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**The History of The Algerian Resistance in  
Frantz Fanon's *A Dying Colonialism***

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## **Dedication**

*To my parents*

*To my brothers and sister*

*To my family*

*To my friends*

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## **Abstract**

Anti-colonial resistance has always been the subject matter for many writers and theorists such as Frantz Fanon in terms of opposing colonialism and its atrocity. The African colonized countries' issues are one of Fanon's major concerns. He had greatly supported these nations through words and actions, and urged them to act for a violent resistance. However, many scholars have been reluctant to agree with the latter's views about it. It could be indispensable then to examine one of his famous works, i.e. *A Dying Colonialism* which stands for a concrete evidence about the last mentioned statements. This research paper then tries to scrutinize this book through a New Historical method in relation to the French colonialism in Algeria. It argues that the Algerians did not adopt only a violent resistance against the French forces, but also a non-violent one. Algerian people did not surrender easily to the French violent and non-violent policies; rather, they struggled and strived to preserve their country and their identity till they regain their independence in 1962.

## **List of Abriviations**

FLN : National Liberation Front.

ALN :National Liberation Army.

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## General introduction

Colonialism and its impacts have been a hot debated issue for theorists and scholars in all over the world. Since it is an evil that has stretched over time, it has paved the way for some scholars to trace, examine and investigate it in a great phenomenon. Colonization did more harm than good to the colonized people; it affected the colonized countries socially, politically and economically both negatively and positively. It changed the standards of many countries, and it turned each country to an upside down world where one could, barely, distinguish between the colonized and the colonizer. Furthermore, many drastic changes took place in the colonized countries, so their natives felt the need for a strong resistance to the oppressors' systems and values, and to the oppressors themselves.

Unlike other countries who have been under colonization, Algeria was under the French control for more than 130 years. The French invasion of Algeria was unparalleled, in its period and its rule. It was the most strenuous period that the Algerians lived in. The latter experienced all kinds of brutality, both, mentally and physically. They suffered from the French colonization that its goal was to uproot their entity as human beings. For the French colonialists, Algeria was not a land for its own natives, but for all Europeans where they have the absolute right to settle, to live and to be born in.

The French colonization in Algerian was one of the notable concerns of the famous writer and philosopher Frantz Fanon. The latter opposed colonialism and the colonizers' violence that was practiced upon their oppressed people. Although Fanon's attachment to the French oppressors, his benevolence and high principles did not prevent him from integrating himself in the Algerian struggle for liberation. Most of Fanon's works depict the relationship between the African colonized and the European colonizers; they also urged the colonized to adopt violence for the sake of gaining their independence.

*A Dying Colonialism*, is one of Fanon's prominent books that deals with the notion of colonialism, through this book Fanon depicts the lives of the colonized Algerians before and after colonialism, the effects of this issue on the life of the Algerians individual, and on the Algerian societies as whole. The book also manifests the truth of the French



inhumanity and sadism, their violent and non-violent policies that were part of their canon to annihilate the Algerians. It also represents the Algerians ways of resistance against the French oppressors, the Europeans that were brought with the French colonialists and their importance in the independence of Algeria.

Therefore, this research attempts to examine the French policies in Algeria and the Algerians' resistance against the latter. For that, the main questions that are raised are:

- How did Fanon support the Algerian revolution and its non/violent resistance during the French colonization?

- To which extent did Algerians resist against the French colonialism in fanon's *A Dying Colonialism*?

These questions assume the following hypothesis:

Fanon contributed in the Algerian revolution, he helped the Algerian wounded fighters, and later joined the FLN members. Fanon was against the French colonization of Algeria; therefore, he urged the Algerians for a violent resistance.

The Algerian opposed the French colonization, that is why they adopted violent strategy and non- violent tools to withdraw the French colonizers from their country.

This work is divided into three main chapters where each one constitutes a set of objectives. The first chapter deals with the French colonization in Algeria, because one has first to have an overview of the French colonialism, and after it discusses the French violent and non- violent policies adopted in Algeria. And the Algerian resistance to these policies. It also holds the definition of the term Pied- Noir or black feet.

The second chapter is devoted to writers' opinions such as Mohandas Karamchand Gandhi and Frantz Fanon about colonialism and resistance. It holds a definition of anti-colonial resistance according to some theorists, such as David Jefferess, and eventually Frantz Fanon's book "*A Dying Colonialism*". Then the chapter hinges to the historical background of New Historicism, and its definition.

The third chapter is devoted to Fanon's work, especially resistance in his works, the Algerian tools of resistance, for example: the veil, radio and newspapers. It also pays attention to the impact of the French colonization on their lives and on their country. Then, the definitions of ambivalence and otherness, hybridity and the relation of these connotations with Fanon's book "*A Dying Colonialism*".

This research figures out the different strategies that were taken by both, the French to colonize the lands and the minds of the Algerians, and the latter to resist against these French forces. Both of the Algerians colonized and the French colonizers adopted violent and non-violent ways to resist against each other. The French adopted violent and non-violent policies to withdraw the Algerians from their home lands and to distort their identity, and the Algerians violent and non-violent resistance enabled them from gaining their freedom.

The referencing system of this research is Harvard style 2008.

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### **I.1 Introduction**

Resistance was one of the main concerns of many writers such as, Frantz Fanon. Therefore, this chapter presents the French violent and non-violent policies that were practiced on the Algerians during the French colonization. And also the Algerians resistance to these policies, and after it explores the term “Pied-noirs”.

Some African countries were colonized by Europeans for economic reasons; however, the French colonization of Algeria was not for particular target. It was actually a war of torture, rather than a peaceful invasion. The French truculence started with the first moment the French settlers put their feet on the Algerian soil, and it continued and became more complicated through time, till the Algerians liberation spot. However, it was not a complete freedom, because the French colonization was not only a physical encroachment, but it was also a colonization that aims to tear down the Algerian identity and cultural heritage.

Indeed, the Algerians did not welcome the French colonization with silence and do-nothings. They opposed the French colonization and its violent and non-violent policies with different strategies and tools. In fact not all the European settlers fought against the Algerians, and claimed Algeria as its own land, some of the Europeans who were called the Pieds-Noirs. They supported the Algerian case, and they helped the Algerian fighters.

### **I.2 The French Colonization in Algeria**

The story of the French invasion of Algeria dates back to 1827, with the incident of the fly whisk, the French governor Napoleon I bought grain from two Jewish merchants in Algeria and he did not pay back, thus Hussein Dey, the Turkish governor who was controlling and running the affairs of Algeria called the French council for debate about the loans of these two merchants. The Dey was too angry with the French representative, so he struck him with his fly whisk and this was considered as an insult for the French, therefore,

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the French king ordered for a blockade of the Algerian coast, and this was the main reason that led to the French invasion of Algeria.

In 1830, the French troops occupied small part of Algeria when they defeated the forces of the Dey, so he was no longer the controller of his subordinates in the territory. Three weeks later, the French could finally capture Algiers, and in 1834, France annexed the rest of the other areas. This event opened the gates for an influx of different Europeans, from Italy, France and Spain to emigrate from their homelands and to settle in Algiers, where they possessed the lands and the farms of the Algerians. It was not just a peaceful settlement; the French looted, massacred and raped the natives and they destroyed everything that was part of the Algerians religion such as, mosques.

The French conquest of Algeria brought many changes in their political, economic and social aspects of lives of the Algerians. Before the French arrival to Algeria, the Algerian society was divided: clans, tribes and extended families and they were all adapted to a rural sitting rather than an urban one, however the French colonization changed the organization of this society, and during the colonial period, the population increased and a modern class structure began to appear. The villages were displaced by the towns and cities. The Algerians in this period started to accumulate wealth and lands; therefore, they could send their children to French schools, to become new western- oriented elite. Nevertheless, many other Algerians from the lower echelon remained illiterate.

Before the French colonization, the economy of Algeria was based on agriculture, the Algerians used to sell and trade their farms' products; however, the French changed the economic system of the Algerians. In agricultural fields, Algeria became the producer of cash crops (olives, tobacco and soft wheat), and wine became the most important export of it. Besides, The French have introduced new technologies and provided the Algerians with machine tools and industrial materials; they built factories, hospitals, schools, hotels, shops and businesses to advance economy in Algeria. Therefore, they changed the economic mode of Algeria from an agricultural system to an industrial one. Indeed, this was not done

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for the benefit of the Algerians, the French efforts to improve the economy of Algeria was for their own interest.

When the French colonized Algeria, they established a system of government through which the country would be controlled. After a series of clashes between the Algerians and the French, the latter asked for privileges to rule the lands they have colonized. The Algerian political leaders were replaced by French officials; Algiers, Oran and Constantine were considered as the department of France. The French were deemed to be formal citizens; they had the right to appoint their own mayors and councils, and they received more benefits than the Algerian people. Even the Algerian judicial system was a part of France, and the French intervened in most of the Algerian legal matters. They were also responsible for permitting immigrants to enter Algeria and they allowed certain category to enter the Algerian territories. The French also imposed their authority through their military forces, so they could easily maintain their regime over the Algerians.

Unlike the other Europeans colonization such as the British colonization of India that aimed for a peaceful settlement and economic expansion, the French colonization goal was to integrate the Algerians through a cultural assimilation that aims to destroy the Algerian identity, and through an administrative centralization that attempts to amalgamate Algeria with France. The French believed that Algeria should be the second home for the black feet, and was a hard task for the Algerians to drive them out from their country.

The French believed that they should invade Algeria because of many reasons, and they even gave a justification for their conquest. First, the French colonization was as a response to the Dey's intolerant incident, since he refused to apologize, the French response was to cleanse the French honor. Second, the conquest of Algeria was considered as a civilization mission, the French claimed that the Algerians are without culture, without cities, means of communication and without civilization, they are just fanatical barbarians and the French should enlighten the Algerians and develop their country. As Victor Considerant, a politician representative of the Democratic Socialists wrote in this regard: "As for ourselves, we have long urged France to take up again, with grandeur, its civilizing

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mission, and we call upon Europe to organize in a fraternal way its work of expansion and civilization in the unlettered and barbarian countries”. *La Democratie pacifique*, 2 January 1848.

Another important French vindication for colonization was religion; the French people believed that Islam was posing a threat over Christianity, and by conquering Algeria, the French would secure Europe and Christendom. Moreover, the idea of Christianity’s superiority over Islam made the French think that Algerians are inferior, and their religion is valueless. Besides the fact of the Algerian ethnic diversity, Algerians were not homogenous society, thus the French should be present to control this instability.

Indeed, many people and especially writers criticize the French colonization of Algeria, because of the cruelty and the violent policies that the French practiced in Algeria. Some writers believe that the French imperialism was far from humanity, the French president Emmanuel Macron stated in an interview that: “Colonization is a crime. It’s a crime against humanity. It’s truly barbarous and it’s part of a past that we need to confront by apologizing to those against whom we committed these acts”. What the French committed in Algeria was heinous, 130 years full of brutality and bloody conflicts, however, the Algerians did not surrender easily and they gained their independence after a strong resistance.

### **I.3 French Non-Violent Policies**

The French attempts to centralize Algeria did not end; the former approaches to colonialism were based on an ultimate amalgamation of its colonial people into the French scope through different ways of assimilation. The French strove to associate Algeria with France, and abandoning Algeria was considered a crime that cannot be paid. The cultural subjugation was more efficient and overwhelming than the military dominance, thus the French rulers cared more about the acculturation processes to control the Algerian minds rather than their bodies.

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Indeed, assimilation covered all areas: economic, political, social and cultural assimilation. The French sought to create a system of government to control its colonies after it centralized its state in Algeria. The political assimilation included the French dominance in high governmental and administrative positions which enabled them to enact legislations and gave them the full right to govern the indigenous people, as a French General Governor issued a directive in 1917, stating that “There are not two authorities in a *cercle* [the unit of local administration], French and indigenous authority; there is only one. Alone, the *cercle* commandant commands; alone he is responsible. The indigenous chief is only an instrument, an auxiliary. (Young, 1988).

Some indigenous people who were called the elite had the chance to get access to the French education; they learned the French language, thus they were lucky to rule some local areas, yet they remained subservient to the colonizers leadership, “the colonial institutional machinery was designed for a European administrative elite to govern through a local, educated elite” (McNamara, 1989). Assimilation opportunities for education was not accessible for all the different ethnic groups in Algeria, only the rich native people were trained to master French language and culture, and to acquire the appropriate skills that are required to have an efficient head in the colonial state.

Economic assimilation had a great impact on the lives of the local people, when the French colonized Algeria they opted for a changing in the economic system of Algeria. Therefore, they attempted to produce a particular agricultural products and raw materials that served for the French interests. Actually, the French cared much about the premium and the quality of these products, because they played a great role in the French economic flourishing and enabled their economy to challenge the European industrial leagues.

Moreover, economy in Algeria was in the hands of the French colonizers, all financial and economic decisions of the colonies were dictated by the French through the French Colonial Pact, which enabled them to forbid the engagement of the colonies in foreign trade without getting the colonialists’ permission. The French were considered as the main supervisor of the Algerian trade and economy.

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Another sort of assimilation that affected the Algerians, and was regarded as a dreadful policy was the social and the cultural assimilation. The French cultural superiority, or this what they believed in, and their mission to civilize the indigenous people, or what is called the barbarians, pushed the French to think about an indirect policy to turn the natives into Frenchmen. This phenomenon dismissed the Algerian culture and underestimated its value. The French aimed to implant their culture, and at the same time, distorting the cultural heritage of the Algerians. As a result, losing the natives' identity and surrendering to the colonizers.

The social assimilation was different in Algeria; the Algerian ethnic minority groups were submitted to forced assimilation. The dehumanizing aspect and stereotyping obliged the people to integrate in the French society and adopt their language, culture and way of living. The local people were seen as colonial subjects, as illiterate that needed to be civilized, thus this influenced the psychology of the Algerians, and so they saw their opponents as idols that everyone in the society should follow.

In fact, the Algerians were against this policy because they did not liked to be assimilated with a new anonymous mentality, new culture and identity, and they also rejected the idea of the French education because most of them were religious, so they thought that adopting the French principles was illegal and would harm the Islamic doctrine; moreover, many Algerians were confused because of the ambiguity they saw in the French strategies of the cultural and political assimilation. As Poitier states that "The question of learning in Algeria continues to be approached from the perspective of the religious doctrine because of the ambiguous questions being raised therein. The issue is essentially related to the cultural future of Algeria. Would it become completely French, Arabic-Islamic, or half Arab and half Islamic? It is based on this doctrinal view that French educational policy in Algeria would be shaped." (Boyes, 1960).

The Algerians' reaction against the French policies was considered as a boycott to the French attempts. The Algerians did not only refuse the colonizers policies, but also all



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what was 'French'. These perspectives were seen as obstacles for the French, because they challenged their efforts to achieve any successful assimilation projects. Maybe this was due to the Algerian poor cultural and educational background, or their religious conscience that prevented them to accept the French initiative of assimilation. The Algerians' severity and contradiction of the French policies created even an obstacle for the Algerians themselves, because the number of their intellectuals declined during that period, and a large number of them remained illiterate.

The French authorities tried to disseminate their colonial ideas by reducing the power of consciousness within their colonized, thus they attempted to manipulate their religiosity to convince them to accept their policies, so they encouraged the social verdicts that served the French interests. Furthermore, they created two types of assimilation: coercive and soft assimilation.

Coercive assimilation was related to the laws that the French enacted for the cultural assimilation of the Algerians. The French Governor-General Maurice Viollette (1925–1927), which set the idea that assimilation should be applied not only for the Algerian elites, but also to all the whole society. Even the Algerian socialists and communists were concerned, and the only way to assimilate them was by pushing them to speak and write in French. The commander of the military campaign, Duke of Rovigo, in his letter to the French Minister of Defense argued that:

Truly Algeria will not become French unless the French language becomes the dominant language. The ultimate goals of all efforts of the French administration in education is to substitute Arabic for the French language because French is the language of authorities and administrations. Which will secure a rapid spread among the native people, especially when new generation join our schools. Sa'd Allah, (1998)

Soft assimilation was different from the coercive one, the French General-Governor Maurice Jonnart, attempted to assimilate people through indirect ways, he helped the

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Algerians to preserve their Arabic-Islamic principles, he also encouraged for national reform movement that promoted the return of the Algerian students from abroad. In addition to this, he supported those intellectuals to gain high positions in judiciary and advisory systems. Jonnart opened the doors for the francophone and Algerian writers to express their ideas freely, and their works on Islamic legacy were thought in the Arabic schools. This flexible policy was regarded as the most successful policy of assimilation, and it also reduced the chance of the alienation policy.

In addition to assimilation, French adopted another policy which is called alienation; in fact, alienation was the first non-violent policy that was part of the French goals, this term was first coined by the great philosopher Karl Mark, because he was against capitalism, and he thinks that capitalism alienates the poor people or the workers from their society as it is stated that, “This produces wealth for the capitalist, but poverty for the worker. This alienation produces riches and power for some but enslaves and degrades workers. The product of labour belongs to the capitalist, who uses it to create profits” (Anon., 2003). The notion of stereotyping and discrimination and the negative perception that depicted the Arabs as being backwards and uncivilized paved the way for the French to criticize and even to alienate the Arabic-Islamic identity. As Yvonne Terra describes as follows: “The conflict between the colonizer and colonized does not merely revolve around daily bread, but rather on considerations of culture and identity in the larger process of reaction to colonialism” (Yvonne, 1989). The French wanted to disconnect the Arabs from their historical and traditional roots. This policy also aimed to distance the Algerians from civilization, and anything that contributes in their progress, because the image that the French had about themselves and their pride made it difficult for them to accept the Algerians as great intellectuals and scientists.

The Algerians were not only isolated from their homelands; however, they also felt that they have been segregated from their own community, their traditions, beliefs, culture and belonging. The Algerians struggled to preserve their identity, but they faced a lot of problems because of the cultural and social instability they witnessed. The French

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colonization of Algeria had created a series of dualities: Islam versus Christianity, civilized versus backwards, natives versus colonizers and Arabic versus French, these dualities trapped the natives and put them in dilemma, so they could hardly protect their traditional and historical principles.

Besides the assimilation and the alienation policy, the French advocated the catholic institutions and tried to spread Christianity among the Islamic-Arabs by encouraging the missionary missions and demolishing the Islamic institutions. They also attempted to distort the national history, by teaching the Algerian children lies and wrong ideas about their history. In a way or another, the French forced the Algerians to assimilate the French identity; however, some French intellectuals were not pleased with these policies, because they thought that Algeria is for the Algerians, and the Algerians are not obliged to abandon their culture, because it is considered as the fundamental essence to the progress and development of the Algerian aspects of life.

### **I.4 French Violent Policies in Algeria**

Many European people called the black feet crawled to the Algerian territories during the French colonization in Algeria, so the number of the French population in Algeria increased rapidly. In the beginning of the invasion, these people came to work in the Algerian lands; however, after a small period of time, the settlers claimed to have the same rights and privileges as the indigenous people, and progressively they became more privileged than the Algerians themselves, of course the natives were not happy with this influx because most of the economic profit and wealth were in the hands of these Europeans. Moreover, the natives were not considered as the owners of their own properties; yet they were treated as slaves under the power of the French colonizers and most of them were bound in poverty.

Indeed, the French settlement in Algeria was not for a peaceful coexistence, the French looted the natives' lands through different ways and procedures. In the beginning of the colonization, the French did not take the lands of the natives violently; they were too smart

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that they attempted to convince the Algerians with different means. They enacted various laws and acts which gave the right to the colonizers to settle in the natives' lands, they also used to persuade people to believe that the French projects were part of the public interests. Some French laws obliged the landowners to offer for sale their lands or to mortgage them.

After their settlement, the French controlled the lands they settled, and they formed many colonies all over Algeria. Vast amount of lands were changed over into the colonizers' property or utilized for business agriculture, the agricultural economy in the farmlands of the indigenous were replaced by another agrarian products, as a result, "The colonizers' activities and mismanagement of the lands brought on a terrible famine in 1869 and a number of plagues that claimed the lives of countless indigenous Algerians. Within a 40 year period after the French conquest their numbers dropped from 3 million to 1 million people". (Anon., 2017)

The settlers forced the natives to leave their homes; many Algerians became homeless and their lives were taken from them, the French raped the Algerian women, took their children and put their husbands in prison and most of them were slaughtered and killed. Different types of torture were used by the French to punish those Algerians who opposed them and who were among the revolutionists. The Algerian lived in terror and tyranny for a long period, and the French colonization in Algeria was classified among the most brutal African colonization in the world.

The French did not just adopt the land looting policy; they also drew military plans to eliminate the Algerian movements. They put electric wires and mined lines in the Algerian borders to prevent the other countries to help or provide military supplies to the Algerians. Any Algerian who attempted to surpass the borders, he was eventually injured or killed. Indeed, this could not prevent the Algerians from getting weapons and ammunition from the other Arabic countries such as, Marocco and Tunisia, the Algerians did not surrender and all the French tactics and strategies to control the Algerians were useless. The French

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also strengthened their military power and they centralized their civilian and military forces across the Algerian country.

Besides all these plans, the French brutality seemed never to end; when the French witnessed the glorious victories of the Algerian liberation revolutionists at various levels, they realized that they should adopt new approaches and methods to deprive those revolutionists from their authority and triumph, thus the colonial authorities embraced the repressive method through which they tortured and murdered the Algerians. The French forces displaced the rural population from their homes and assembled them in camps close to their military centers, so as to ensure a complete separation between the people and the Liberation army. When the number of these people increased, the French started practicing their ways of repression and brutal tyranny upon the Algerians that were captured.

The colonizers ways and forms of oppression, violence and genocide were varied, the most common method is the electric torture; where the Algerian victims were strapped to a metal frame and subjected to an electric shock. Another method was water torture, the French used to put the water tube in the prisoner's mouth and increase the water pressure to inflict physical harm on the victim. They also used to suspend the victims from their legs for a long time, and then they put them down while he is fainting. Moreover, the French used to remove the prisoners' nails and teeth with calipers, one after the other, pluck hair from different places of their bodies, and put their feet on a plate filled with screws and this after dissecting their hands and feet with knives.

One of the most terrible methods that the colonizers used to torment the Algerians was using dogs as a tool to intimidate them, after abusing people with water and electricity; the French send their trained dogs to tear the victim's body into pieces. After the physical torture, the French take the victims and bury them alive, so they died in severity and coldness. All these previous methods were part of indefinite ways of agony that the French brutal forces adopted as a means to humiliate and demoralize the Algerian people. Many Algerian families became homeless; some of them were taken away from their children,

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husbands and wives to work for the French, others were tortured and killed, especially who were suspected of helping or having any relationship with the Mujahideen.

All the Algerians could not survive from the French brutality, even those labours who worked in the colonizers lands and manufactures were living in miserable conditions, and they were obliged to work for many hours, with low wages. They also used to live in slums where most of them were killed by diseases and hunger. All these French attempts to weaken the power of the Algerians were useless, the Algerian power increased more and more, and people became aware of the colonizers cunning strategies. Moreover, this pushed the Algerians to work hard to restore their freedom, besides it gave them the chance to reveal to the whole world the maliciousness of the French and their crimes that they committed in Algeria. In fact, the French did not use just violent policies to eliminate the Algerians; they used also non-violent policies to destruct the Algerian identity.

### **I.5 Algerian resistance to the French violent policies**

The French brutality in Algeria inflamed hatred and anger in the Algerians; they could no more resist and accept the French atrocity and inhuman treatment of them. Consequently, in November 1954, the Algerians started their revenge against the French colonial power, thus engaging the whole society in a bloody war of independence. This war was considered as the most terrifying battle that led to the decolonization of the African countries, and was regarded as a turning point that changed the lives of the natives to the best.

The National Liberation Front troops launched an armed rebellion against the French forces, with the help of the natives and a small number of the Frenchman who supported the liberation movement, these troops started bombing, stealing the French supplies and killing the French soldiers. The French were astonished with this sudden rebellion that took the lives of many French professionals soldiers and fighters; therefore, they lunched

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retaliation attacks in the villages, they killed and tortured all the civilians and they even burned and destroyed their villages, this was a part of the French warfare techniques.

After a series of attacks, the French started losing their control over the Algerian guerilla fighters, and even losing the battle itself. May be this was related to the French unsuccessful strategies, and the wisdom of the Algerians and the well knowing of their lands. However, after a small period the French regain control of the war, and they killed about 1,273 guerilla fighters and 12.000, when the FLN (National Liberation Front) attacked an area near to Phillippeville and killed about 123 French civilians.

Most of the Algerians participated in the Algerian war of independence, whether directly or indirectly. Fathers joined to the FLN in the mountains, their children used to transmit secret messages and plans to those who were members of the FLN, women also used to feed and provide supplies to the Algerian troops, and sometimes they used to carry bombs to the places where the French were gathered. However, the Algerian war was not spotless, and did not harm only the French, but also it took lives of many Muslims who refused to support and help the FLN fighters, or who were suspected of working with the French.

The death toll increased in both sides, people became tired of fighting, and this was a kind of a tool that Charles De Gaulle used to threaten the FLN with the fact that people would no longer support them; nevertheless, the FLN guerilla fighters continued their attacks, and this weakened the power of the French and they started giving up on their colons. Even the French civilians were against this war and urged for an end to this nightmare, so De Gaulle began to change his viewpoints about Algeria, thus withdrawing his forces from Algeria. In 1961, the fight between France and Algeria came to an end with the Evian Accords agreement, which allowed people to practice their cultural rights, civil rights and public affairs, and if the 5<sup>th</sup> July, Algeria gained its independence and became officially free.

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In addition to the Algerian violent resistance, they also adopted a non-violent resistance, through engaging themselves in protests, manifestations, and organizing strikes that aimed to withdraw the enemies from their own lands and properties. In the beginning of the colonization, the Algerians struggled to keep their identity; they used to send their children to the “Zawya”, where they learned Arabic and Quran. Moreover, they increased the public awareness on issues of the French discrimination, assimilation plans and massacres. The Algerians also created political parties, associations and they had their own newspapers to express their repressed feelings about their country, and to defend the rights of the Algerians general.

### **I.6 Who are the Pieds-Noirs**

During the French colonization of Algeria, many Christians and Jewish people migrated from different parts of the Mediterranean to Algeria, where they settled and lived for several generations. These people were called the Black Feet or Pieds-Noirs. The definition of this term is varied; some argues that this term refers to the Europeans who lived in Algeria during the period of colonization, and were expelled to France after the Algerian decolonization. Whereas, others give this name to those French who were born in Algerian, and who used to work in the coal rooms in the trading ships, where their feet were stained with dust and soot.

The number of these ‘Pieds-Noirs’ increased and reached its peak in 1962, so they represented 15.2 % of the Algerian population, but in the 1960s and after this year, this number diminished because most of them were sent to France or to their home lands. During the French rule, the Pied-Noirs supported the French colonization in Algerian, at the same time they opposed the Algerian revolutionists. Moreover, they created conflicts between the Algerians and the French because of the social and economic inequalities that favored them and neglected the natives. Although the Pieds-Noirs commitment and faithfulness to the French, when the Algerians gained their independence, these people went to France, where they faced ostracism because they were half-Algerian and half-French, therefore, they were alienated from both sides.



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Many Pieds-Noirs writers appeared, after the end of their settlement in Algeria, some of them claimed that they should stay in Algeria, because they were born and raised there, so they should be treated as Algerian citizens. Among these Pied-Noirs were politicians, historians...and philosophers, such as Louis Althusser, Jacques Derrida, Albert Camus and Frantz Fanon who supported the Algerians and participated in their war of independence.

### **I.7 Conclusion**

As a conclusion we confirm that the French colonization affected greatly the Algerians' lives; it left deep scars in their souls. It was not a simple invasion, because the French colonized the Algerian bodies, lands, their properties and even their minds, this is what the French aimed for. The French plans were implemented to destroy the Algerian urban man, and to replace him with a person ready to give up on his principles and assimilate the French dogma. Indeed, some of the Algerians surrendered easily to the French policies, may be this was due to their weak personality to preserve their identity, or that the French policies could overcome their efforts.

Not all of the black feet that came to Algeria were wishing to ruin the Algerian identity, and to break the Algerian bonds. Some of the Europeans, and even French settlers lived peacefully with the Algerian natives. Although Frantz Fanon was one of the black feet that were brought with the French, he could not hurt any Algerian citizen, on the contrary, he helped the Algerian wounded fighters, and provided supplies for them.

## **Chapter two: Historical Background and Key concepts**

### **II.1 Introduction**

This chapter attempts to deal with the different strategies, endeavours and the theories developed by Mohandas Karamchand Gandhi and Frantz Fanon to eradicate the problem of colonialism, and how both of them behaved during this period. Gandhi and Fanon are well-known philosophers and anti-colonial activists. Both of them opposed oppression as they endeavoured to put an end to colonialism through, words and/or actions.

This chapter deals also with the concept of anti-colonial resistance. Thus, despite the fact that it seems easy to define it, resistance has different meaning when it is related to the colonized/colonizers matters. Therefore, how did the colonized resist against their oppressors in Algeria? And what did the latter do to extend and to face their persecution?

The last part of this chapter attempts to bring to the fore the notion of New Historicism where the definition is done according to different scholars' viewpoints. Because New Historicism depends on different resources such as (periodicals, legislations, works of arts, literary works and so on, its use changed from one critic to another, especially those interested in the world literature, As far as New Historicism is concerned, this chapter tends to discuss its main principles. Frantz Fanon is one of the greatest writers that opposed the French colonization of Algeria, and contributed in the Algerian war of liberation by his words in his famous book '*A Dying Colonialism*', a book that portrays the Algerian life during the French colonization.

### **II.2 Resistance through Different Perspectives**

Gandhi, who is by, Known Mahatma the *Great Soul*, is one of the eminent figures that left a great mark on history. His political and spiritual beliefs all along his life dominated the twentieth century's word's eye. Gandhi endeavoured to gain the Indians' Independence. He was against the social injustice and racial discrimination that were experienced by people because at that time India was colonized by the British. Ergo, he attempted to protect the Indians as he advocated them through involving himself in civil strikes and protests, such as the case of 'Satyagraha' to regain their rights. However, the

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ideal means for him was to avoid violence and. Therefore, a Non-violent resistance was of his paramount strategies to gain independence.

### 11.2.1 Gandhi's Idealized India

Mahatma<sup>1</sup> Gandhi had typical visions about the future of India; these perspectives were too idealized to become true. As an Indian leader he sought to resemble Indians, even, before the British colonization. It was a peaceful country where there would be no illustrative government, no constitution that sets the rights and obligations for Indians. There was no industrialization that harm the urban life and especially no framework that controlled the general population, whether private or social enterprises. What is more, there was no armed force or police drive to protect the nation. That is why Gandhi sought peaceful means to face the British. Further, he encouraged rehabilitation of the Indians' lives but without physical or spiritual annihilations.

Among Gandhi's numerous outstanding commitments was the spearheading of *Satyagraha*<sup>2</sup>, the literal meaning of the latter was defined as Satya means truth; Agraaha means insistence. Consequently, his main focus was to instil truth; a philosophy that was created to find a solutions for mankind. It aimed to discharge the person from the polarities and inner disagreement created by the *self* and to free him from the outer oppression. Therefore, Satyagraha is to solve problems and conflict with the other opponents peacefully without humiliation and trespass on other people.

In the application of Satyagraha, I discovered, in the earliest stages, that pursuit of Truth did not admit of violence being inflicted on one's opponent, but that he must be weaned from error by patience and sympathy. For, what appears to be truth to the one may appear to be error to the other. And patience means self-suffering. So the doctrine came to mean vindication of Truth, not by infliction of suffering on the opponent but one's own self. (Anon., s.d.)

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<sup>1</sup> Mahatma was used by Rabindranath Tagore and the Indians in order to designate Gandhi M. K because they considered him the Great Soul.

<sup>2</sup> Satyagraha is a policy of passive political resistance, especially that advocated by Mahatma Gandhi against British rule in India, 'civil resistance'.

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Gandhi was against the use of brutality to resolve conflicts between people. Yet, achieving that aim necessitated different means where the first one was through the individuals' behaviours. For him, the psychological aspect of individuals was the first means to achieve his goals. Thus he sought to free them from passivity, selfishness, belligerence, possessiveness and so on. Moreover, this person should have the ability of forgiveness, respect of others, love of humanity and the willingness to admit one's mistakes and iniquity. The result of adopting these qualities paves the way for people to be more pacifists and non-violent. Thus what is meant by non-violence?

### II.3 On the Concept of Non-Violence

Non-violent policy has been first introduced by Gandhi from the individual to the political and social spheres. One of the beliefs of this great philosophy is the word Ahimsa which means non-violence or lacking any desire to kill. Ahimsa is regarded as the basis concept in Satyagraha. Gandhi then applied this notion as a weapon to solve the disagreement and complications in political affairs between the Indians and the British. On 11 March, 1930, in Ahmedabad, Gandhi delivered a memorable speech on the eve of his historic march:

I stress only one condition, namely, let our pledge of truth and nonviolence as the only means for the attainment of Swaraj be faithfully kept. For the rest, everyone has a free hand. But, that does not give a license to all and sundry to carry on their own responsibility. Wherever there are local leaders, their orders should be obeyed by the people. Where there are no leaders and only a handful of men have faith in the program, they may do what they can, if they have enough self-confidence. (Anon., s.d.)

Mahatma Gandhi was a non-violent activist. He believed that violence is the source of creating conflicts between people and, he insisted on 'Civil Disobedience', that was an attempt to stand in the face of the colonizers. Another important goal that Gandhi wanted to achieve was the liberation of India from the British, so he reinforced the idea of *Swaraj*

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which means a complete freedom, a social, political and economic freedom and liberation from all restraints. Indeed, Gandhi anti-colonial struggle was unparalleled because it was typically a non-violent one.

Gandhi then was a religious man, he believed that his religion which is 'Hinduism' can be assimilated with other religions especially Christianity; however, when it is related to culture, his views unchanged about the restoration of cultural heritage. Moreover, Gandhi rejected the idea of using violence against the British because when Britain invaded India, the British goals were no more than expanding their economy (Anon., s.d.), i.e. the British went to India for economic reasons; however, they decided after to settle and colonize it. Therefore, Gandhi blamed the Indian because he saw that the latter helped the British and allowed them to take the Indian territories, and the right solution that Gandhi suggested and supported was the idea of *Non-Cooperation* strategy.

### **II.3.1 Non-Cooperative Strategy**

Gandhi urged his people to stop dealing with the British and buying their products and goods. Moreover, he encouraged them to run small businesses rather than working in the British big companies, so this was the proper choice to liberate his people. Contrary to Gandhi's ways of national liberation, Fanon had different views about violence. He believed that violence is the solution for gaining independence, for him what started by violence would eventually end up by violence. This was due to the French policies that were adopted to colonize Algeria because French goals were distinct from the British ones. When the French colonized Algeria, they wanted to replace the Algerians by French and erase the Algerian identity. So they started the conflict by violence and as a result to this, the Algerians fought back with violence to win their freedom.

Similarly, Fanon argued that national culture and national consciousness are intertwined because when people are aware of their culture and they struggle to protect it, they will eventually dismiss the culture and everything that is related to the colonizers. Fanon's book *The Wretched of Earth*, 1961 can be a good example that illustrates the repudiation of the colonizers' beliefs. In this book, Fanon criticized the colonizers, because

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he thought that once the colonizers settle in an area, they will turn their native to savages and they will ruin their history. However, Frantz Fanon did not favour non-violence as a solution for decolonization

### **II.4 Frantz Fanon's view to Non-violence**

Frantz Fanon was born in the French colony of Martinique; this can be one of the main reasons that pushed him to criticize colonization and its impact. Accordingly, when the French colonized Martinique, they attempted to raise people as Frenchmen and one of the first expressions that the French taught to the colony's children was 'je suis Français' (C.Karklins, 1999). Therefore, Fanon was against and condemned the native for adapting the European culture and he said: "Let us decide not to imitate Europe; let us combine our muscles and our brains in a new direction. Let us try to create the whole man, whom Europe has been incapable of bringing to triumphant birth". (Fanon, 1961, p. )

People argue that the views of Mahatma Gandhi and Frantz Fanon are incomparable, while other critics argue that both of them shared the same principles but their opinions are different, because the two have experienced colonialism in their homelands, so they struggled to put an end to this evil. Gandhi and Fanon supported the culture of the colonized people and, they both believed that people should preserve the culture of their ancestors, they have to respect it and reject the culture of the colonizers because for them culture is something sacred which ought to be intact. Thus, what about the French-colonisation in Algeria? And how did Frantz Fanon's ideas affected the Algerian peoples' ideas? Before dealing with the last mentioned queries, some light is shed on the French colonisation in Algeria.

### **II.5 French Colonization in Algeria**

When France invaded Algeria and added it in its colonized list, an era of pain and torture started and seemed never to end. The French army settled down in Algeria, then a great number of Europeans who were called 'les pied noirs' or black feet came and form

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colonies in Algeria. They considered Algiers a city where France is the Promised Land, so they wanted to turn Algeria to what is called 'Algérie Française'.

### **II.6 Violent Vs Non-violent Resistance**

Violent resistance is a physical resistance, used by the colonized in response to the colonizers control that involves the economic, political and social control, besides the intimidation and the psychological abuse of the colonized. However, the non-violent resistance is a peaceful resistance, and it aims to refuse the corporation with the opposite side or the colonizers. The non-violent resistance takes three forms: direct strike, such as protest, hunger strike or the *Satyagraha*.

When tracing the views of Gandhi and Fanon, we come to the conclusion that both of the philosophers rejected the idea of following and adopting the foreign culture by the natives. They both refuse colonization and try to find a solution for it and to achieve that was by opposing the colonizers' policies, laws, system of education and institutions. Although they shared similar principles, their views and ways to obtain what they ought to realize were different, because Fanon's main concern was a cathartic result for decolonization, whereas Gandhi cared about the non-violent strategy to achieve it.

Frantz Fanon insistence on the need of violence as an anti-colonial tool was a typical subject of discussion for critics. People have been reluctant to accept his ideas; however, Fanon did not mean a tyrannical violence, he was not pleased to accept the physical and psychological abuse of the French colonizers. He saw that there was no need to dehumanize, torture and murder the natives, and if the colonizers dare to practice such things on the colonized people (men, women or children), the latter have the absolute right to defend themselves with all means which enable them to drive out the enemy from their native lands. Fanon then has supported the Algerian revolution against the French by adopting his principles towards violence.

### **II.7 French Non-Violent Policies**

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The French started first by adopting soft policies, such as assimilation and alienation. Assimilation for instance, aims to assimilate the Algerian society into French culture, and alienation, to alienate the Arabic-Islamic identity. Furthermore, the French governed Algeria in all spheres, education, business and all other aspects of life for 132 years under the name of civilization and development, they formed a French education system through which many Algerian children were obliged to learn French language, therefore Arabic language has declined drastically. They took the native lands by violence to form French societies; they imposed their language, beliefs, manners, culture and identity, so the Algerians were obliged to adopt the French standards in order to survive, because the French tortured, raped and killed the any Algerian who attempted to resist or disrespect them.

During the French colonization in Algeria, Algerian culture changed and was practically reawakened. Culture was one of the main bases of the Algerian society and by eliminating the Algerian values; the Algerian society would collapse. Despite all the French efforts to assimilate the Algerian culture into the French one, some of the traditional values remain strong and intact. Yet, the majority of the Algerians protected their religion and beliefs whether in the countryside or in the city and they resisted the Western imperialism.

Frantz Fanon was one of the French writers that supported the Algerian case and estimated the Algerians resistance against the French, because he went to work in the Algerian hospital in Blida-Joinville as a psychiatrist, and thus he witnessed the French colonization in Algeria, besides he wrote a book under the title, 'Year Five of The Algerian Revolution', in 1959, through which he portrayed the impact of the French colonization in Algerian. Another important issue that the Algerians faced during colonization was the struggle of identity and belonging. The fact that experiencing life in a world within dual civilizations, cultures and two contrasting identities had had greatly confused the Algerians and pushed them to question their authentic identity at that time.

### **II.8 Algerians' (non) Violent Resistance**



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The Algerians found themselves in a dilemma, whether to protect their identity, or to embrace the European one. Some of the Algerians started unconsciously mimicking the French in their manners, dressing, talking and behaving, and even in their way of thinking, so they started looking like them and by doing so, they unintentionally abandoned their true identity and adopted the French one. According to Fanon, losing the native own identity is due to the lack of self-confidence; because the natives felt inferior to the settlers, and that was the reason that forced them to abandon their real identity. Though through Fanon's belief towards violence, people would regain their self-confidence as he pointed out that 'violence ... frees the native from his inferiority complex and from his despair and inaction; it makes him fearless and restores his self-respect' (Fanon, 1961)

The British and the French colonialism affected the lives of the Indians and the Algerians as well. One cannot neglect the positive impact of colonialism especially in the economic fields, the improvement of industry, providing the natives with new technologies and introducing modern ways of governing in politics. Nevertheless, its negative influence remains unsolved. What the colonization left behind affected the physical and psychological lives of the colonized even after decolonization.

### **II.9 Anti-Colonial Resistance**

Although the term resistance is common, its definitions differ according to the context in which it occurs. Resistance in its broader sense refers to the opposition of something or someone; however, resistance in postcolonial discourse refers to the colonized rejection of the dominant colonial power. David Jefferess came to the conclusion that the word resistance exists in two main frameworks, resistance as the subversion of colonial power and resistance as opposition to colonial power. He also proposed a third way which is resistance as transformation that aims to free the deep structures of human society.

Resistance as an opposition endeavors for real decolonization, a decolonization that drives out the oppressors from the native homelands, but for some theorists such as Said and Fanon, decolonization is not simply the absence of the oppressors, but also the

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changing of materials and discursive truth. Therefore, liberation is the absence of the colonizers and at the same time the presence of a “profoundly different construction of identity, subjectivity and human relationships” (Jeffress, 2008). Resistance as subversion is related to the colonial-discourse, in the concepts of Homi K. Bhabha, hybridity and ambivalence in which resistance aims to a decolonization of mind rather than material or physical freedom.

The last concept is resistance as transformation; Jeffress relates this concept to Gandhi, transformational resistance is not resistance that subverts or opposes the colonizers; it is rather the effort to transform material structures, colonized/colonizer subjectivity and colonial discourses. Gandhi “does not signify the insurgency of the ‘oppressed’ against the ‘oppressor’ but the transformation of the material and discursive structures that maintain oppression” (Gandhi, 1998). Although Gandhi opposition to violence, his principles which are: Ahisma, Hind Swaraj and Satyagraha seek to a concrete liberation in the entire social relations within the oppressive structures of modernity.

Resistance started from the period of colonialism, when the European invaded many countries in the world, these countries were against the colonial oppression and the influence of the colonizers on their different aspects of life. Indeed, resistance took different forms, military resistance, physical resistance, and resistance against the political hierarchy imposed by the Europeans, resistance against the economic system of the westerns and resistance against the values, traditions, norms and culture of the colonizers.

The counter discourse is regarded as an anti-colonial resistance since it contradicts and came as a reaction to the dominant discourse. The former appeared to repel the European bias of literature and literary analysis, so it was like writing back to oppose the Eurocentric perspectives about the colonized. Dating back to the heyday of colonialism, many European writers carried out the history of colonization, in which they attempted to exclude and disqualify the colonized and they wrote about them in the pursuit of their own interests. Therefore, the colonizers are usually depicted in their narratives as the superior power that imposes its hegemony over the natives.

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With the appearance of Edward Said's book *Orientalism*, people became aware of the representations of the Orientals by the Western, Said argues that since these are representations, they can present the Orient in derogatory manner, he says that: "any and all representations, because they are representations, are embedded first in the language and then in the culture, institutions, and political ambience of the representer" (Said, 1978). Said was against the dichotomy that the Western created to separate the West and the East, and to present themselves as superior and the "Other" as inferior. Said's views was a turning point in the colonized history, because he paves the way for writers to subvert the colonial representations.

Authors from different African regions, Asians like India and some of the Caribbean countries, undermined the cultural, political, social and economic hostility of the colonizers, in different ways and by various means. Therefore, this sensation of being marginalized and savages pushed them to reveal their repressed emotions and feelings and to give voice to their opinions, thus reviving their history, culture and identity.

### **II. 10 Historical Background of New Historicism**

The word historicism exists for millennia; however, this notion has passed through two different stages, Old Historicism and New Historicism. Historicism as a concept is defined as a philosophy of existence or as it is defined in the Oxford Dictionary, historicism is "The tendency to regard historical development as the most basic aspect of human existence". Moreover, historicism is regarded as a doctrine which states the idea that all societies in the world and their actions are related to their history, as Georg Wilhelm Friedrich Hegel argues that all human societies (and all human activities such as science, art or philosophy) are defined by their history. (Anon., s.d.)

According to Hegel, one cannot understand the behaviors of a person, unless he put him in a given society, and to understand this society, he should first understand its history. As he claimed that "Philosophy is the history of philosophy" (Ibid). Therefore, history is very important to understand society and its people. I.e. history is regarded as the basic standard through which the world is built.

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Unlike some historians who argued that the readers or critics should first have a knowledge about the extra-materials of a text, such as the biography of the writers. New Criticism opposed this idea and claimed that out of these standards, the text should be comprehended as an independent entity without taking into consideration these circumstances, i.e. it is not important to read the biography in order to understand the text; however, critics should pay more attention to the words of the text and to its other elements. Therefore, New Criticism favors the close reading of the text, rather than the historical period in which this text is appeared or other effects.

Old Historicism or Traditional Historicism declares that history is fact, it is the narration of accurate events that occurred in a given time and space. Old historians argue that history and literature are interconnected, that is, to understand literature, one needs to know the history in which this work is appeared. Moreover, they also believed that by applying the historical context to a text, critics can ultimately formulate a precise interpretation of this text. Therefore, texts cannot be separated from their historical contexts.

Both of Old Historicism and New Historicism believes that the text and the context are related to each other, and it is important to examine the cultural, historical, and the social world of the author. Nevertheless, New Historicism is characterized by other norms. New Historicism states that history is subjective, and also neglects the idea of power, that is, history is story not a set of facts, any person can narrate history from his viewpoints, despite his positions in society or his knowledge. History is also related to the author unconsciousness, because many writers can narrate some events, and in the same time neglects to narrate others.

It is argued that New Historicism came as a reaction to New Criticism, because of the fact that the latter insisted on the reading and understanding of the text in isolation, the former opposes it because texts should be studied in their contexts as it is stated that:

New Historicism is a theoretical approach to literature that suggests that literature must be read, studied and interpreted within the historical

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context of its production, including the personal history of the author. It differs from New Criticism in that, unlike the latter, it does not accept the autonomy of the text, that a literary text can be studied in isolation, independent of the historical conditions in which it was produced, including the life of the author. (Anon., s.d.)

Thus, New Historicism focuses on the social, political, historical and cultural circumstances in which the text appears. As the French critic and historian, Hippolyte Adolphe Taine argues that, “a literary work is less the product of its author’s imaginations than the social circumstances of its creation: the three main aspects of which Taine called race (nation), milieu (environment), and moment (time). (Esfahani, 2009)

Many New Historicism critics proclaimed that there is no objectivity in history, both of the texts and their interpretations are told subjectively, so no one can escape from bias. Moreover, knowing about the author life would facilitate the comprehension of a given text. As it is said that, “New Historicist readings will also be on the lookout for the author’s biographical details which illuminate the whole or parts of the text. They often dwell on the author’s childhood and upbringing, her maturity and career and the experiences and books that influenced her writing”. (Ibid)

### **II.11 New Historicism and Literature**

New Historicism is a literary theory that has developed in the 1980s and beyond, by the famous American scholar Stephen Greenblatt who established this connotation and introduced it as an approach to literary criticism. New historicism sets the idea that the text should be studied in its historical context, and also claimed that not only the piece of literature is influenced by its author, but also the response of the critics or their interpretations of the work are affected by their beliefs, culture, prejudice and surroundings. Therefore, the interpretation of literature is related to the milieu from which it emerged.

Stephen was influenced by Michel Foucault’s ideas about power and knowledge, that these two terms are related to each other, because power is the use of

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knowledge and is based on knowledge its self. As Foucault states that power is 'omnipresent' as 'the moving substrate of force relations which, by virtue of their inequality, constantly engender states of power', states of power which are, however, 'always local and unstable'. 'Power', Foucault goes on, 'is everywhere' (Foucault, 1981).

Therefore, for Michel Foucault everything is controlled by power, even knowledge and subjectivity, and because of the fact that Traditional Historicism states that power is the only reliable source in narrating history, New Historicism opposed this idea, because it believed that power is not limited by a single person or a given society, thus any society member can narrate history, and thus he is rather influenced by some circumstances, rather than power.

New historicists do not agree that history is told with objectivity, they believe that the writings of the authors are interpretations of events that are the products of their culture and time, as it is said that "we don't have clear access to any but the most basic facts of history...our understanding of what such facts mean...is...strictly a matter of interpretation, not fact" (Allen Brizee, 2012). This subjectivity is related to two things: first, history is narrated differently in various countries. Second, because authors do not narrate all the events they witnessed, sometimes they neglect other important issues. So, subjectivity is considered as one of the main principle of New Historicism, as it is argued that:

New historicists suggest that as history is always interpreted and written – in other words always textual and a form of narrative – it is not therefore a transparent process, but a practice bound up with the historian's interpretative subjectivity. The historian's own social and cultural context results in potential biases that new historicists argue will be reflected in writings that record history. Moreover, new historicists promote the idea that history is not closed or final, as traditional historians would claim, but is found in acts of interpretation that can negotiate new readings of the textual traces of the past. (Anon., s.d.)

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Some historians distinguished between history and literature, they believed that there is no relationship between these two terms, as it is mentioned in an essay entitled 'Literary Theory, Criticism, and History' (1961), René Wellek argues that "Literary study differs from historical study in having to deal not with documents but with monument". Because for old historians "history is not so much textual as more simply a series of empiric-ally verifiable events". (Royle, 2004)

New Historicism opposed these presuppositions, because "it may be defined as a recognition of the extent to which history is textual, as a rejection of the autonomy of the literary text and as an attempted displacement of the objectivity of interpretation in general". (Royle, 2004). Literature and history are connected to each other, because since history is narrated subjectively, and acknowledged the culture and society of that time, literature can serve as a clue to interpret the history, because of the fact that literature portrays the culture and society in which events took place.

Another important things which reveals the connection between New Historicism and literature is that the readers can understand a text better, if they understand the culture and the society in which this book was introduced. New Historians also want to examine other literary works that are related to the economic, political, cultural, and social issues in order to get more information about the circumstances that pushed for the production of such a work. Thus New Historicism aims to discuss all the literary works that serve to help the reader understand history.

New Historicism makes no distinction between literary and non-literary texts, an attitude that is diametrically opposite to that of New Criticism, which privileged literary texts. All texts, regardless of the discourse which produced them – religion, law, commerce, science, or whatever – are considered to be equally revealing and equally relatable to the socio-cultural matrix from which they emerged. New Historicism also makes no distinction between popular culture and high culture. (Kakkuzhi-Maliakkal, s.d.)

## **Chapter two: Historical Background and Key concepts**

### **II.12 Introduction to Frantz Fanon's 'A Dying Colonialism'**

Frantz Fanon was born on July 20, 1925, in the city of Fort-de-France, Martinique, the French colony in the Caribbean. He is considered as one of the great philosophers and psychiatrist whose works on the psycho-social elements of the colonial encounter between the Europeans colonizers and the Africans colonized shaped the world in the late of the 20<sup>th</sup> century. Unlike the other Martiniqueans, Fanon was lucky to be one of the upper middle-class families, which had the chance to study in the private school for black children in Martinique, and who received French education, where he met and befriended with the well-known anti-colonial poet-activist Aimé Césaire, whose works raised the public awareness on matters of the racial and colonial inequalities experienced by the colonized.

The installation of the Vichy collaboration government and the fall of France after the outbreak of Second World War affected the life of the teen-aged Fanon, because of the mistreatment of the Vichy troops to the Martinique people. After Fanon's long trips to different countries, he was eventually awarded a scholarship to study psychiatry in the University of the Metropolitan France, where he started his career. Fanon was greatly influenced by the Aimé Césaire, Jean-Paul Sartre and François Tosquelles whose materialistic psychiatry inspired Fanon, and pushed him to engage himself in treatment of the Algerians' mental illnesses.

In November 1953, Fanon moved to Algeria because he became one of six Chefs de service in the Blida hospital, where he practiced psychiatric medicine. Fanon's clinical practice period at the hospital raised his sense of sympathy toward the Algerian patients, and he became more attached to the Algerian case. Fanon witnessed the French physical and psychological abuse of the Algerians, thus he opposed the French colonialism, and the first step he took was helping the wounded FLN members, and supporting their rebel against the French forces. Although the French dreadful threats that Fanon received, he did not surrender and he kept fighting with the FLN, and he made a commitment to put all his medical skills at the service of the Algerian revolution.



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Frantz Fanon was against the French harassment, discrimination, injustice, stereotyping, and physical and mental torture over the Algerians, therefore he gave his resignation in 1956, to the President Minister, Robert Lacoste, in a letter through which he said that, "what can a man's enthusiasm and devotion achieve if every-day reality is a tissue of lies, of cowardice, of contempt for man? ... The function of a social structure is to set up institutions to serve man's needs. A society that drives its members to desperate solutions is a non-viable society, a society to be replaced" (Fanon, 1994). Fanon urged for the independence of Algeria, and he hoped for peaceful, where there would be no bloody wars and conflicts.

Fanon left Algeria in early 1957 because he received threats of arrest from the French, so he moved to Tunisia, where he continued practicing psychiatrist medicine for the FLN service, and then he became a member of the editorial committee of *El Moudjahid*, the Algerian newspaper of revolution. Among fanon's major works is *Black skin, white masks*, which reflects his experience black man in a white world, and which also depicted the inferiority and social discrimination of the black colonized. It also traces the colonial identity formation of the black during the European colonization. This was fanon's first written book, yet it was the last one to be translated into English.

Besides this book, Fanon wrote three other books. *The Wretched of the Earth*, in 1961, through which Fanon provides the psychologic and psychiatric effects that the European colonization left in the African individual and the whole nation. Fanon wrote this book before his death, and was the book first to be translated into English. *A Dying Colonialism*, other Fanon's significant works. And *Toward the African Revolution*, collection of articles, letters and essays that were necessary for the African liberation.

*A Dying Colonialism*, was published in 1959, traces the social and cultural changes of the Algerian society during the French colonization. Fanon's settlement in Algeria paved the way for him to observe the transformations of the natives' culture and to live the events that occurred in Algeria during its colonization. Indeed, the French colonization affected negatively the lives of the inhabitants, because it costed the life of a huge number of the

## **Chapter two: Historical Background and Key concepts**

Algerians, and it also enforced people to assimilate with the French culture and give up on their true identity.

One of the French first attempts to eliminate the Algerian heritage was unveiling the Algerian women. In the beginning, the Algerians opposed this idea, however the Algerian women decided later to take off their veil, to travel abroad alone, to spend their nights outside their homes, and to dress like the French women. This was a strategy that the Algerians took to fool the French, because they realized that this was for the sake of their independence, but in 1958, all of the unveiled women put on the veil again as a sign of resistance against the French oppressors.

The book also depicts the Algerian family during the French colonization; the events that happened in Algeria affected the patriarchy of the Algerian family. Unlike the Algerian fathers who were afraid of the French forces, their children believed that their courage would enable them to withdraw the enemy out of their country. Moreover, Fanon traces the lives of those who joined the FLN, and how their lives have changed after their collaboration. *A Dying Colonialism* also reveals the truth about his psychiatrist colleagues, their mistreatment of the Algerian patients, and the reasons behind the Algerians lack of trust and fear in the French medicine. The book also highlights the ways and the tools that people should follow to gain their freedom.

### **II.13 Conclusion**

From what has been said before, we came to the conclusion that both of Gandhi and Fanon shared the main principles about defeating colonialism; however, their procedures differed from one to another. Gandhi non-violent policy was the quite option to gain national independence for his country, while Fanon spurred the Algerians to fight against the French colonialism with violence and fierceness. Although the disagreement that took place about using violence to gain independence from the colonizers, for various colonized countries, violence remains the quite option.

## **Chapter two: Historical Background and Key concepts**

New Historicism brought newness to the world literature, many scholars and critics changed their views about literature and history. Because first it stated that history is like any other narrations; therefore, it is interpretations of incidents rather than facts. The second important thing that New Historicists claimed is that any book should not be discussed in isolation, but it should be related to its social and cultural context.

*A Dying Colonialism*, is one of Fanon most popular books that represent the truth of the French colonization in Algeria. Because this book tells in details how the Algerians lived and behaved during colonization, it also reveals the brutality of the French that they wanted to conceal in front of other countries. What Fanon wrote in his book was a sign of his audacity and fearlessness, because nothing could prevent him from telling the truth about the French actions in Algeria.

## **Chapter Three: The Exploration of Resistance in Fanon's Works**

### **III.1 Introduction**

Frantz Fanon is one of the conscious men that sacrifice their jobs and writings for the end of colonization in the world. He believed that each country has the right to govern its self; no one should intervene in other business. Each person in a given society should protect his identity and values; no one has the right to invade another country, and harm its people. Fanon hoped for a peaceful world; therefore, in his writings, he always opposes colonialism and injustice, and he also urges people to defend their country and identity.

Besides the Algerian violent resistance to colonialism, they adopted other non-violent strategies that contributed greatly in their war of liberation. The veil was one of the important tools that regained the Algerian dignity. In the beginning of the French colonialism, the veil posed a threat on the Algerian identity; however, after a short period it became their source of strength and liberty. Along with the veil, the radio and newspapers played a significant role in the Algerian struggle.

The French colonialism of Algeria was considered as a nightmare for the Algerians. No one could escape from living this terrible nightmare; however, they all worked together to defend their country, and to put an end of this evil. Algerians, Europeans, French people got tired from that bloody war, the war that could not end with various efforts; they all worked with each other for an immediate freedom that was needed to liberate the minds and the souls of its people.

Therefore, this chapter traces the notion of resistance in Fanon's works, how this writer stresses on the importance of resistance for the colonized countries. It also presents the three important tools: the veil, the radio and the newspapers that contributed in the Algerian struggle for liberation. Finally this chapter depicts the French colonization effects on the Algerians. And then ambivalence, otherness and hybridity.

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### **III.2 Resistance in Fanon's works**

Frantz Fanon's conscience changed the world perspectives on colonialism. As anti-colonialist, he urged the oppressed people to fight for their independence with all efforts that can withdraw the colonial forces from their countries, to regain their lands that were stolen from them one time, and to reconstruct their identity that has been destroyed by the colonial policies. Fanon views on colonialism was a reaction to the terror and horror that he witnessed during his childhood and adulthood in Martinique, thus he hated colonialism and devoted his life supporting the colonized people by words and actions. Fanon's great concern and compassion for the colonized pushed him to write about the psychological and physical abuse that affected the lives of the oppressed societies around the world.

What made Fanon a unique cultural and literary theorist was his engagement in the psychological fields, this enabled him to go deeply in the human psyche, and examine racism and prejudice that led to a complex trauma in the oppressed individual's mental state. Being once from a colonized country, then becoming a part of the colonizer side created an internal conflict in Fanon's mind, and involved him in a world of suspicion. However, Fanon decided later that he would no longer and belong to the brutal colonizers and be part of their colonial mission. Therefore, he spurred the colonized people to rebel against their rulers, and to organize anti-colonial movements and protests that pursue their independence, and free them from all the colonial restraints.

Frantz Fanon is famous with his insistence on violence as a means of gaining independence from the colonial power. As a member of the FLN organization, he helped the Algerians and urged them to use violence in order to overcome the French colonialists. Fanon was outraged at the French violent strategy in Algeria, so for him violent resistance was the only efficient solution that the Algerians should adopt to drive out the French from their country; however, this was a confusing debate for many critics, because the fact that violence is not the right solution to solve problems between two opposite sides, and also

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because violence would create bloody conflicts between the colonizers and the colonized. Therefore, it would cost the lives of many innocents.

Unlike the other African counties, such as Marocco that gained its independence from the French power through diplomatic negotiations, violence for Algeria was the only resolution for attaining freedom from the French colonial regime, through his book *The Wretched of the Earth*, Fanon gives a penetrating analysis of the conflict between the dominators and the dominated people, and he addresses violence as a necessary and legitimate tool to achieve liberation from any foreign colonial occupation, Fanon states that:

The violence which has ruled over the ordering of the colonial world, which has ceaselessly drummed the rhythm for the destruction of native social forms and broken up without reserve the systems of reference of the economy, the customs of dress and external life, that same violence will be claimed and taken over by the native at the moment when, deciding to embody history in his own person, he surges into the forbidden quarters. To wreck the colonial world is henceforward a mental picture of action. (Fanon, 1961)

Violence would not only lead to a geographical, political or economic independence, but also to a cultural freedom, a freedom from the coun way of thinking, norms, language and values, and even a freedom from the colonial identity. Once a nation gains its independence by violence, it will restore its traditional heritage, Fanon argues that “National liberation, national renaissance, the restoration of nationhood to the people, commonwealth: whatever may be the headings used or the new formulas introduced, decolonization is always a violent phenomenon. (Fanon, 1961)

Apart from violent resistance, Fanon also addresses non- violent resistance in his famous book, *Black Skin, White Masks*, through which he depicts the black people in the

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white world and examines the psychology of racism. The struggle that the black experienced affected negatively their lives, during the European colonization; the blacks became obsessed by the white settlers, they started to hate their skin color, they had a deep desire to be white because whiteness was manifested as a sign of superiority and blackness as a sign of inferiority and backwardness. This phenomenon chased the black people, and enforced them to learn the language of their oppressors and behave like them, to feel a bit more equal to their colonizers.

Nevertheless, not all the blacks were ashamed of their skin color; some of them were proud because they were blacks, because they believed that blackness is not a self-made, but a natural creation. So they struggled to preserve their culture and identity. Fanon opposed the colonizers inhuman mistreatment of the colonized; therefore, he wrote about their miserable experiences during colonization, and revealed to the world the ugly truth of the Europeans as Fanon wrote in the *The Wretched of the Earth*, that "Europeans, open this book, look inside. ... Have the courage to read it, primarily because it will make you feel ashamed, and shame, as Marx said, is a revolutionary feeling".

Another example of non-violent resistance is illustrated through Fanon's book *A Dying Colonialism*, the Algerian women veil as a tool against the French domination. The Algerian women played a major role in the independence of Algeria; "In Algerian society stories were told of women who in ever greater number suffered death and imprisonment in order that an independent Algeria might be born". Moreover, other Algerian ways of resistance, for example: newspapers and radio, these two tools were used by the Algerians to encourage people to contribute in the radical revolution that brought about a concrete independence to the Algerians.

#### **III.3 Veil, Radio and Newspapers as Symbols of the Algerian Resistance**

As any other country that has its own values and features, along with other countries create a world of differences. Algeria, the Arab country has its own traditions and customs

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that make it unique and distinctive. Every Algerian society is presented through an unparalleled garment, thus when someone visits Algeria, he will find a kind of a mosaic in its multiple regions. Djellaba<sup>1</sup>, the chador, the veil...and other garbs are part of the Algerian traditional ideology and social condition. These uncommon dresses are like something sacred in Algeria; everyone in the Algerian society should respect and preserve this precious heritage.

The veil or the 'Haik', characterizes the Algerian women, a long white tissue that covers the woman's body from the head to the feet, especially the married woman. The Algerian women used to cover its feminine side; no one could see her shape or even her face, just her husband and of course he family. This timidity and chastity gave a special impression in the Algerian society. Moreover, the fact that Algeria was a patriarchal society, that is, the man has the absolute authority over his wife and family. Wives, children, boys and girls, they all feared their fathers or husbands, no one dares to disrespect or behave in a wrong way in front of them, or during their presence in the house.

These two important values created a world of mystery in the eyes of the colonizers as Fanon says in his book '*A Dying Colonialism*' about the Algerian woman "this woman who sees without being seen frustrates the colonizer" (44). During the French colonization in Algeria, the French preferred to attack the Algerians through unveiling their women, and the way to achieve that was through changing the Algerian patriarchal hierarchy. Among the colonizers' plans to destroy the Algerian culture heritage and assimilate the natives into their dogma, was by invading their women. As Frantz Fanon in his book, *A Dying Colonialism* states that: "if we want to destroy the structure of the Algerian society, its capacity for resistance, we must first of all conquer their women" (38). Because woman presented the man's weakness, and by defeating their women, the French would be able to win over the Algerian men "Let's win over women and the rest will follow" (37).

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<sup>1</sup> Djellaba: Algerian dress, long loose garment with full sleeves and a hood.



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This French method affected deeply the Algerians, and put them in trap. The Algerian man, who is considered as an arrogant and holy person, suddenly find himself weak, unable to deal with this horrendous situation. The fact that the French masters forced indirectly the Algerian man to unveil his woman, has shaken his position in society and threatened his pride. To put the Algerian man in this given situation, the French took several methods to achieve that;

The boss will invite the Algerian employee and his wife. The invitation is not a collective one. Every Algerian is called in to the director's office and invited by name to come with "your little family." "The firm being one big family, it would be unseemly for some to come without their wives, you understand? ..." Before this formal summons, the Algerian sometimes experiences moments of difficulty. If he comes with his wife, it means admitting defeat, it means "prostituting his wife," exhibiting her, abandoning a mode of resistance. On the other hand, going alone means refusing to give satisfaction to the boss; it means running the risk of being out of a job. (Fanon, 1959)

The Algerian was obliged to take his wife to the French parties, and present her as a prey to the French monsters, to unveil her and reveal her concealed beauty, thus giving upon his manhood and accepting defeat. This policy was among the French effective tactics that let a scratch in the Algerian soul.

Indeed, wearing the veil in the Algerian streets provoked the French and inflamed their anger, because they were not pleased with this usual appearance. Besides, the French strong desire to see the Algerian women, pushed them to think and even to have dreams about possessing these women, as Fanon relates this to the French psychological level, he argues that: "Thus the rape of the Algerian woman in the dream of a European is always preceded by a rending of the veil. We here witness a double deflowering. Likewise, the

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woman's conduct is never one of consent or acceptance, but of abject humility" (45). Therefore, this was the main reason that shoved the French forces to assault the Algerians women and girls.

After all these successful attempts, the Algerians efforts started to fade. The French policies could overcome the Algerians fruitless endeavors; many Algerian women got rid from their veils and scarves. Actually, it was not easy for them to relinquish their old virtues in the beginning; however, the French plans to lure the Algerians by providing them with more food and goods were effective, the number of the unveiled women started to increase, and each uncovered body was considered as a triumph over the Algerian defense system. Another French plan to unveil women was by convincing them that they should free themselves from their husbands' authority and verdict.

Women started to believe these misleading ideas; they thought that they were finally free from their men's subjugation and mistreatment. They also believed that they became civilized and open-minded; they dressed themselves in a way that they can look like the French women, and they walked in the streets with confidence and boldness. This was what they thought, yet each time a veil was removed, the culture of the Algerians was collapsing. The Algerians were no more able to resist against the French acculturation and assimilation processes.

Every veil that fell, every body that became liberated from the traditional embrace of the haik, every face that offered itself to the bold and impatient glance of the occupier, was a negative expression of the fact that Algeria was beginning to deny herself and was accepting the rape of the colonizer. Algerian society with every abandoned veil seemed to express its willingness to attend the master's school and to decide to change its habits under the occupier's direction and patronage (42-43).

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After several months, the veil was no longer considered as something that threatens the Algerian strength; contrariwise, it became one of the Algerian important resistance elements. The unveiled women became part of the Algerian revolutionists and contributed in the Algerian war of independence. In the beginning the Algerian fighters were confused about their decision, whether to involve women in the combat, or to keep them out these risky situations; however, they decided later to incorporate with the Algerian women and fight with each other the enemy.

During the revolutionary war, the mission of the Algerian unveiled women began. Those women who were kept in their houses, who used to take care of their husbands and children, and who were seen as symbols of purity and kindness, were turned to potent fighters. Women started to walk in the streets, their bags loaded with guns and bombs, "Or it may be that the Algerian woman is carrying in her bag or in a small suitcase twenty, thirty, forty million francs, money belonging to the Revolution, money which is to be used to take care of the needs of the families of prisoners, or to buy medicine and supplies for the guerrillas" (53), without any fear of being caught by the French troops.

Every Algerian woman wished to participate in this fight: the married, unmarried, divorced and widowed women. When these women unveiled themselves, they were regarded by some of their society members as prostitutes, because they surrendered to the French; nonetheless, these insults did not prevent them from doing what they ought to achieve. Fanon in *A Dying Colonialism* says that;

In the course of her comings and goings, it would happen that the unveiled Algerian woman was seen by a relative or a friend of the family. The father was sooner or later informed. He would naturally hesitate to believe such allegations. Then more reports would reach him. Different persons would claim to have seen "Zohra or Fatima

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unveiled, walking like a ... My Lord, protect us! ... "The father would then decide to demand explanations. (60)

After a small period the French recognized these plans, because some of the Algerian women, who were caught and tortured, were obliged to inform the French forces about the FLN strategies. The French were mad when they heard about this news, and they no longer trusted the unveiled women. Moreover, this incidence made it difficult for the fighters to carry on their tasks, so the veil reappeared again to challenge the French unsuccessful plans. "Here again, a new technique had to be learned: how to carry a rather heavy object dangerous to handle under the veil and still give the impression of having one's hands free, that there was nothing under this haik, except a poor woman or an insignificant young girl." (61)

Among the French plans to assimilate the Algerians was the radio, this small instrument was a turning point in the history of Algeria. The fact that the radio was presented to the Algerian society as a French device, an overwhelming majority received it with rejection and dissatisfaction, because the Algerians hated everything that belonged to the colonizers, even if it was harmless. Like the veil who aimed for a destruction of the Algerian heritage, the radio also was the French way to spread their language and legacy, and it was their technique to resist the Algerian unwillingness. As Fanon says that, "The radio, as a symbol of French presence, as a material representation of the colonial configuration, is characterized by an extremely important negative valence. The possible intensification and extension of sensorial or intellectual powers by the French radio are implicitly rejected or denied by the native". (75).

When the radio was first introduced to the Algerians, no one of them was interested to have one, even if they had the ability to buy it; however, some the Algerian intellectuals had the chance to own one because they considered it as a tool of civilization. After several months, the public awareness increased, and people became curious to know about the

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programming content of the French broadcasts. Actually, it was shameful to ignore what have been said by the French in public to distort the truth of the Algerians and their culture. That was the reason that encouraged the natives buy radio, and to listen to all the French programs and to get in touch with the other Arabic colonized countries.

The number of radios grew, but at a moderate rate. Even then, the Algerian when he turned on his radio was interested exclusively in foreign and Arab broadcasts. Radio-Alger was listened to only because it broadcast typically Algerian music, national music. In the face of this budding Algerian market, European agencies began to look for "native" representatives. The European firms were now convinced that the sale of radio sets depended on the nationality of the dealer. Algerian intermediaries were increasingly solicited for the handling of radios. (74)

For the Algerians, the radio became a significant tool in their war of liberation. Everybody felt the need to have a radio in his home, after being curbed by the Algerian traditions and attitudes that prevented them from listening to the radio, or attend any French programs or even to laugh in the presence of their father, the Algerians then got rid from these old-fashioned beliefs, and they became more involved in matters of nationality and liberation. When the French recognized that the radio was posing on the French plans, they started forbidding batteries and prohibiting the sale of radios; nevertheless, this issue could not stop the Algerians liberation movement because as Fanon says that;

The sale of battery sets was absolutely prohibited, and spare batteries were practically withdrawn from the market. The Algerian dealers now had the opportunity to put their patriotism to the test, and they were able to supply the people with spare batteries with exemplary regularity by resorting to various subterfuges. (84-85).

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The Algerians decided later to create their own programs, through which they gave voice to their repressed feelings. The Algerian broadcasts multiplied and differed, the natives did not miss any of the Algerian programs, even in the Douars<sup>2</sup>, the rural people kept attach with all the events that took place in the world, especially in Algeria. 'The Voice of Fighting Algeria' was the radio station of the Algerians fighters, "the radio of the Moudjahidines<sup>3</sup>, speaking in the name of Fighting Algeria, recognized as the spokes- man for every Algerian, gave to the combat its maximum of reality" (87). Unfortunately, the French advanced techniques could block the signals of the Algerian stations, and the voice of the Algerians became barely heard, but the Algerians were able to interpret the messages and transmit them to others.

Newspapers, represented another tool that contributed in the Algerian war for liberation. In the beginning of the French colonialism, the Algerians was against learning or talking in French, because it was seen as a danger that threatened the Algerian languages, and of course it was a an assimilation policy; however, during the revolutionist war, the Algerians opinions about French language changed, so became an important tool of resistance. The Algerians began to buy and read French newspapers, such as: *L'Express*, *France-Obserovateur*, and *Le Monde*.

Then they created their own newspaper, the local newspaper through which they manifested the truth about their country, and as usual the French ordered to embargo the Algerian and the French press, because they both menaced the French authority. These French tools of assimilation became the devices that unified and consolidate the Algerians, and supported them in their liberation process.

#### **III.4 The Impact of Colonization on the Algerian Society**

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<sup>2</sup> Douars : the rural areas

<sup>3</sup> Moudjahidines: the Algerian fighters

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The Algerian people before the 1830's were living in harmony and peace. Although the small conflicts that used to be happen between some tribes, this did not harm the stability and attitudes of its inhabitants. The Algerian kinship bonds were strong, people used to support each other, to respect and protect each other. Each society or tribe was characterized by its own traditions, customs, dialects, beliefs and lifestyle. They all preserved their cultural heritage, and their religion which was Islam, no one dared to underestimate the value of the Algerian culture and religion.

As any other country, the Algerian society was divided between men and women, but what made it unique was the way through which one behaved toward the other. The Algerian woman used to cover its self with the veil in front of nonrelatives, especially in the urban areas, and men was obliged to respect them, and it was unforgivable to trespass or seduce them. The women took in charge of their houses, and the most important thing is to obey and show respect to their husbands, the latter were supposed to work and brig food to their families.

The young brother esteemed his old brother who was considered as the protector and the head of the family in the father's absence. The daughter used to help her mother, and once she reached the age of puberty, her parents immediately prepared her for marriage, which was regarded as a family affair. All the family members were guided by certain duties that everyone should embrace, and who denied these responsibilities, he would eventually be punished.

Fanon describes the Algerian family in his book, *A Dying Colonialism*, he says that; "In the Algerian family, the girl is always one notch behind the boy. As in all societies in which work on the land represents the main source of the means of subsistence, the male, who is the privileged producer, enjoys an almost lordly status. The birth of a boy in a family is greeted with greater enthusiasm than that of a girl. The father sees in him a future working partner, a successor to the family plot and after his death a guardian for the

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mother and the sisters. The young girl, without being humiliated or neglected, cannot help being aware of the fuss made over her brother" (105).

With the French colonization in Algeria, things have changed. The French settlement which aimed to modernize the Algerians affected deeply the structure of the Algerian societies. The clash of cultures influenced the Algerians' loyalty to their heritage, so they started to doubt their traditions and beliefs, thus integrating the culture of their rivals; however, the majority of them struggled to keep their culture intact. Many events took place in Algeria, so the Algerians found themselves obliged to bury their old values, and sacrifice all their efforts and lives to win their freedom.

In this fight for liberation, people cared no more about their statuses or duties in society; they all had one goal which was driving the French from their country. The son who used to fear his father, and submit to his requests disappeared, and took his place the son who was able to take his own decisions about his life and duties. Unlike the father who was afraid to join the FLN guerilla fighters, and to carry bombs and weapons, his son had the courage to stand in the face of the enemy without fear and cowardliness. Everybody in the society encouraged this 'son', as Fanon says;

The militant would replace the son and undertake to indoctrinate the father. But it would not be the son's words that would convince him. It would be, more than anything, the dimensions of the people's commitment, the information received as to the repression. The old paternal assurance, already shaken, would collapse once and for all. The father no longer knew how to keep his balance. He would then discover that the only way to do it was to join his son. It was during this period that the father buried the old values and decided to follow along on the new path. (103)



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The role of women also changed, the woman who was regarded as a weak and shy person, who was under the protection of her father, brother and husbands, and who used to cover her body and keep silent in the presence of a man, turned to a strong, unbreakable and responsible woman that can manage difficult tasks. All the feminine traits that portrayed the Algerian women started to be vanished. The daughter, who was seen as a house keeper, and a mean for her husband sexual satisfaction, could finally liberate herself from her social restraints. Daughters, wives and maiden women, they all participated in the revolution.

The unveiled Algerian woman, who assumed an increasingly important place in revolutionary action, developed her personality, discovered the exalting realm of responsibility. The freedom of the Algerian people from then on became identified with woman's liberation, with her entry into history...this woman who was writing the heroic pages of Algerian history was, in so doing, bursting the bounds of the narrow world in which she had lived without responsibility, and was at the same time participating in the destruction of colonialism and in the birth of a new woman" (*A Dying Colonialism*, 107).

Even the lives of the Algerian couples were altered; the wife who feared that her husband would leave her to join the Algerian fighters, changed and she urged her husband to be engaged in the war. Both of them accepted the idea of integration in the fight for liberation, they both abandoned their lifestyle and traditional standards to devote their lives for their country. Certain wives were forced to leave their husbands for missions, and their husbands neither complain nor distrust them. "The mingling of fighting experience with conjugal life deepens the relations between husband and wife and cements their union. There is a simultaneous and effervescent emergence of the citizen, the patriot, and the modern spouse" (*A Dying Colonialism*, 114).

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### **III.5 Ambivalence and Otherness**

Colonization is a two edged weapon, that is, it benefits the colonized country in certain domains, and at the same time, it affects negatively its natives. This issue creates a kind of ambiguity between the colonizers and the colonized, because the latter starts to doubt the presence of the opposite side, so he finds himself adopting some of the colonizers modes and attitudes, and rejecting their culture and identity. This incident gave birth to the word 'ambivalence', that is the process by which the relationship between the oppressor and the oppressed is built.

The colonized people usually see their oppressors as desirable yet dishonorable, and the colonizers inferior yet powerful. This controversial attitude, "disturbs the simple relationship between the colonizer and the colonized. Ambivalence is therefore an unwelcome aspect of colonial discourse for the colonizer" (Homi Bhabha, 10). Therefore, ambivalence is related to the individual psyche, whether to accept or reject the other side. Ambivalence and otherness are interconnected, because otherness is the way through which the individual separate himself from others.

Each country, each society and each group of people has its own characteristics that make it different from the other ones, so this diversity in the world is identified by the process of otherness. Otherness in the relationship between the colonizers and the colonized, depicts the former as superior and civilized and the later as backwards, thus marginalizing and excluding the natives. Therefore, otherness is a key concept in defining oneself identity, and is indicated to how the dominators and the dominated observe and treat each other. "The colonized subject is characterized as 'other' through discourses such as primitivism and cannibalism, as a means of establishing the binary separation of the colonizer and colonized and asserting the naturalness and primacy of the colonizing culture and world view. (Post-colonial studies, 154-155).

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The French colonization in Algeria was encountered by an absolute disapproval, because it brought a radical change in the Algerian societies; however, it was appreciated in matters of science and technology, such as medicine. The French attempts to develop the Algerian sanitary equipment were seen as a French policy to extend his settlement; the Algerians refused the French hospitals, facilities, doctors and nurses, because they simply could not trust them. Fanon wrote in his book, *A Dying Colonialism*; "The statistics on sanitary improvements are not interpreted by the native as progress in the fight against illness, in general, but as fresh proof of the extension of the occupier's hold on the country" (121-122).

When the Algerian patient visits the French doctor, he feels that this doctor is a criminal who is going to take his life. This lack of confidence prevents the patient from feeling comfortable in the presence of this French doctor, so the latter can barely detect the location of his patient's disease. And when he finally does, he prescribes the treatment; but the patient refuses to take it. Although the Algerian lack of trust in the French doctor, he believes that the French equipment and knowledge are more advanced than the Algerian traditional ones and their medical techniques are valid.

Acts of refusal or rejection of medical treatment are not a refusal of life, but a greater passivity before that close and contagious death. Seen from another angle, this absence of enlightened behavior reveals the colonized native's mistrust of the colonizing technician. The technician's words are always understood in a pejorative way. The truth objectively expressed is constantly vitiated by the lie of the colonial situation. (*A Dying Colonialism*, 128)

Even the native doctor was regarded as a product of the colonizers' education, thus he is part of the European society. He no longer belongs to the dominated people, because he accepted the colonial regime, and he gave up on his principles and values. "We shall see

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that this ambivalence of the patient before medical technique is to be found even when the doctor belongs to the dominated people. There is a manifest ambivalence of the colonized group with respect to any member who acquires a technique or the manners of the conqueror." (*A Dying Colonialism*, 131)

During the Algerian war of liberation, the French medicine became a tool of torture. The French doctors who worked with the French forces used medicaments, such as the truth serum to tantalize the Algerian prisoners. The inhumanity of the French reached even their doctors, the doctor who is supposed to treat and cure his patients, turned to a criminal and an evil that traced the Algerian innocents. Moreover, it was forbidden for the Algerians to purchase medicine for the wounded fighters from the European pharmacists, so they were obliged to urge Europeans to obtain for them what they wanted.

Many Algerian doctors were obliged to move to the mountains where they found the injured Moudjahidines, and treated them. They also gave instructions to their family in case of one of them was infected by tetanus and they provide them with the necessary means. And therefore, the opinions of the Algerians about the native doctor changed, from calling him a strange and a European person, "the Algerian doctor became a part of the Algerian body. There was no longer that reticence, so constant during the period of unchallenged oppression. He was no longer "the" doctor, but "our" doctor, "our" technician" (*A Dying Colonialism*, 142).

#### **III.6 Hybridity in Fanon's *A Dying Colonialism***

Hybridity refers to the mixture of two elements; the term was first introduced in biology, then it reached racial, political, and linguistic scopes. In the colonial world, hybridity is the process of mixing two distinct cultures, languages and civilizations. This

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term was presented by well-known philosophers and writers that were associated in colonial issues, such as: Homi Bhabha, Gayatri Spivak, and Stuart Hall...etc. therefore, hybridity in post-colonialism deals with the result of integrating two worlds' systems of economics, politics, identity and culture. Hybridity has a relation with these two terms:

- Catalysis<sup>4</sup>: the (specifically New World) experience of several ethnic groups interacting and mixing with each other often in a contentious environment that gives way to new forms of identity and experience.
- Creolization<sup>5</sup>: societies that arise from a mixture of ethnic and racial mixing to form a new material, psychological, and spiritual self-definition (key Terms in Post-Colonial Theory).

This transcultural process affects the originality of the colonizer and the colonized' cultures, because it creates new category of people that adopt features from both cultures. So each culture loses its uniqueness and existence. Moreover, hybridity pushes people to doubt their identity, thus living people in a world of in-betweenness, whether to preserve their own culture and identity, or to embrace the other ones. Hybridity also creates mutuality and sympathy between the two opposite sides, which push some colonizer people to oppose colonialism and support liberation of the colonized people.

Algeria during the period of colonization was characterized by different ethnicities and races; Algerian societies and European settlers. This diversity created a melting-pot of cultures and identities. People from various places lived together for long period, they shared their attitudes and beliefs with each other, and therefore they felt sympathy and love for each other. That was the case during the Algerian revolution.

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<sup>4</sup> Catalysis: a term which was adopted by Guyanese novelist and Denis Williams to describe processes of racial change and racial intermixing in New World societies.

<sup>5</sup> Creolization: The process of intermixing and cultural change that produces a creole society.

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Many European settlers were against the French colonialism of Algeria, they urged the French forces to stop their brutality and violent policies, and they also preferred violence against French, because it was the only way that left for the Algerians to regain their country. "Very often these Europeans could themselves reach the realization of the necessity of armed action as the only means of rescuing Algeria from its desperate situation" (*A Dying Colonialism*, 149). Associations and meetings were organized to tackle this issue and to discuss the future of Algeria, European settlers and some French people joined these organizations to support the Algerian war of liberation. However, they were afraid that this independence would lead to their alienation from Algeria.

Europeans formed democratic parties, through which they defended the Algerian rights, and supported the FLN decisions. They also provided supplies for them without difficulties. The FLN members in return did not receive any one from the French democrats, because they were faithful to the Algerian case although they were Europeans. It happened frequently that Europeans who helped the Algerians, and who were caught by the French criminals, could not inform the French about the plans of the revolution, even if they were under harsh torture, they were not traitors. "The tortured European has behaved like an authentic militant in the national fight for independence" (*A Dying Colonialism*, 151).

There were also some Jewish people who lived in Algeria, some of these people were against the Algerian independence, because they believed that the Algerians would take their places in economy. However, a few of them contributed financially in the revolution. Other European settlers from various races, even French contributed indirectly in the Algerian war, they protected FLN troops and arms, and they treated the FLN and the ALN<sup>6</sup> wounded members. "It was thanks to the involvement of an increasingly large number of Algeria's Europeans that the revolutionary organization was able, in certain towns, to escape the police and the parachutists" (*A Dying Colonialism*, 162).

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<sup>6</sup> A.L.N : the National Liberation Army

## **Chapter Three: The Exploration of Resistance in Fanon's Works**

### **III.7 Conclusion**

From what has been said before we come to the conclusion that the veil, radio and newspapers were a part from the French plans to destroy the Algerians, but they became the Algerians tools of resistance. The French expectations to win over the Algerians by unveiling their women, by spreading the French programs on the radio, and by using the French language as an instrument to assimilate the Algerians, did not succeed. The veil, the radio and newspapers were two edged sword for both sides, their weakness and their way of resistance at the same time.

Colonization in Algeria separated the Algerian society; it divided it into the Algerians intellectuals or the rich, the poor Algerians and of course the Europeans or the strangers. Through time, these people that were from different countries and regions started to adapt the way of living of each other, thus they became close to each other. That was the result of their incorporation to destroy colonization. Many Europeans were integrated with the Algerian opponents of colonization and they supported the Algerian freedom from the French.

## General conclusion

This research attempted to discuss colonial literature, especially that of Frantz Fanon. His work on the Algerian resistance against the French colonization and his nature as French who had supported the Algerian revolution against the French colonialism, had greatly contributed to its independence. Because some scholars thought that history is nothing more than fact, and that any literary work cannot be considered as historical unless it contains events that really existed before, Frantz Fanon's *Dying Colonialism* had brought to light new history that the standard one has always neglected i.e. the micro-history of a veiled population. Therefore, *New Historicism* as a literary theory created an interminable discussion about its credibility. Moreover, New Historicism emerged to manifest the historical events that were not tackled by some previous authors in their books.

Therefore New Historicism paves the way for some authors to write about unmentioned things and unanswered questions about history. So, one cannot learn history just from historical texts, but also through literature, because many readers and critics know about the history of Algeria; however, some uncommon things about the French colonization in Algeria are not introduced in historical books of Algeria, but they are acquired from literary books as we have seen in Frantz Fanon's '*A Dying Colonialism*'.

Resistance is a common subject in the colonized countries and in literature as field. However, it differs from a country to another, i.e. there are two kinds of resistance: physical resistance and mental/soft one. For that, resistance is not only a matter of facing the physical oppression of the colonizer, but it involves also the opposition of the colonial non-violent policies that aim to distort the identity and the culture of the colonized countries. Therefore, the colonized countries can withdraw the colonizers from their lands, and they also need to abolish what the colonizers left behind in these countries, especially their beliefs, customs, culture, traditions and so forth.

The French colonization in Algeria had, greatly, affected the indigenous' lives. The French colonizer adopted various violent policies to torture the Algerians, to drive them out



from their lands and to wipe out many of them without neither a mercy nor remorse. The French attempts to destroy the Algerians were not limited; the former tried all kinds of policies to resist against the Algerians' ferocity but they did not succeed. The French non-violent policies to assimilate the Algerians into the French identity and alienate them from the Arabic-Islamic identity were futile, because the Algerians did not surrender to these policies. Indeed, some of them did but the majority of them could successfully reject the French violent and non-violent policies.

Similarly to the French violent and non-violent policies, the Algerians adopted violent and non-violent resistance against the French. The Algerian guerilla fighters' frequent attacks in the French territories, and their military assaults against the French forces weakened the strength of the French, and threatened their existence in Algeria. The Algerians plans could overcome the French ones; many French forces became afraid of the Algerians unexpected tactics. The Algerians opposed also the French policies of assimilation and alienation, they struggled to preserve their language and to neglect the French language, and they also endeavored to preserve their traditions, beliefs, religion, culture, customs...and history.

In his book '*A Dying Colonialism*', Fanon described both the French and the Algerian resistance against each other, like we have seen, in addition to the French violent strategies; the French colonization brought with it others tools that aimed to distract the Algerian attention and to integrate them into the French canon. These tools: the veil, the radio and newspapers were in the beginning a part from the French dreadful plans to weaken the Algerians rigidity. Nevertheless, the Algerians were too smart to utilize these tools as a weapon against the French themselves.

The European colonizers who came and settled in Algeria were not only French, but also people from other countries. This mixture of races and ethnicities created a kind of a melting pot in Algeria. Out of the struggle, these people lived with each other for more than a century, so this long period enabled them from learning the beliefs and values of each; moreover, through time they became more attached to each other. One of the reasons that helped the Algerians in winning the struggle was the encouragement and the contribution of

these Europeans in the Algerian war of liberation; therefore, it would be worth to say that thanks to the integration of some Europeans, the Algerians could easily win the battle against the French.

The whole field of investigation can be used for further discussions about New Historicism in general and the history of the French colonization of Algeria specifically. Although some scholars' disagreement about New Historicism standards, Frantz Fanon's book '*A Dying Colonialism*' can be a good example to learn the Algerian history. Therefore, it is important for readers to read colonial literature in order to get more information about the colonized- colonizer history. This research did not reach its full aim since other issues are still not discussed, which open the door for further queries such as: why did Frantz Fanon use some Algerian dialects in his book? Why was the French colonization interested in unveiling the Algerian women? Can this book be examined from the psychoanalytic approach?

Indeed, there were some unavoidable limitations that limited this research. First, because of the lack of recourses, because most of them were in Arabic since this topic is related to Algeria. Second, because of the time limit that played a great role in writing this thesis. And finally, other particular circumstances beyond our control that limited our work.

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## Appendix A: Frantz Fanon's short Biography

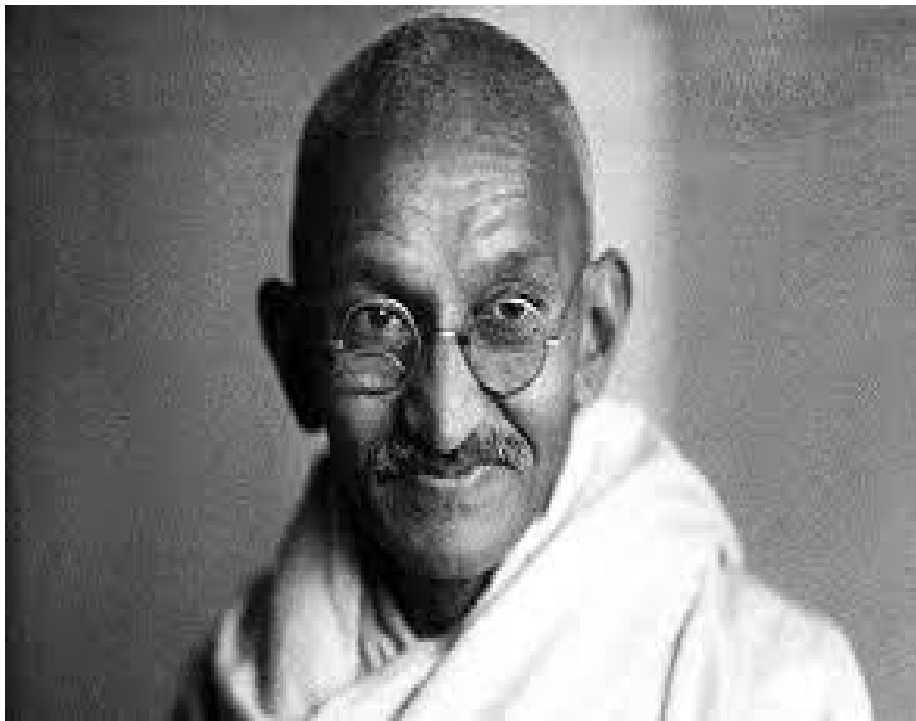
Frantz Fanon was born in the French colony of Martinique on July 20, 1925. He was among extraordinary thinkers supporting the decolonization struggles occurring after World War II, and he remains among the most widely read and influential of these voices. His brief life was notable both for his whole-hearted engagement in the independence struggle the Algerian people waged against France and for his astute, passionate analyses of the human impulse towards freedom in the colonial context. He died on December 6, 1961.



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## **Appendix B: Mahatma Gandhi's short Biography**

Mahatma Gandhi, byname of Mohandas Karamchand Gandhi (born October 2, 1869, Porbandar, India—died January 30, 1948, Delhi), Indian lawyer, politician, social activist, and writer who became the leader of the nationalist movement against the British rule of India. As such, he came to be considered the father of his country. Gandhi is internationally esteemed for his doctrine of nonviolent protest (Satyagraha) to achieve political and social progress.



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## **Glossary**

**Ahimsa** means non- violence, and is one of the principle of Satyagraha.

**Civil disobedience** a movement led by Gandhi against the British colonizers.

**Christendom** means Christianity, Christian person.

**Hinduism** a major religious and cultural tradition of South Asia, which developed from Vedic religion.

**Pieds-Noirs** Black feet refers to an Algerian-born French person.

**Satyagraha** means insistence on the truth, and it is one of the belief of Mahatma Gandhi.

**Swaraj** means a complete freedom from the colonization.

**Vichy collaboration** is the common name of the French State headed by Marshal Philippe Pétain during World War II.