of three famous novels: *Les colons* (1907), *Cassard le Bèrbère* (1921) and *Les Algerianistes* (1911). In this trilogy Jean Cassard was the protagonist. His story started in the first novel in which he was introduced as an orphan and descent from a long line colons.

In *Cassard le Berbère*, Randau referred to the Berber origins to legitimize the French presence in Algeria. In addition to this, he referred to the French-Algerians (represented by Cassard) as being man of actions and heroes. In *les Algerianistes*, he described them as energetic and producers. He said :

L'homme n'est nullement une harpe vibrante sous des doigts inconnus au seuil de l'éternité phénomènes et non créature passive obéissant à un déterminisme fatal. Il importe, pour cette raison, que ses efforts tendent à accroître sa personnalité, j'entends par là, son potentiel de volonté : il se contraindra à faire boule d'énergie autour de lui.⁵⁸

Indeed, he referred to the Algerianistes :

Enfants de la conquête, dominant de peuple de proie, nous serons des marchands rapaces, des cultivateurs têtus, des marins quelque peu pirates. Nous avons bâti notre aire près d'une des grandes routes des nations. Nous sommes des patients et des énergiques, ainsi que les Roumains, nos maîtres ; un jour, notre politique sera de diviser le monde en deux parties : celle qui nous adviendra par droit de force celle qui sera exploitée à notre profit par les autres. Et si cela ne doit pas être, que cela soit du moins notre idéal...⁵⁹

The story of Jean Cassard finished in the last novel entitled *Les Algerianistes* (1911). In this novel, he was presented as a fulfilled rich man. He was a writer and even a philosopher. He traveled in the different countries in Algeria. He visited the forest, the mountain and the sahara. He incarnates the French Algerian characteristics being superior, intelligent and active.

Inequality and ethnic differences are other important and noticeable aspects in the novel. In *les Algerianistes*. Although Randau presented few "indigene" characters, they do not have an important role. They are neglected and presented as objects with no value. In contrast to the French Algerians for whom much space was devoted. Randau focused on the new people and their characteristics in the purpose of showing their difference and superiority. The title itself is significant since it gave more importance and role to the French Algerians by neglecting the other characters from different races . These are the starting points for establishing the ground for the colonial discourse which is based on ethnic differences. Randau himself believes on the differences between races. He thought

that on race can be superior comparing to another. For that, he is convinced of the superiority of his race and the inferiority of the native Algerians ...

Randau was always considered as an imperialistic writer. He is known as the “African Kipling”⁶⁰. Through his literary works, he transmitted his ideas and purposes. He is a supporter of colonialism as well as the French Empire. He created the new people to construct a nation which would dominate the colony. He considers Algeria as their property and they are present to work and make it better. Randau shows and to reinforced his sense of belonging to Algeria through the heritage constructed. With his trilogy, he affirmed his nearness and strong relation to Algeria rather than to his mother country France. In fact, he wanted a kind of distinction. Therefore, he tries to build a new and real sense of belonging which he wants and looks for. Through Algerianism and Algerianist literature, he justified their presence and acts. He relied on the myth of Latinity to legitimize presence and acquire rights.

As a conclusion to this chapter, we can say that *Kim* (1901) and *Les Algerianistes*(1911) are two important works that are written by two European writers Kipling and Randau. Through the two novels, both writers transmitted their imperialistic ideologies. Thus, they are based on the same Eurocentric vision. Both of them created for the settlers an imagined identity to affirm their presence in the colonies. Both of the British-Indians and the French-Algerians consider themselves as being superior, civilized and different, thus they are seen as true and legitimate inhabitants. They feel more a sense of belonging to the colony rather than to their mother country. This kind of representation helped them to own ,rule and dominate. By applying the New Historicist approach to novels we have proved that the identity formed in both works is part of the discourse of power which symbolizes the writer’s imperialistic ideologies.

Endnotes:

²⁷Samuel,Gautam,*A brief history of East Indian Company*,www.historyextra.com/article/leon/international-history/nutshell-east-india-company.

²⁸Bramming,1998:61.

²⁹Fatima,Bensidhoum,*Rudyard Kipling and Louis Bertrand: Their Ideas of British-India(ns) and French-Algeria(ns) in Kim and Le Sang des Races*,2010,98.

³⁰Ibid.96.

³¹Rudyard,Kipling,*Kim* ,1901,penguin books ,11.

³²Ibid, 07.

³³Ibid, 07.

³⁴Ibid, 01.

³⁵Ibid, 09.

³⁶Ibid ,51.

³⁷Ibid ,62.

³⁸Michel,Foucault,1981,193.

³⁹Ibid, 125.

⁴⁰Ibid, 362.

⁴¹Robert ,Randau, *Les Algerianistes* ,1911 .39.

⁴²Ibid, 60.

⁴³Ibid, 66.

⁴⁴Ibid.32.

⁴⁵Ibid, 74.

⁴⁶Ibid, 131.

⁴⁷Ibid,74.

⁴⁸Ibid.159.

⁴⁹Ibid.93.

⁵⁰Ibid.58-59.

⁵¹Ibid.117.

⁵²Ibid.117.

⁵³Rudyard,Kipling,*Kim*, 1901, 100.

⁵⁴Edward ,Said, *Introduction To Kim*,25.

⁵⁵Azzedine,Haddour,*Colonial Myths History and Narratives*,26.

⁵⁶Robert,Randau,*LesAlgerianistes*, 1911,54.

⁵⁷Ibid .56.

⁵⁸ Ibid.69.

⁵⁹Ibid. 143.

⁶⁰Guerrandin,Agenon,1993,91.

The Mis-representation of the native Indians and native Algerians:

Orientalism is an important theory created by Edward Said based on the representation of two contradictory groups which are the colonizer and the colonized. In his book *Orientalism* published in 1978, he explains the ideas about the “Orient” which are invented by Europeans . This ideological invention attempts to justify colonialism. It is mainly concerned with the differences between the West and the East and the reasons behind. He stressed on the differences between the Europeans and the Arab world. He relies on the colonial discourse to explain such differences . The Western world considers the Orient as being exotic and its people as backward ,barbarians, and uncivilized. This vision relies on the otherness ,uncapability and uncivilized stereotypes to prove the need of them to enlighten and civilize. The colonizer justified their presence by the civilization mission and the White Man’s Burden as Kipling called it to spread civilization in the dark places of the world. This is an extract from Edward Said’s book *Orientalism*:

Orientals or Arabs are...shown to be gullible ,”devoid of energy and initiative ,”much given to “fulsome flattery”, intrigue, cunning ,and unkindness to animal; Orientals cannot walk on either a road or pavement (their disordered minds fail to understand what the clever European grasps immediately, that roads are made for walking) ; Orientals are inveterate liars , they are “lethargic and suspicious”, and in everything oppose the clarity, directness, and nobility of the Anglo-Saxon race⁶¹.

This theory helps in understanding the different representation of the West and the Orient in many literary works.

The focus is on Kipling’s *Kim* and Randau’s *LesAlgerianistes*. The two novels are concerned with the differences between the British-Indians and the French-Algerians as well as the natives. The novels represent different characters with different descriptions concerning either their way of thinking and behaving or their places of living. These descriptions are characterized by contradictions between those of the colonizer and the

colonized. Moreover, they are followed by contradictory discourses which determine the relationship between the center(colonizer) and its colonial periphery (the colonized).

As a first case study, the novel *Kim* manifests loudly the negative representations of the native Indians. It echoes much of what Said has said. Kipling's both fictional and non-fictional writings show the belief of superiority held by the British empire.

Kim demonstrates a complex image of how the pro-imperialist writer misrepresents the late nineteenth century India .He depicts stereotypical and hegemonic relationships between the natives and their rulers. Kim is a picture that demonstrates, on one hand, the power of the British empire as superior and dominant ,on the other hand, the Indians as weak ,uncivilized and superstitious who could not rule themselves thus, always dependent and in need of the colonizer.

When reading the novel ,we notice a huge number of stereotypical attributions to the natives depicted as being inferior ,uncivilized, lazy and so on .Kipling uses many terms to designate the Indians and to differentiate between the native inhabitants and the English, such as "Asiatics" ,"Orientals" and "natives" .If we may take the instance of the lama, he is one of the natives that Kipling describes in his novel ,he is misrepresented and described as being an uncivilized , lazy, dependent and an incapable person .He is a grown old man but he is still dependent on Kim the child even to bring him food. As it is illustrated :

I beg , I remember now it is long since I have eaten or drunk. What is the custome of charity in this town? In silence ,as we do of Tibet ,or speaking aloud?' 'those who beg in silence starve in silence said kim ,quoting a native proverb .The lama tried to rise, but sunk back again, sighing for his disciple, dead in far aKulu. Kim walked-head to one side ,considering and interested. 'Give me the bowl .I know people of this city- all who are charitable. Give , and I will bring it back filled.⁶²

From this quotation it is clear that the lama is a dependent man who could not even feed himself .The lama is described as childish and a sort of father-son relationship is established between the man and the child .The roles are reversed ,kim is playing the role

of the father and the lama as a child. It is a typical relationship of the colonizer-colonized. The colonized is the child and the colonizer is the parent .To show and support this kind of relationship, Kipling insists on the two words ‘child’ and ‘old’ ,and from this we can understand the dependency of the colonized on the colonizer .In another scene , the lama speaks to his disciple kim: chelalast thou never a wish to leave me? ’this quotation shows that the lama fears that kim would leave him alone.

Furthermore, Kipling attributes superstitions as a bias to the natives. The lama is described as superstitious. In the final pages, when in the train, he terrifies the pretended superstitious Jat man telling him if he looks on the proceeding of the secret agent E23’s disguise or tells anyone of its least details , great calamities will befall his property farm, cattle and crops. This demonstrates the superstitions of the natives and their ignorance.

In one of the passages as a reference to the White Man’s Burden, it is said:

It was never more than a couple of miles a day now, and Kim’s shoulders bore all the weight of it- the burden of an old man, the burden of the heavy food-bag with the locked books, the load of his writings in his heart , and the details of the daily life routine.⁶³

The passage above demonstrates that the character of lama is described as a burden for the child .He constitutes a big charge to his shoulders as a child. It also demonstrates the dependency of the lama on Kim.

For Kipling, the natives are treacherous, abusive ,rude and liar. He uses some native characters as the servant subjects to the raj such as the character of Mahbub Ali, who worked for the colonizer against the threat of Russian rivals during the great game, but he is still viewed treacherous and inferior. The natives are the subordinate and constitute the Otherness.

The stereotypical representation of the native Indians stands as a pillar to reinforce the European idealism and superiority. Literature at that time served as an invisible bullet, as an ideological arm to maintain the credibility, strength and more importantly the validity of the British rule in India. Throughout this process, Kipling shows and reinforces the superiority of the white race.

HurreeBabu whose full name is Hurree Chander Moukerjee constitutes another figure of the natives in the novel. He is a Bengal working for the British intelligence. Hurreebabu is a highly educated and extremely competent in his work as a spy. He is skilled and successful. This character is presented to us as a ridiculous person. He has a full name but always named babu. Kipling portrays him as being an awkward person, overweight and stereotypical. He also speaks an incorrect English. Kipling uses several prejudices and bias to make the reader laugh at this character.

Being a pro-imperialist writer, Kipling believes in the destiny of India to be ruled by the British. He uses native characters in order to stress the superiority of the white. He achieved his imperial goal by presenting us a series of native characters. HurreeBabu is a person obsessed by the English figure, fascinated by their way of living and their culture. He is a native who was granted a British education but always depicted as an inferior native. Despite his trying and hard efforts to be assimilated in the white skin and culture, he remains unassimilated. His skin color, culture and identity do not permit him to be an English and adopt their culture and values. As stated in Albert Memmi's book: "Jamais le colonisé n'est considéré positivement, ou si il'est, la qualité concédée relève d'un manqué psychologique ou éthique."⁶⁴

This quotation explains the fact that the colonized can never reach the level of the colonizer. It explains that how much good they are, educated, skilled but they are still

inferior and incomparable to the colonizer. Hurree babu is a native , a subaltern and remains a typical Bengal, superstitious and inferior. His developed skills and hard trying or even his M.A diploma from British university can never allow him to be among the English. The character of babu shows the strong influence of the colonizer on the colonized .This special character is able to do huge amount of things such as integrating in the British spying ,but he embraces a stereotypical role as an Asiatic and Indian .He is aware of his inferiority. He lives and believes in his backwardness.

The woman character in the novel *Kim* is another case of humiliation and misrepresentation. As an example, the woman who took care of kim after the death of his parents, is described as a prostitute who smoke opium.

The colonizer is always in need of the colonized in order to affirm his superiority. The character Kim constructed his colonial identity with the help of the natives identity. Kipling had always considered the native Indians as naturally subordinate people, therefore ,in need of the superior race. In his novel *Kim* ,he gave opposites and contrasts the superiority of the British to the backwardness of the natives.

Like Kipling, Robert Randau in his novel *Les Algerianistes* stresses the difference between the colonizer and the colonized. The natives he uses such as Mohammed Esserir ,Aicha and fellahs are describes as dirty, savage and without culture. They are backwardand uncivilized people. They are lazy and live in poverty. The natives live in “gourbi” or” zériba,the colonizer refers to them as les “indigenes”. The colonized population are associated with dirtiness and otherness. They are considered as being strangers and different .They are lazy and dislike work, they are poor and live a miserable life. The Arabs are presented as hypocrites and never loyal. They have no ethics and

behave with barbarity .They are backward ,set in the ground and eat with hands “un antique...qui assist par terre ,mange avec trios doigts de sa main droite.”⁶⁵

In addition to this, they are associated with prostitution even the places where they live such as the Casbah since only the Arabs who coexist there .It is refered to as the :”la casbah,... il conserva toujours grande repugnance pour la société des prostituées”⁶⁶

Randau reinforces the racist ideology which is based on the differences between races. He relied on the ideas of Louis Bertrand. This difference between the West and the East aims to separate and segregate the indigenous population.

According to Orientalism , these differences are created in order to separate and reinforce imperialism as well as colonialism .The Europeans consider themselves as being the superior race and the Orientals as inferior .For them these ideas will never change. This Eurocentric view emphasizes their goal and reinforces the gap between the Eastern and the western world. These ideas are also manifested in Randau’s *Les Algerianistes* when Cassard said that the natives can never be like the colonizer “vous indigene , serez un jour capable de vous associez a nous”. He questions their ability of becoming like the colonizer. They are unable to reach their level. For him, the Orients are useless and have no role .They are associated with shame from their past and refer to them by “les sauvages”.

Moreover, the French-Algerians consider the natives as dangerous ,: “ces gens la sont dangereux a frequenter”⁶⁷, and even as being inhuman. Add to this the natives are viewed as thieves so it is better to be careful and be far from them. Natives are also portrayed as bad persons that can never improve. They need change in their personality and heart to progress “l’indigène ait besoin de bonté pour progresser”⁶⁸ . The French colonizer criticized Islam as being the reason behind the indigenous backwardness. The

colonizers consider themselves superior and the ideal model to follow. The ideas were presented by Cassard when he said:

Vous êtes ,O camarades , conservateurs , par gout de la mystique :votre religion fixe un ordre social que nous ne saurions admettre; vos vertus et vos vives ne sont pas notre; nous proclamons la perpétuelle aurore de l'esprit et vous êtes un crépuscule...Puis...Mais tu le reconnais toi-même ,vous aspirez vaguement a nous suivre et vous tremblez cependant de perdre ce qui constitua jusqu'ici votre individualité .⁶⁹

The French colonizer criticized even the colonized's culture which is considered as being not valuable and wealthy. The natives are victims of such culture which lead them to be uncivilized and backward: "les Arabes sont victimes de leur imprevoyance, de leur tristes procédés de culture , de leur haine contre le non-musulman de leur préjugés biscornus , de leur superstitions⁷⁰.The colonizer associated also the natives places with dirtiness :

c'est un lieu bougrement mouchu ! nous y serions fort mal .Ce patelin est très sale. The colonizer, claim that Algeria is in bad situation before their coming and it become better after since they are energetic people who like working and progressing " comparer , a la situation actuel , l'état de l'Algerie avant la conquête , et vous serez édifié . Massacre. Pillages. Razzias , épidémis..."⁷¹

The relationship between the two groups is based on racism, domination and exploitation. As it is noticeable, every good aspect is related to the colonizer . In contrast to the natives, who are associated with the bad characteristics in order to prove their inferiority. They are presented as incapable of living alone so they need the Europeans to guide them to the right direction.

The doctrine of assimilation meant the disintegration and naturalization of the colonized, of their origin cultural and ethnic differences and their integration into French culture. This doctrine was reflected in Randau's work *Les Algerianistes* (1911) and represented by two assimilated characters: Mohammed Esserir and his daughter Aïcha ,they are from Arab origins but assimilated to French culture. Both of them speak French and behave like them. Mohammed Esseir is the friend of Cassard. Aïcha received a French education thus she absorbed the European culture and hoped to become one among them.

She wishes to change her identity from Arab to French one. She married a French colonel; ‘je voudrais être véritablement une française, une européenne’⁷².

Unfortunately, they are never considered as French people. In contrast, the French-Algerians mock on their way of speaking French. In addition to this, they consider them as unfaithful to their country and people since they forgot their own origins and mother country. Cassard referred to Mohammed Esseir as the one who sold the majority of the Algerian territories and people. Concerning Aïcha, the French-Algerians saw her as being strange different and can never be like the French civilized women although she speaks French and dressed European costumes.

Randau believes on the ethnic differences, and this was reflected in the difference between the native orient and the French Algerian occident. For him, East is east, west is west and they can never meet. That is to say, the orient can never be like the occident. For him, the orientals are uncivilized savage and uneducated. So, Aïcha and Mohammed Esserir can never be French people. At the very beginning of the novel, Cassard explained well this: ideas to Mohammed Esserir, he said:

Vous indigènes serez un jour capables de vous associer à nous , c’est que nous sommes sans foi aux miracles, donc prie que révolutionnaires, et que vous êtes, ô camarades, conservateurs, par goût de la mystique, votre religion fixe un ordre social que nous ne saurions admettre ; vos vertus et vos vices ne sont pas nôtres : nous proclamons la perpétuelles aurore de l’esprit et vous êtes un crépuscule ... puis ... mais tu le reconnais toi-même, vous aspirez vaguement à nous suivre et vous tremblez cependant de perdre ce qui constitue jusqu’ici votre individualité, le dogme n’est plus intangible en votre conscience.⁷³

A New Historicist analysis of these novels demonstrates that it contains the possibility for subversion by constructing a narrative in which only imperialist European ideas and attitudes are represented ,and , more importantly ,only Europeans are permitted the ability of power to represent. Every time the native appears in a system of

representation it is a projection of the colonizing white man. The native is always the fantasy of the colonizer.

The interest of power and the colonial enterprise are served by subversive tendencies. Greenblatt argues that: “subversiveness is the very product of that power and further its ends”⁷⁴. Power can only define itself in relation to subversion, to what is alien or other, and at the heart of power is therefore the production and subsequent containment of subversion.

As a conclusion to this chapter, we can say that both writers misrepresented the natives. Kipling and Randau’s representations are based on the same hegemonic stereotypes aimed to show the inferiority and the backwardness of the indigenous population . As the writers share the same Eurocentric vision, they both engaged in the same colonial discourse ,relying on the superiority of the white race over the non-white.

Endnotes

⁶¹.Said, *Orientalism*, 1978, 38-39

⁶² kipling, *Kim*, 1901, 23.

⁶³Ibid, 358.

⁶⁴Albert Memmi, *Portrait Du Colonisé Procédé Du Portrait Du Colonisateur*, 1985, 103.

⁶⁵Robert Randau, *Les Algerianistes*, 1911, 10.

⁶⁶Ibid, 29.

⁶⁷Ibid, 29.

⁶⁸Ibid, 60.

⁶⁹Ibid, 08.

⁷⁰Ibid, 72.

⁷¹Ibid.58.

⁷²Ibid, 11.

⁷³Ibid, 7-8.

⁷⁴ Stephen Greenblatt ,*Practicing New Historicism*, 1991, 48.

Anglo-India and the French-Algeria as Imagined communities:

The early nineteenth century witnessed the emergence of the most important empires. A new word "Nation" entered western dictionary and worked as an agent serving in separating political and cultural groupings. The nation gave them the ability to develop a consciousness about the existence of the other nations, which means a sense of "Us" versus "Them". Benedict Anderson in his work *Imagined Communities* (1991) took a big challenge in defining the concept of "nation" as nothing to have with nature but more as a construct.

Anderson views a 'nation' as a cultural artifact, an invention of modern politics. For him a nation is a constructed phenomena essentially from above by the political and cultural elites⁷⁵. A nation is an "imagined community" that has no objective definitions. Anderson argues that the nation as a political principle was conceived, historically, through certain forms of representation, some factors such as print journalism and the emergence of capitalism contributed and gave birth to these imagined communities that are mainly the representation of the nation⁷⁶.

In fact, the factor of history plays a vague role in defining nations and representing them, the past is a part of a nation. G.F Hegel is a German figure and a philosopher. In his book entitled *Lectures on the Philosophy of World History*, he excluded the Eastern world from the constitution of the world history and says that only Europeans created and contributed history. Britain was a key example, it was certainly a formal and a powerful empire.

India is viewed as a place of religious diversity, a wealthy place of spirit, but nothing more than this. Hegel conceived India as an incomplete, empty and abandoned land he argues:

India, like China, is a phenomenon antique as well as modern; one which has remained stationary and fixed, and has received a most perfect home – sprung development. It has always been the land of imaginative aspiration, and appears to us still as a fairy region, an enchanted world⁷⁷.

He also argues: "India is a region of fantasy and sensibility". And says:

On the whole, the diffusion of Indian culture is only a dumb, dead less expansion, that is, it presents no political action. The people of India have achieved no foreign conquest, but have been on every occasion vanquished themselves.⁷⁸

Beside England, France is another European country followed the same Eurocentric discourse in order to achieve their colonial project called "*La mission civilisatrice*". It aimed to spread civilization and bring light to the dark continent. At that period of time, the French overseas empire comprises nine per cent of the earth land mass. The French empire was more diffuse and unmanageable than ever⁷⁹.

Gabriel Honotaux asserted in *The Civilizing Expansion of France in the World* that:

The history of France is not truly complete if it does not include the history of French expansion in the world. France has always tried to extend itself outwards. In doing so from age immemorial, it has not responded to an egoistic instinct, not even for an appetite for conquest, but a singular need to know men and the world, to propagate, to found, to create [...] In Africa, France conquered ignorance ... she saved the black, educated him and presented this child with civilization.⁸⁰

Obviously, France had extended its power over the world, it used the colonial discourse such as *the mission civilisatrice* in order to take control over the natives mainly from Africa.

Rudyard Kipling's *Kim* and Robert Randau's *Les Algerianistes* are the suitable illustration of what is called the constructed nation by representation. In both novels, the writers use the category of Anglo-Indians and French-Algerians to represent and build up the imagined community which is a nation that function more as a construct and goes hand in hand with imagination. The imagined spaces or territories in the two novels are India and Algeria under the English and the French rule. Imagining a large number of people to occupy the territories, as the natives of the lands are put aside and replaced with the new communities.

To start with, the novel *Kim* is a product of its time and takes place in India during the British Raj. It was under the rule of England. India was conceived as an exotic land, a legendary space where numbers of European powers disputed to take control over this dreaming landscape. This event is more known as the Great Game. It is the period of time when the British empire feared the rivalry Russia to propagate its power and influence over Asia. The period in fact is characterized by mistrust between the two superpowers.

For the colonizer, everything is connected to the use of land and territory. Most of human achievements and activities are revolved around territory, it is a place where people live and also extract raw materials and resources. This is exactly what has lead to the desire of searching for more land and obtain more territory. Therefore, they must deal with the indigenous population of the land and show that they are lazy and had abandoned such a rich and wealthy place.

The depiction of India in the novel *Kim* is a land of English creation. The colonizer fructified it and brought it to life. India was a place of fantasies that needs to be filled in .In his imperial novel, Kipling intends to construct the nation through representation .

Rudyard Kipling relied on the Anglo-Indians to represent the new India after the huge changes. It becomes a land of prosperity and wealth .It is a fertile place full of life and energy after being, in the past, abandoned because of the neglect and the laziness of the native inhabitants.

Thanks to the colonizer, India started to witness some positive changes and achievements are now possible. There are several paragraphs and passages in the novel showing India as an exotic land, where the writer depict Indian's different cultures ,castes ,their daily life in general this is the most exemplary passage:

There were new people and new sights at every stride-caste he knew and castes that were altogether out of his experience. They met a troop of long-haired, strong-scented Sansis with baskets of lizards and other unclean food on their backs...Behind them walking wide and across the strong shadows...strode one newly released from jail; his full stomach and shiny skin to prove that the government fed its prisoners better than most human fed themselves.[...] Here and there they met or were overtaken by the gaily dressed crowds of whole villages turning out to some local fair.[...] A little later a marriage procession would strike into the Grand Trunk with music and shootings, and the smell of marigold and jasmine stronger even than the reek of dust.⁸¹

Kipling in this passage describes India in its primitiveness, how people of such a rich land lived in poverty and dirtiness.

In the novel, Kipling describes India as a colonial garden of Eden. On one hand, he reinforces the idea of the exotic land and on the other hand, he stresses the idea of the British achievements and works. For instance, the Grand Trunk and its security represent one of the good and the benefit of the British achievements. Moreover, the rail road's and the trains facilitated the long travels and trades. These achievements symbolically encounter the colonial order during the British Raj. It is exemplified in this passage:

But Kim was in the seventh heaven of joy. The Grand Trunk at this point was built on an embankment to guard against winter floods from the foothills, so that one walked as it were, a little above the country, a long a stately corridor: Senegal India spread out to left and right. It was beautiful to be hold the many –yoked grain and cotton wagons crawling over the country road; one could hear their axles, complaining a mile away, county nearer, till with shouts and yells and bad words they clump up the steep incline and plunged on to the hard main road, carter revealing carter.⁸²

Another illustration is as follows:

That was a gang of changers – the woman who had taken all the embankments of all the Northern railways under their charge- a flat footed, big –bosoned, strong-limbed, blue-petticoated clan of Earth-carriers, hurrying north on news of a job, and wasting no time by the road.⁸³

From this quotations, it is clear that Kipling is representing an innovated India, well maintained by the colonizer, who invented technologies such as railroads in the sake of making distances shorter and to demonstrate their good works, and achievement made to construct the imagined land.

Like India in *Kim*, Algeria is presented similarly in *Les Algerianistes*. Both of them are portrayed as being empty space waiting for colonial settlement. The two writers share the same perspective about the Anglo-India and the French-Algeria as imagined communities, where immigrants from Italy, France and Spain settled. Algeria in fact became the perfect place of imagination.

'La Nouvelle France' is the name given to the Colonial Algeria. It is the place where it is possible to construct a new identity in order to serve the colonizer's projects as well as a place where fantasy is possible to realize. It is by the arrival of France that Algeria became fertile.

The French-Algerians rely on the ideas of Louis Bertrand in his colonial narratives to maintain strength. They believe in his mythic representation of Algeria, as being an abandoned and empty space for colonial settlements to achieve their imperial purposes. Thus, the immigrants feel as permanent inhabitants. They feel more a sense of belonging to Algeria, rather than to their mother country. At the very beginning of the novel, Cassard affirmed his feelings toward Algeria he asserted: " Nous sommes des Algeriens non pas des Parisiens !" ⁸⁴

As it is a vehicle in the novel, the French-Algerians wanted to build a strong relation with the colony which they 'could never leave.' These ideas help us to understand the representations of Randau's 'Nouvelle Race' and the different positive characteristics inscribed to them. The purpose of showing their ability to work and make a difference.

The French-Algerians are described as energetic and men of action in the purpose of showing their developed spirit of work and intelligence. For them, Algeria was a rich country but not maintained since its population is lazy and backward. They think also that such a glorious land is in the hands of incapable persons that did not deserve it. As a result, the

French-Algerians with their developed skills and capacities of work ,they would make it better and full of life.

The French-Algerians considered the colony as a virgin land. That is to say ,had never been worked before. For that they are there to make changes and work it. They are proud of speaking about their achievements and inventions , to which they refer to by greatness and richness.

In *Les Algerianistes*, these ideas are expressed when for instance Randau states that:

Peuplé de villas habillées en majorité par les négociants israélites d'Alger, Saint-Eugène , auprès du massif fleuri la bouzarde ,sous le tintement des cloches de Notre-Dame D'Afrique, était un foudroyant de verdure et de maisons a arcades blanche/ les orangers et les citronniers abrités des vents de mer par les double ligne de cyprée entre lesquels festonnaient des guirlandes de rosiers grimant, se penchaient sur les basins de marbre ou pullulaient les poissons rouge ; sur les marches des escaliers de brèche qui aboutissaient aux galeries , s'étageaient avec profusion : cocos , palmiers et araucarias en pots, bagoués foison de plantes grasses .⁸⁵

In the same page , he referred also to the tramway and industry. This reference is in the purpose of showing the change from rural to urban life in Algeria. Moreover it also stands for the intelligence of the French colonizer and celebrating its mainly achievements in the colony hence we read:

Sur la France , dominant boulevard de la darse aux tartanes et aux barques , le mole de l'amirauté ,et la mer libre dans son bain de ciel, le tramway ralentit son allure ; l'on distingua alors les lazzis décochés aux voyageurs par les bandes de marins retraités qui dandinaient sur les trottoirs ,barbe chenue ,Costards dans leur vareuse neuve ,une ceinture rouge barrant le ventre, la pipette marseillaise balance entre le pouce et l'index; un matelot maltais, juché sur le marche pied de la plate – forme ,les gouailla a son tour et ,quand la voiture démarra, déplora avec virulence que le nouveau syndic des gens de mer affecta a l'égard des marinier os une politesse choquante .Des rafales de poussière s'engouffraient dans les wagon ,chargeaient des fumées de charbon ,de terre et d'huile rance.⁸⁶

Lourmet , a French character ,in a dialogue with Mohammed Essrir mentioned all the benefits and the new projects achieved by the French-Algerians . He declared:

Qui a construit a gros frais un Moulin perfectionne a quatre paires de meules dans un endroit ou il n'était auparavant qu'un caravansérail ?qui a bâtie un solide barrage entraver d'un oued pour aménager la chute d'eau nécessaires a la roue de Moulin ? qui a sillonne de canaux d'irrigation une bonde inculte ?qui le premier a créer la base des luzernières et autres prairies artificielles ?qui a défricher de la terre par centaines d'hectares ?qui a pratiquer seul alors l'élevage intensifs de bétail ?c'est moi monsieur Essir.⁸⁷

In this description, we can guess how the colonizers are proud of their achievements .For them, they cultivated the land so it is theirs. Indeed , the French Algerians describe their buildings as being beautiful and special, worked with perfection ,every detail is carefully constructed.' Notre Dame d 'Afrique' is one place among others which suggests richness and beauty .Speaking about this place ,in the novel ,it was presented by these following words:

(L)es construction étaient balourde prétentieuses ;la moindre fenêtres était surcharge d'ornement de stuc et hurlait la richesse de mauvais aloi de son propriétaire ;dans son désir forcené de paraitre ,il gantait ses murailles d'odieuses céramiques, étalait d'immense vitrages aux couleurs criardes entassait ,au hasard, des meubles de style dans la salles judéo-mauresques tendues de tapisseries dorées; les moulures des plafonds ,les chambranles des portes, les patères des antichambres, les chaises de rotin du jardin étaient d'argent ciselé ;entre les parterres et les boulingrins erraient en s'éventant ,épaissies par leur peignoirs éclatants.⁸⁸

By analyzing deeply the two European works ,it is clear that the two writers have the same Eurocentric view .Both *Kim* and *Les Algerianistes* played a role in shaping colonial power .We can also deduce that Kipling and Randau were engaged in describing the colonized landscape as an empty and virgin field that needs to be filled in as well as attributed an imaginative and fantasy image to these lands .They also tend to view the Anglo-Indians and the French-Algerians as the permanent inhabitants. The imagined community that views the native's lands as sites of colonial imagination and fantasy reflected in the colonial discourse that helped them in achieving the imperial projects of the two empires.

Endnotes:

⁷⁵ Benedict, Anderson ,*Imagined Communities*,1991,05.

⁷⁶Ibid.62-63.

⁷⁷G F Hegel, *Lectures on the Psychology of the World History*, 156.

⁷⁸Ibid.159.

⁷⁹Gabriel,Honotaux,*The Civilizing Expansion of France in the World*,2005,55.

⁸⁰Thomas,Martin ,*The French Empire Between the Wars* ,2005,01.

⁸¹Rudyard,Kipling,*Kim*,1901,85-86.

⁸²Ibid.60-69.

⁸³Ibid.68.

⁸⁴Robert,Randau,*Les Algerianistes*,1911,32.

⁸⁵Ibid.123-124.

⁸⁶Ibid.123.

⁸⁷Ibid.69.

⁸⁸Ibid.125.

Conclusion:

This modest study has been conducted to analyze the two imperialist works written by two European literary figures who belong to the same époque. They are from England and French. Rudyard Kipling and Robert Randau are considered as pillars and representatives of the British and the French empires.

We have analyzed the writers stances in a parallel study for their commitment to the same Eurocentric vision that endorses and reinforces the validity of the empires they belong to, and their active role in the colonial enterprise. The two icons engaged in a colonial discourse in the aim of keeping the power of imperialism that shaped the globe in the 19th century. In fact , their hegemonic attitudes toward the indigenous population as well as the colonial identity are the focus of this work.

Indeed, the colonial identity represent a fiction formulated and adapted in response to the individual exigencies, it is changeable according to the one's needs and objectives .In fact,

British-Indians and French-Algerians are vivid examples of this kind of identity .Both writers, conceived a new identity to serve their colonial enterprise, and relied on the imagined communities as a colonial discourse to deal with the local inhabitants of the colonies. *Kim* and *Les Algerianistes* are the chosen works to be analyzed side by side, in the purpose of illustrating the issue.

In the first chapter we have studied the issue of identity in the colonial context and the positive representation of the British-Indians and the French-Algerians. In both novels ,they were considered as the permanent inhabitant of India and Algeria. They were described as being superior, civilized and powerful. This was done in the purpose of legitimizing the colonizer's presence and replacing the natives.

In the second chapter we have analyzed the relationship between the colonizers and the natives which is based on racism and domination .we have argued that both works support colonialism as well as the empires .Both writers were engaged in the same Eurocentric discourse . The native Indians and the native Algerians are negatively portrayed. .They are represented as being inferior, dirty and savage.

In the third chapter we have argued that Anglo-India and French-Algeria are viewed as imagined communities where the British-Indians and the French-Algerians are considered as the original population of India and Algeria .They were seen as the founding fathers and the first citizens of the two colonies .In contrast to the natives who were neglected and considered as foreigners.

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