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### THE SUFFERING OF THE ALGERIAN PEOPLE UNDER FRENCH COLONIALISM WRITTEN BY "MOHAMED DEEB" A HISTORICAL READING THROUGH THE NOVEL "THE BIG HOUSE"

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#### **ABSTRACT**

The Arab Maghreb countries in general, and Algeria in particular, suffered from the scourge of colonialism, as the French colonizer dared in an attempt to change the features of Algeria and the people in various respects, and tried to obliterate the national identity by various means.

Before this attack, the sons of Algeria rushed to defend their homeland. Some of them carried arms and others used their pens in writing to show the world the injustice and oppression of the colonizer. Between our hands, a trilogy novel that records the state of the Algerian people during the colonial stage. It was written in French and translated into Arabic by the Algerian writer *Mohamed Deeb*. This trilogy is consisting of three novels. The researchers addressed the first novel "that is called the *Big House*, and reviewed the situation of the Algerian people under the French colonial in general. It gives us plenty of information about the conditions of the Algerian people under French colonialism. In that period, the characters and the places where the events take place are vivid examples of the Algerian people where we can touch the following situation: a) economic situation throughout talking about hunger and poverty, b) the social conditions that talked about the relations between the residents of *Sbeitar's House* and the composition of the Algerian society.

c) the educational situation by talking about the school, and d) the political issues that deal with freedom and the colonial tracking down for the resistance. In addition, we can touch the reality and suffering of the childhood and woman, so the child and his mother constitute the core focus in this novel, they act as a general case of the Algerian people under French colonialism.

## INTRODUCTION

Talking about the "*literature of resistance*" leads us to search about a definition of this term and its type of literature. Was there any exclusive nation singled out with or does it appear in a specific period and vanished? Some scholars define the *literature of resistance* as the literature that results from the mixing of suffering with the feelings of insurgency inside the poet or the writer facing the occupation, injustice, and tyranny. As a result to that, any kind of thoughts that could raise the alarm and urging people to maintain their identity and existence as a kind of literature of resistance. Others believe that *the literature of resistance* is not only the resistant of an aggressor or colonizer, but what is written to express all forms of corruption, persecution and oppression. The writer's attempt to address the issues of his society and promote his society is also a literature of resistance."<sup>1</sup>

The talk in this area leads to a written study of colonizer and colonialism and its resistance, digging up the past and delving into that store left by the colonizer and its resistance. This talk is not only of telling stories or novels and remembering that painful past, but also with the aim of looking for the conscious, critical, and purposeful study of that stage.

This study raises an obvious question such as why they colonized our country from the Atlantic Ocean to the Gulf? Why we still have the cultural cringe?<sup>2</sup>We will try to answer in a scientific mode away from the emotions on many questions revolve in the mind of the people of the region. As a result, we ought to see whether the resistant literature found the answers and risen to the level of awareness for people or only the resistance writer aware of something that no one else has realized. In the vein of talks, the writer had many questions such as<sup>1</sup>:

How do we advance our nation? Are there a possibility and a base for this advancement? Are there susceptibilities to such a progress, and what are the possibilities required for it? Can the educator or the Arab writer establish or revival a scientific new starts in the area extending from the Atlantic Ocean to the Gulf? Could the cultured Arabian lead to Arabic intellectual spring not a bloody one? Still too many questions should be taken into consideration for those who read the past in an attempt to reach what makes the nation happy among other nations. The writer continues that if the educator and the Arabic reader do not think of such questions, there is no benefit from him and his readings, then, he is as a storyteller who is a clown that regurgitates the

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<sup>1</sup> Abbas, Ibrahim Fouad : Literature Palestinian resistance: roots, features and developments, the newspaper of the city, Saudi Arabia ,p . 2015/11/11 Shosha, Farouq : The literature of resistance, has it disappeared from the cultural scene, Jarid Al -Youm, p 11826, Egypt, 10/31/2005 . Resistance Literature and Assembly in Modern Arab Literature, Call to Truth, No. 57, Ministry of Endowments, Kingdom of Morocco,

<sup>2</sup> A popular proverb prevails in the Levant and means that everything that is European or Western is distinct and must be taken into consideration as it is not discussed.

events. The storyteller makes flashes it in an emotional language far from the sound that does the magic act of hypnotizing peoples, and talking only about the glory of the past, without thinking about what it might offer of benefits, proposals and ideas to take in the hands of the rising generations to a prosperous and a promising future throughout this homeland.

Perhaps the existence of the storyteller is still present in our Arab countries with his followers and supporters, and the cafes that teem with this kind of sacred ignorance under the pretext of preserving this heritage, without realizing its harms and its impact on the generations later. Therefore, anyone should develop this heritage and change its method to draw lessons plans from the past to overcome any weakness by reading more novels and stories more the past taking into account the far meaning.

He/she undertakes this work by reading a novel to diagnose the state of loss that we are passing through, or reading a novel from foreign narratives, some of which are planned for what will happen in this region formulated in the form of a novel, and in fact the matter are carefully studied plans implemented in most cases on Defeated nations, including the Arab nation. Thus, to turn these places into a forum for dialogue and cross-ideas among its pioneers, the productive concept may be changed. The writer says that the despair must not remain in control of us, he continues that I see from a personal point of view a glimmer of hope in our Arab Maghreb, and the emergence of a number of thinkers with distinct qualities that tried to emerge from the popular to the new, they occupied the mind intellectually and effectively. In addition, many names have proven their presence globally in various scientific forums. They studied and criticized Arab reality and reason, and diagnosed the situation in an attempt to take the hands of future generations towards a bright future.

### ***The Conditions of the Algerian People under French Colonialism through the Novel of the Great House***

Between our hands, the novel of the *Great House* from the trilogy of the Algerian writer Mohamed Deeb.<sup>3</sup> It was published in French in 1952 with 148

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<sup>3</sup>Mohamed Deeb, a famous Algerian novelist who wrote in French, mastered and proficiently describing the Algerian situation under French colonialism, so he managed to convey his message in a literary language to a wide segment of those who speak that language, which was the dominant language in many countries of the world due to the power of French influence and influence in the meantime. He was born in the Algerian city of *Tlemcen* in the year 1920 to a middle-income family, a family with a cultural and professional heritage, and he was educated in French schools, especially since it was they who were deployed in Algeria at that stage, and his peers disagreed not to join the Quranic School. He wrote poetry and his first writings appeared after the death of his father in 1931. He worked as a teacher and then worked as an accountant in the Arab Maghreb in a city that border with Algeria, which is the city of *Oujda*. In 1942 he joined the armies of the Allies during the Second World War. He worked as a translator from French to English due to his mastery of the two languages. He returned to *Tlemcen* after that and worked on making carpets from In 1945-1947, he also worked in the

pages translated by Sami Al-Droubi in 1960 and published on Dar Al-Hilal in 1970. Through the events of the novel, the writer takes us to the situation of his city, which is called *Tlemcen* in the Algerian country. He shows us the material and moral condition that the Algerian people went through in the middle of the twentieth century where the people suffered the scourge of French colonialism.

He made it clear that, without making any room for doubt that the colonialism tried to penetrate the precise joints in the life of the Algerian people, trying to eradicate their identity and any cultural heritage that depended on. Consequently, these events could move people's passion for salvation from this colonizer.

Here the novel is dealt with a historical reading in an attempt to answer a frequently question: "Can the novel be adopted an enhanced historical source and an assistant to other sources? I think it can be.

These situations will be highlighted in a sequence and brief form according to the focus of the novel on them as follows:

***First: economic conditions:***

The novel presented several aspects to show the deteriorating economic situation of Algerian society subject to French colonialism, and we will try to review these aspects in a simple manner without expanding. Expanding- in explaining situations that has no room here for it-requires delving into the fine details contained in this novel as each part of this novel has a separate topic in itself. These are the following economic aspects:

***1. Poverty***

Through this novel, we see the state of poverty and destitution that the Algerian people were going through at that stage. This is through a systematic policy developed by the colonizer aimed at eliminating all decent livelihoods of Algerian society in an attempt to distract him from thinking about any issue that disturbs the colonizer.

The concern of the citizen, from sunrise to sunset, is to run for a living that may or may not be obtained, and this has created a questioning for the

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press at *Al-Gomhoria* newspaper, where he set out to confront the colonizer and expose his methods. He was famous for his narrative trilogy (The Big House - Fire - The Loom), through which he embodied the stages of preparation, and implementation of the Algerian revolution, and he talked about the the conditions of the Algerian people, and what the country went through from starvation, poverty and marginalization at the hands of the French colonizer. For more information, see *Sharaf, Abdelaziz, Resistance in Contemporary Algerian Literature , Dar Al Jalil, Beirut, 1991, pp. 73-74. Bakri, Mohamed Deeb (1920-2003) -Algeria, Al-Nahar Newspaper, Beirut, AR 2285, 3/5/2014.*

inhabitants of *Dar Sbeitar*.<sup>4</sup> Aina عيني, Umm Omar,<sup>5</sup> she often says that we are poor. Other women from this house used to say such words. But why are we poor? Neither Umm Omar nor other women answered this question.<sup>6</sup> The severity of want and need made people think about it. Why are we poor? This signifies a feeling that there is a hand behind this matter, and the effort used by all family members in exhausted and very tiring work does not provide them with food that feeds them. Therefore, whatever the woman of the house exerts the effort at work, the wages that she receives is low and insufficient to bring the family foods and clothes. She cannot leave her job because there are many who are waiting for an opportunity to win a new job distributed by the colonizer, who is the controller and the master of the job market. "Aina started her machine of sewing to support her family fifteen years ago, that is, long before her husband's death, she kept sewing the shoes for a long time. Then a work came from a Spanish man called "Jones Alice" who owns a shoe-making factory, and she had to accept this job and be satisfied with the little pay she was paid. Her good luck is in finding work, and if she hesitates a little in contentment with this pay, the work will flee from her hands to escape. So what more do they wish to increase their share, which distributes to them. From it, she had sewed the stalks of these cloth shoes into solid white fabric with no break and no rest."<sup>7</sup>

The work by all members of the family does not meet their requirements, and "Ayoshh and Mary" have worked with their mother and nothing has changed, probably increased the amount of bread. The other needs remains to obtain a dream wish of the family to meet the requirement of a basic simple of those needs, which reached the climax to a piece Meat.<sup>8</sup> The state of poverty and the inability of Algerian society to meet the inadequate needs of the case expressed by the writer Mohammed Dib in a small and deep words up to the core of the human conscience that is vanished from the colonial power.

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<sup>4</sup> It is a residential complex inhabited by a group of families, most of whom suffer from poverty, misery, destitution and deprivation during the French colonial period in Algeria. Among these families was the family of the heroes of this novel. They are: the children of Aini, Maryam and Omar with their mother.

<sup>5</sup> She is the mother of Omar, the protagonist, and the two sisters, Maryam and Ayush, the children of the novel's family.

<sup>6</sup> Deeb, *The Big House*, translation: Sami Al-Droubi, Dar Al-Hilal, Cairo, 1970,

<sup>7</sup> Deeb, *the Big House*, p. 101.

<sup>8</sup> Deeb, *the Big House*, p. 115.

<sup>9</sup> Deeb, *the Big House*, p. 14.

<sup>10</sup> Deeb, *the Big House*, p. 117.

He started his novel with a phrase, which was launched by the child, the protagonist Omar, looking for a bite of bread with his tongue and he says, "Get a little bit of what you eat."<sup>9</sup> And then he moves from the case of ordering food by the tongue to search for the remains of waste food to be eaten. "Omar was feeling the death because of searching for waste in the covered market to get vegetables that can be utilized. When he had found something, he picked up and put them in his bag. He was returning from his tour, and his heart was filled with hate and grudge. He had to do this task every day at eleven o'clock when he left school."<sup>10</sup>

The colonizers who tried to subject of the Algerian people through his poverty and hunger went astray in his calculations. This child's return from among the piles of waste will fill his heart with hatred and as soon as he had the opportunity to jump on that monster who perched on the liberate of the people of his hometown, he soon become the first to pounce on him.

Omar and his mother's attempts to bring bread to the family did not provide them with their needs, and sometimes they licked soup without bread.<sup>161</sup> Began in the novel, looking for a living is evident from his application form. This is clear from his request in the form of a little bit of what you eat at the beginning of the novel, and then provide its services to some residents of the neighborhood to work to patrolled between piles of wastes. All clear signals to *food insecurity*, food is a way to stay on alive and supplying means to provide dignity and pride of man, and trying to make society care only about the living, which is the character of the novel. It's only for the people to bow down and accept what's being imposed on them, and to keep him away from all the other things that might cause anxiety for the colonizer to enjoy the good of the country and enslave its people.

Algerian society got used of poor and hungry, and despite the effort and double work, we find that everyone in the housing complex in the novel "*Dar Spitar*" is equal in the poor living conditions that they are going through. The colonizer has tried to promote the idea that the Algerian people are a lazy people that does not work unless he feels hungry. But the protagonist's boy realizes the weakness of that colonial narrative and sees the opposite. People work day and night, especially farmers, to satisfy the craving of the insatiable colonel. "The settlers say that the residents of the country do not work unless they starve to death, so when they possess what they do with hunger, one day they cause them to be lazy to leave work. Nevertheless, the truth is that the farmers are working so far for these settlers who steal them, they steal workers, and life cannot continue like this."<sup>12</sup>

## ***2. The Low Purchasing Value of the Currency***

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<sup>11</sup> Deeb, the Big House, p. 47.

<sup>12</sup> Deeb, the Big House, p. 95.

<sup>13</sup> Deeb, the Big House, p. 103

Despite all the family members trying to work and collect the money, this money does not bring the family members what they dream and wishes. In this respect, the little girl *Mary* is surprised by, she asks a displeasure question: "all this money is for the sake of the flour only, not being able to buy something else." Mary stares at the coins and the various papers and asks: "How much? All this ... *Aina* says that, and puts a pile of money separately, then the little girl calls her brother *Omar* saying: "See ... all this is a price for the flour alone." How is this possible? <sup>13</sup>

The mother tries to explain to her children that no matter how she works, she cannot bring to them anymore. The colonizer has drawn for them limits that cannot be crossed. Therefore, no one is going to get more than he is doing for himself or his family, and just one-day work.

Moreover, in the face of the child's urgency and her repeated dreams of a new kind of food, such as a piece of meat. The mother who continued the night and day for the a morsel of bread was almost exploding because the children did not realize how much she was suffering, and the hardship she was going through. She was yelling at her kids, "Do you want me to be a thief?" Do you want me to go with the males in this bad town? Is it my fault we cannot buy anything else? <sup>14</sup> <sup>7</sup>This question raises another important matter, which is that the colonizer opened the door to graft and made it more profitable than honorable and acceptable work. Here is a clear indication that the colonizer wanted to strip society of the values it was raised on.

The inability to find nothing but bread was not the result of a lack of population or residents, but all men and women work from dawn to evening.

The inability to find anything other than bread was not the result of negligence of the population or the people, but everyone works both men and women from dawn to evening and perhaps some of them are always alert. However, the purchasing value of the money they receive does not enable them to purchase other needs. If the purchasing value and the wage sought to be made, everyone would be able to meet all their needs, and everyone lived in luxury and well-being away from the misery and deprivation imposed on them by the colonizer. If the profit were as much as the difficulty and tired, the people would all be rich. <sup>15</sup> The mother always shouted by saying: "All that I earn is not enough to buy the bread we need, even though I spare no effort, and I do whatever I can to work." <sup>16</sup>

The community also has seasonal occupations, and these professions flourish over time and shrink in another period. This puts a person in a difficult

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<sup>14</sup> Deeb, the Big House, p. 105.

<sup>15</sup> Deeb, the Big House, p. 105.

<sup>16</sup> Deeb, the Big House, p. 99.

<sup>17</sup> The novel girls

situation that forces him to register on the lists of the unemployed waiting for any job opportunity through which he can fill his family's well-being.

### ***3. Smuggling***

The events of the novel indicate the existence of a widespread phenomenon in that period, which is the phenomenon of smuggling. This phenomenon has significance in the economy and the management of the country with the accompanying risks to men, how about if women do it. In this respect, the protagonist, Aina, thinks about smuggling to improve the lives of her children. This indicates the magnitude of poverty and destitution and the attempt to get out of them, even if it leads to an adventure that could lead to imprisonment or death. Aina spent that night preparing her plans. She is going to do the smuggling, and Omar had already heard her while she was preparing her projects for the sake of travelling.<sup>17</sup>

She was trying to fight, and ruminating her thoughts without interruption in how to earn more money. Therefore, "Omar was surprised and could not believe that his mother could accept this prison lightly in order to increase the family's income."<sup>18</sup>

In this text, Omar portrayed the seriousness of the situation that his mother will be sentenced to imprisonment. "She is going to a way of venture to improve the family's income, but it is an adventure whose consequences are not guaranteed." Nevertheless, do you know what you are exposed to? All women- who pass customs- their clothes are taken off to be searched, and to find out what they are carrying with them. He continues, do you want to be in a bad story and to let everyone knows about it? What do you do if you are fined and the fabrics you carry are taken away? It is not my business anyway."<sup>19</sup>

In the face of these measures and the risks to which the mother may be exposed, the little boy and his sisters were keen on their mother not to go into such a business and this adventure. The loss of the mother if she is arrested or taken away her cloth will be big and very influential for the family that is headed by that mother.

#### ***Second: Social Conditions***

By focusing on the novel and delving into it, we can be a certain picture of the social conditions in Algerian society such as turning to cutting the relationship of kinships, which was respected by the society before the colonization.

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<sup>18</sup> Deeb, the Big House, p. 100.

<sup>19</sup> Deeb, the Big House, p. 71.

<sup>20</sup>.Deeb, the Big House, p. 46.



Based on the difficult circumstances of Algerian society, the colonizer tried to compromise and manipulate social conditions and social composition.

In this paper, some of the customs and traditions that prevailed among the members of the community will be addressed. Here we can get to know Algerian society and all its components; elders, youth and children of both sexes. The grandmother represents a state of old age, and the Omar represents the state of childhood and his mother represents the stage of youth and giving.

We will briefly review these situations and focus on the highlighting of them in the form of points supported by texts from the novel as follows:

### ***1. The Relationship of Kinships:***

This connection is highlighted by *Aunt Hasna's* contact with Omar's family, the protagonist by trying to provide a small amount of bread for them. "We don't have bread left; the bread that *Aunt Hasna* has brought us has run out since yesterday. How do we eat soup, Mom?"<sup>20</sup>

Note that the bread she was giving them is unfit for consumption and rotten, but the mother was retooling it for her children, who ate it with passion. "Aunt Hasna was trying to help Aina as no one would have done more than her if he were in her place, but she can not do more."<sup>21</sup><sup>9</sup> Another image of communication and social cohesion shows the visit of cousin Mustafa (Ibn Al-Khala, the son of their mother's sister). Mustafa carried a basket of food for Aina children who celebrated with this basket the most celebration.

Another form of communication and social mourning appears by visiting Mustafa Ibn Al-Khaleh, Lala Khaira, who carried a basket of food to her saliva, the eyes of my eyes, and celebrated with this basket the most celebration: "The two girls walk around the room back and forth with singing (potato, artichoke, meat). The happiness has taken with their minds."<sup>22</sup>

The bond of kinship provided them with what the daughters hoped for and sought to achieve through their work, the mother's work and Omar's effort and their dialogue and thinking about what they can buy from the food by collecting the money during their work where the girl addresses her mother with the following: "Maybe we could buy a little bit of meat from time to time, right? At least once a week, we may be able to buy eggs, as it is cheaper than meat; we make omelet with hummus. Beans are cheaper than eggs, too, and rice. What do you think?"<sup>23</sup> That was the girls' talk after they got paid for work. The family's greatest ambition was a piece of meat and some simple

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<sup>21</sup> Deeb, the Big House, p. 77.

<sup>22</sup> Deeb, the Big House, p. 120.

<sup>23</sup> Deeb, the Big House, p. 115.

<sup>24</sup> Deeb, the Big House, p. 125.

<sup>25</sup> Deeb, the Big House, p. 31.

food that the family could provide at work. However, by visiting relatives this dream came true and provided them with something that the family had hoped and dreamed of.

## ***2. Cutting the Relationship of Kinships and Disobedience***

Contrary to what we saw in the first point, other pictures of disobedience and first-degree relatives appeared in the novel. "Aina denied her mother and the grandmother suffered the worst conditions when she was with her son, who did everything in her power to make him and his wife happy" (24). In addition, Aina expressed it in an emotional state, "Why does your son not keep you with him? He used to care for you when you were his servant for years. And when your legs don't get too strong and not able to carry you, he threw you as throwing the rubbish, is not right? You are not good for anything. This is the topic." 25

The summit of denial and punishment appears in a state of clear anger and expressed by Aina towards her mother by saying: " I wish death would take you." 2610 "And her daughter also has denied her."27 The children even tried to get rid of their mother, but it was pitiful for the second generation. The grandchildren have pity their grandmother, and they have had many inquiries in their minds... Why did a mother treat their grandmother like that? "Omar and Ayusha were always complaining when Aina scolded the grandmother. Why did you mistreat her to this degree?"28

Not to mention another point, which is why mother Aini deals with their father's memory with so much arrogance and tries not to remember him, but perhaps she tried to get rid of the memories that brought them together. "This is all that your father has left for us, the man who does not fit anything: he left us misery." 29

We return to the grandmother. The son brought her to his sister and left her there without asking about her. The mother Aina neglected the grandmother to the extent that the dogs had become accustomed to the exhausted grandmother without anyone feeling them except the child Omar. Aina have responded to Omar's feelings, and the grandma's whining, "Go to her and find out what you want." But don't stay there long. The grandmother was whispering with a vague, undistinguished sentences and she's still moaning. In addition, it

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<sup>26</sup>Deeb, the Big House, p. 31.

<sup>27</sup>Deeb, the Big House, p. 60.

<sup>28</sup>Deeb, the Big House, p. 111.

<sup>29</sup>Deeb, the Big House, p. 30.

<sup>30</sup> Deeb, the Big House, p. 113.

seemed to Omar that she wanted, through her scattered phrase to remember that she was neglected. "It is right"

Aina have responded to Omar's feelings and that groan issued by the grandmother "Go to her and know what you want But there was no long time that the grandmother chewed a vague, non-distinctive camel, and she still moaned that she complained and was aching. And it seemed to Omar that she wanted, through her scattered phrase ,to remember that she was neglected. "She said that dogs came to her at night and they keep hovering around her, and they do not believe her words although it is right. These dogs bite her legs when it's dark at home." <sup>30</sup>

This neglect of grandma makes us unleash our thoughts or is there a more symbolic ism in the novel, and that's what the researchers expect. Perhaps the novelty symbolizes the Ottoman Empire, which was dying when French colonialism entered Algeria and she could not do anything to Algeria to repel this aggressor. Where the Ottoman Empire became suffering from the greed of various European countries in it and was then called the state of the sick man.

As the grandmother and her daughter represented the generation that experienced the weakness of the Ottoman Empire and its collapse, followed by a generation that yearned for and respected it that is represented by Omar in the novel.

### ***3- Class Disparity***

"The Great House's novel has monitored many cases that explain class differences in Algerian society, starting from school. The conversation between the boy from a rich class, *Idris Khoja* and his talk about what he had eaten with the other students, shows us a picture of class inequality in a clear way," The children stood idly and dazed while listening to his talk full of mentioning these foods .. Aina are diagnosed and examined by a stranger, and someone asks him: Did you eat alone a large piece of meat like this? I ate alone a piece of meat like this, and dried peaches." <sup>31</sup> <sup>11</sup>While Idris was describing his eating of meat, the other children's ambition was for a bite of bread. Omar realized that in his own decision and thought about it a lot... "Why is this disparity and who created it and founded it in such a damning way? A strange emotion had risen in himself when this idea came to him. "And there are rich people: those can eat. Between us and them is a barrier ... High barrier and wide fractures of secrets." <sup>32</sup> The class disparity created a kind of hatred and envy among members of the Algerian society, and the rich

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<sup>31</sup> Deeb, the Big House, p. 19.

<sup>32</sup> Deeb, the Big House, p. 93.

<sup>33</sup> Deeb, the Big House, p. 84.

<sup>34</sup> Deeb, the Big House, p. 73

felt it. In the letter of the lady who owns the house with the tenant, which is represented by Mrs. Aini, we see it impartially, when the owner of the house goes out and says: "You are overloading us with our joys. We all have fed you up; We're fed up with these looks you've given us. Your envious eye has been hurt so much. Come on, leave my house, you and illegitimate children, your children these, or you will be forced out." <sup>33</sup>

Class disparity was evident through the preparation of the marriage that Hasana is doing for her daughter's marriage. She indicates that the wedding party should be special and worthy of their social level and wants everyone to talk about it "there will be no wedding more beautiful than it will be witnessed by people who will go on spreading its news throughout the city." <sup>34</sup> She goes on to say that their status and prestige require them not to spare any effort in showing the wedding in the most beautiful picture. There are a lot of signs of social life as well as most of the prevailing habits can be monitored by reading the novel.

Despite the signals we're seeing in an attempt to weaken some of some social values by the colonizer, the Algerians, however, preserved their authentic values and did not abandon them such as the relationship of kinships which we mentioned earlier in the first example.

### ***Third: Educational Conditions:***

France has created an educational system that serves its goals as it cultivates in them that France is the homeland, the mother. The teacher is an observer who He can't express what's going on in himself. and if he can express, he will have reached the peak of the colonial resistance at that stage. It is the founding phase and the teacher must correct the concepts of the students, which have become obliged to be convinced of this and to say with conviction that "France is the mother of the homeland." <sup>35</sup> <sup>12</sup>When the teacher asked them about the homeland, but Omar realized that they were lying, so that France could not be the mother or the homeland, and while he was wandering in his thoughts, the teacher confirms what Omar went to. Yes, France is not the country. The teacher crossed the lines drawn for him and spoke in Arabic as well. This is forbidden. The teacher broke the silence. The actions of the teacher were supported by Omar's feelings, and is this teacher as patriotic as the rest of the patriots who are pursued and arrested by the police? <sup>36</sup>

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<sup>35</sup> Deeb, the Big House, p. 23

<sup>36</sup> Deeb, the Big House, pp. 24-25

<sup>37</sup> Deeb, the Big House, p. 24

<sup>38</sup> Deeb, the Big House, p. 22

<sup>39</sup> Deeb, the Big House, p. 19

<sup>40</sup> Deeb, the Big House, p. 26

Schools or educational life at that stage have been characterized by the following:

1. Education in French.
2. Focus on instilling French values
3. Confirm that France is the mother.
4. "The best students in the classroom are those who know how to lie better than others, who know how to arrange their lies." <sup>37</sup>
5. The class disparity between the students, where Omar was looking for a bread crumb and circumventing hunger to "chew the bread in his pocket."<sup>38</sup> ..Idris, son of the upper class, where he had followers and companions waiting for his generosity and kindness on them. "Idris had a companion carrying his leather bag embroidered with silver and gold,".. <sup>(39)</sup>.
6. The students' constant fight between them, "These bloody violent battles sometimes lasted for days." <sup>40</sup>

Omar wanted to teach in order to improve his conditions and the situation of his family, so he spoke with his aunt Hasna with pride. I am going to school. "I go to school and learn a lot of things .... I want to learn, even if I grow up I win money and abundance." <sup>41 13</sup> But the shock comes hastily, and from his aunt who does not let him complete his speech and explain his hopes, aspirations, and displacement, on the pretext that education is not necessary for him, but he has to go to work in order to support his family and conclude her speech with a veiled insult that carries a lot of class connotations and perception. "Forget these ideas. To work like a donkey if you only want to live in. Do those who never go to school die of starvation? Education is not for you ... What do you think of yourself in order to aspire to education? Louse you want to rise above its level ... Shut up, son of a drunk, you are dust, you are dirty, you stick to the slippers of the dignity of the people." <sup>42</sup>

This sharp and harsh discourse from aunt Omar summarizes the class status and weakness that the bourgeois class viewed the public. The likes of Omar have no right to education and they should not look at this, which is above their level. They were only created to be slaves to masters, and they have to work like animals. This suffering of the protagonist, the child, shows us why he has always been asking so many questions about everything he encounters. And that the arrogance of the colonizer and his tools gave birth to this child's sense of freedom and freedom from those restrictions that the colonizer attached to him.

#### ***Fourth: The Political Situation***

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<sup>41</sup> Deeb, the Big House, p. 70

<sup>42</sup> Deeb, the Big House, p. 70

The events of the novel indicate the emergence of a state of awareness and revolutionary maturity among the Algerian people by a group of members of society. They took it upon themselves to clarify the dangers of the colonizer on the national soil, and the state of question about the homeland that took place in the mind of the child Omar in school is a shining proof of the crystallization of this thought. Therefore, France can't be the mother of that child, and he started thinking that his mother is (Aina) and not France. France is a far away country; between it and us has a great distance.

It turns out that Algerian society, with all its spectrums and components, is thinking about the truth of the matter and this fate, so, linking Algeria's fate with that of France cannot be acknowledged. Many rebellious and thinkers such as Mr. Hassan (teacher) and *Hamid Al-Sarraj* appeared. Mr. Hassan passed the taboo and talked about the motherland of Algeria and not France, he is from a class different from the toiling class people. *Hamid al-Sarraj's* represents the personality of the rebel who challenges the colonizer and urges people to resist the colonizer. The French colonial authorities are pursuing him, searching his house, and turning the house of *Al-Sabit* high and down in search of this character. The police are trying to silence the people in the House of *Sabit*, deceiving them into talking, and a speaker comes out to say:

"Do not be afraid ... do not fear for yourselves. We did not come to hurt you. We are doing our job, in what room does *Hamid Siraj* live? The police searched his sister Fatimeh, searched *Hamid Siraj* room, his books and papers, and they didn't find him." <sup>43</sup> <sup>14</sup> Is the child Omar convinced of their talk? Which raises the question of the child who's already wondering about everything that's going on around him. The child and the residents of *Dar Sabitar* sympathize with *Hamid Siraj*. Moreover, the women sing a song that provokes enthusiasm, homesickness, independence, and salvation from the colonizer as follows:

*"I'm the one talking, Algeria,*

*I may only be a woman,*

*But my voice won't stop calling in the plains and mountains." <sup>44</sup>*

The Algerian people of various segments represented by the writer Mohamed Deeb in his novel, are convinced that the colonizer has no purpose but to plunder the country financially with all the details that this word contains, and

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<sup>43</sup> Deeb, the Big House, p. 38

<sup>44</sup> Deeb, the Big House, p. 43

<sup>45</sup> Deeb, the Big House, p. 68

<sup>46</sup> Deeb, the Big House, pp. 44-45

<sup>47</sup> Deeb, the Big House, p. 95

to humiliate the people morally and to lose the sense of patriotism and even belonging to the human race, which has dignity.

"France wants the people which are under colonization, free from all sensations and national feelings. It arrests anyone who tries to resist her orientations. France has reduced the self-confidence of some segments of society who have seen France's resistance as absurd act. Therefore, they were against doing anything that affects France and its interests." <sup>45</sup> "The freedom and justice that France claims are slogans only, they do not apply to the people under its colonization. They are only for the French. There is no justice under colonialism, and if you do anything or try to gain freedom and independence, you are an enemy that must be crushed and eliminated because you do not deserve to live, and because you harm the life for the colonizer." <sup>46</sup>

Hamid Siraj chose slices touched by the colonizer's harm, and he worked to incite them and spread awareness among them. He addresses the peasants and industrialists who are exhausted by colonialism. Their effort goes to waste, their race and their hard work are returned to the colonizer and they have nothing, so there is no fee enough for them and the need for them is not met Dignity for them in their homeland, which created the fertile ground suitable for all the proposals put forward by the revolutionary hero in this novel. He addressed them, saying: The united workers will know how to extract this victory from the colonists and the general government ... and they are ready to struggle." <sup>47</sup>

It is a discourse that demonstrates experience in militant work that calls for union first because individual effort is a waste of time and does not achieve any gains. Omar feels that everything that is said in this meeting touches his feelings and talks about what he sees. He listens to *Hamid Siraj*, and ... Omar has seen in Hamid Siraj's speech that someone is trying to reward his mother's tiredness and to fulfill her dream. She is exhausted from work, without exceeding the ceiling of her wishes and dreams as a piece of breadcrumb. Since there are those who talk about it with its symbolism, there are also those who talk about the ambitions and ideas of Omar, in his quest for a better life. His thinking of rebellion and salvation has met with a clear echo in what he hears from Hamid Siraj." <sup>48</sup>

## CONCLUSION

This study has concluded the following:

1. The novel (the Big House) that came out from Algerian suffering can be used as a source of study of Algeria's history at that era.
2. This novel, along with other novels in that period, represents a platform for influencing the nations against the colonizer, e.g., France colonizer, who omitted the Algerian character and robbed everything in Algeria.

3. Not to rely on the idea of the rescuer coming from the outside, because salvation begins from inside individuals themselves first, then from their nation.

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<sup>48</sup> Deeb, the Big House, p. 93