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# TRAUMA AND RESILIENCE TO HOSTILITY IN WAITING FOR THE BARBARIANS BY J.M. COETZEE

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## Abstract

In general, South African literature of white allegiance is a literature of denunciation. It reveals as such for a category of neo-apartheid writers like J. M. Coetzee. This white writer describes with ease all the horror caused by the conquest of the lands of the black natives by the White people. "The Magistrate", an intra-dialectical character to whom the author gives the power to narrate his misadventure through a narrative of rare intensity, describes the horror he experienced for having opposed to the bad treatment that the Whites, in their desire for conquest, inflicted on the black natives. Indeed, J. M. Coetzee in his work, tries to demonstrate that resilience is what allows one to endure the bad treatment. If the concept of resilience is thus to continue to develop after a trauma, for J. M. Coetzee, this concept is not only a trauma, but an attitude of protection, a way of putting aside its devastating effects in order to continue living. Through the sociocritical method, this article aims at proposing an analysis based on the work of J. M. Coetzee, the uses of resilience as an attitude towards physical abuse. It will first show how resilience is used to qualify and evaluate this brutality. It will then identify the reasons for success as a way of reacting to domination; it being understood that it is this reaction that values action over passion. Finally, we will study the way in which this reaction can be placed in a social and cultural context.

**Key-words:** conquest, native, trauma, resilience, protection, grow, develop

## Résumé

De façon générale, la littérature sud-africaine d'obédience blanche est une littérature de dénonciation. Elle l'est surtout pour une catégorie d'écrivains néo-apartheid comme J. M. Coetzee. Cet écrivain blanc décrit avec aisance, toute l'horreur occasionnée par la conquête de terre des Noirs par les Blancs. « Le Magistrat », personnage intra-diégétique à qui, l'auteur donne le pouvoir de raconter sa mésaventure à travers un récit d'une rare intensité, décrit l'horreur qu'il a vécu pour s'être opposé au mauvais traitement que, les Blancs dans leur désir de conquête, ont infligé aux noirs. En effet, J. M. Coetzee dans son œuvre, essaie de démontrer que la résilience permet de supporter le mauvais traitement. Si le concept de résilience consiste donc à continuer de se développer après un traumatisme, pour J. M. Coetzee, ce concept n'est pas seulement un traumatisme, mais une attitude de protection, une façon de mettre ses effets dévastateurs à l'écart pour continuer à vivre. A travers la méthode sociocritique que nous convoquons, cet article se propose d'analyser l'usage de la résilience comme une attitude face aux sévices corporels dans l'œuvre de J. M. Coetzee. Il sera d'abord question de montrer comment la résilience est utilisée pour qualifier et évaluer cette brutalité. Il s'agira ensuite d'identifier les raisons du succès comme une façon de réagir face à la domination ; étant entendu que c'est cette réaction qui valorise l'action au détriment de la passion. Nous étudierons enfin la façon dont on peut inscrire cette réaction dans un contexte social et culturel.

**Mots clés :** conquête, autochtones, traumatisme, résilience, protection, se développer

## INTRODUCTION

The behavior of the envoys of "the Empire" has all the appearance of an attitude that can be described as abrupt and violent. It is a brutal act that these imperialists subjected to the natives described in Coetzee's novel as barbarians. The Blacks (the barbarians) have been dehumanized to the limit by the white visitors. They have, as it were, made the black man lose all his humanity. It is therefore necessary to know why the white man behaved in this way with the black natives? In other words, what was he looking for in adopting this attitude of contempt and condescension towards the Black man as described in "*Waiting for the Barbarians*"?

To answer such a questioning, tantamount to questioning the history of South Africa with regard to the plot of the novel. Thus, using sociocriticism as a tool, we will expose in three stages, the birth of the racial conflict which was born from the difficult social cohabitation between the different peoples of Southern Africa as it is described in the work of J. M. Coetzee. We will first evoke the land conflicts that were caused by the will of one or the other race to control the resources of the land. We will then evoke the role of colonization as a vector of the difficult cohabitation between the White and the Black. Finally, we will propose a vision that could be a compromise in favor of a peaceful cohabitation between the races of South Africa after the analysis we have made of the social situation.

### **1. The conquest of indigenous lands by means of white man's barbarism**

Europeans, after the discovery of South Africa as a strategic place to supply their trading ships, decided to settle there in the 17th century. It was thereafter that they discovered all the wealth of South African's land. This discovery gave rise to a desire for conquest and domination by the white man. In this view, G. Lory (1998, p.37) asserts that:

Les Européens entrent en conflit avec les aborigènes peu après leur arrivée au Cap. Bientôt leur lente montée vers le nord les oppose aux peuples Xhosas. Au cours du XVIIIe siècle, il s'agit davantage de razzias, d'expéditions punitives, de raids que de véritables guerres : le pays est vaste, les hommes peu nombreux et les enjeux portent avant tout sur le bétail.

As revealed in the above paragraph, Europeans in their attempt to justify their takeover of Black territories, claimed that Africans were barbarians and therefore should be pacified and civilized. According to J. M. Coetzee (2004, pp.8-9) : « The barbarian tribes were arming, the rumour went; the Empire should take precautionary measures, for there would certainly be war. » Thus, attributing belligerent intentions to the Blacks was a good pretext to justify the bullying they planned against the Black natives. The consequences are described in this passage as followed: "He rolls on his back and brings his bound hands up before his face. They are puffy and purple. I fumble at the bonds. All my gestures in relation to this boy are awkward." (J. M. Coetzee: 2004, p.7)

Black natives captured by whites were herded into reservations like animals. This is what J. M. Coetzee describes (2004, p.26) when he says: « ... Now herded by their guards they stand in a hopeless little knot in the corner of the yard, nomads and fisherfolk together, sick, famished, damaged, terrified ». In the following passage, the narrator urges the white man to abandon his plan to colonize the land because it could trigger violent hostilities:

The Barbarians you are chasing will smell you coming and vanish into to desert while you are still a day's march away. They have lived there all their lives, they know the land. You and I are strangers – you even more than I. I earnestly advise you not to go. (J. M. Coetzee, 2004, p.12)

In this context, the arrival of the white man caused enormous harm to the black man, who, confident of his military superiority. He succeeded in imposing his desire for permanent settlement by force of arms. In a similar vein, N. Gordimer (1974, p. 202) states in *The Conservationist* that: « ... There'll be dissatisfaction because they were here when he come, they were squatting God knows how long before he bought the place they'll expect to have their grandchildren squatting after he's gone. » This intrusion could not be done without hostility on the part of the natives. Here we note that the situation of belligerence caused by the white man's desire to seize South African land can be interpreted as selfishness. In this perspective, N. Gordimer (1974, p.79) writes:

Change the world and keep bits of the way I like for myself – who wouldn't make the world over if it were to be as easy as that. To keep anything the way you like it for yourself you have to have the stomach to ignore – dead and hidden – whatever intrudes. Those for whom life is cheapest recognize that.

This was seen in the inhuman treatment he reserved for the black populations as seen in this passage:

The standard-bearer's horse is led by a man who brandishes a heavy stick to clear his way. Behind him comes another trooper trailing a rope; and at the end of the rope, tied neck to neck, comes a file of men, barbarians, stark naked, holding their hands up to their faces in an odd way as though one and all are suffering from toothache. For a moment I am puzzled by the posture, by the tiptoeing eagerness with which they follow their leader, till I catch a glint of metal and at once comprehension. A simple loop of wire runs through the fresh of each man's hands and through holes pierced in his chocks. 'It makes them meek as lambs', I remember being told by a soldier who had once seen the trick: 'they think of nothing but how to keep very still'. (J. M. Coetzee, 2004, p.113)

Here we can note yet another aspect of the work of J.M. Coetzee. It is the bestiality with which the whites treated the blacks they captured in the interior and transported to the coast in order to satisfy their idea of superiority. This bestiality can be analyzed as a way for the white man to soften the captives who could at any time revolt themselves. This is what the narrator confesses here in J. M. Coetzee (2004, p.113): « A simple loop of wire runs through the fresh of each man's hands and through holes pierced in his chocks. 'It makes them meek as lambs', I remember being told by a soldier who had once seen the trick: 'they think of nothing but how to keep very still'. » In both cases (slavery and colonization), the white man adopts a dehumanizing behavior towards black people, who he always treats like a hunting animal. This is reflected in the narrator's words:

The kneeling prisoners bend side by side over a long heavy pole. A cord runs from the loop of wire through the first man's mouth, under the pole, up to the second man's loop, back under the pole, up to the third loop, under the pole, through the fourth loop. As I watch a soldier slowly pulls the cord tighter and the prisoners bend further till finally they are kneeling with their faces touching the pole. One of them writhes his shoulders in pain and moans. The others are silent, their thoughts wholly the concentrated on moving smoothly with the cord, not giving the wire a chance to tear their flesh. (J. M. Coetzee 2004, pp. 114-5)

The horror can only be conceived and executed by a professional whose main activity is torture. Indeed, Colonel Joll, one of the two main characters in J. M. Coetzee's novel, has perfectly illustrated himself as an outstanding torturer. This is revealed in this passage: « The Colonel steps forward. Stooping over each prisoner in turn he rubs a handful of dust into his naked back and writes a word with a stick of charcoal. I read the words upside down: ENEMY ... ENEMY ... ENEMY... ENEMY. » (J. M. Coetzee: 2004, p.115). Thus, the word enemy justifies the ideology of the method of torture used by the white imperialist. It is this inhuman and unbearable treatment that the narrator mentions here: « Imagine: to be prepared to yield, to yield, to have nothing more to yield, to be broken, yet to be pressed to yield more! And what a responsibility for the interrogator! How do you ever know when a man has told you the truth? » (J. M. Coetzee, 2004, p.5).

Thus, the atmosphere and the environment should be prepared to make everybody accept the main goal of the conflict against the Africans. The brutality against them by the Europeans must be seen as necessary. This is the same idea we have with G. Teulié (2000, p.253) in these terms :

Ainsi de la même manière que les officiers européens du XX<sup>e</sup> siècle ont appris qu'une charge de fantassin se doit d'être précédée d'une « couverture » d'artillerie, ou aérienne, afin de « préparer » le terrain, un conflit doit nécessairement être « couvert » par un travail préalable de propagande.

At this precise moment of their ambition, the reality in the mind of all the Europeans conquerors toward the Blacks is this : “ ‘We’ are all here on this side ; ‘the enemy’ is over there. ‘We’ are individuals with names of personal identities ; ‘he’ is a mere collective entity. We are visible ; he is invisible. We are normal ; he is grotesque. (P. Fussel, 1975, p.75). The white power embodied by the character of Colonel Joll in J. M. Coetzee's novel shows the level of authoritarianism of the white man who leaves no possible space for freedom. He controls everything and decides the fate of the Blacks as he wants. The white man represents above all the image of the uncertainty of the fate of the Blacks. This is what L. Dube (1991) expresses in the following lyrics of *Crazy World*:

So far so good we still living today  
But we don't know what tomorrow brings  
In this crazy world people dying like flies every day  
You read about it in the news but you don't believe it  
You'll only know about it  
When the man in the long dark coat  
Knocks on your door  
'Cause you're his next victim  
As you are living in (living in) living in, (living in) this crazy world  
(...)  
Leaders starting wars anytime they want  
Some for their rights, some for fun and then their own glory (eh eh eh)  
Letting people die for the wrong that they do  
Oh it's painful  
(...)  
Oh Lord

It should also be pointed out that the ordeal of the Blacks began the day whites forced their way into their lives by taking over their land and imposing an administration that made them subhuman. This is what B. Modica (15 Feb 2015) indicates through these lines:

South Africa has had a long history of discrimination and dispossession of black people since the seventeenth century, committed by the first settlers, by the white republics, by the British Empire in the nineteenth century, and systematically resumed by the South African state from 1910.

What B. Modica talks about has however a deep root that it would be interesting to research and analyze. Indeed, the White and the Black must remember the enthusiasm of the first moments of their meeting. The two races are different, of course, but they have to build together a common future of cohabitation. This should encourage them to learn from the difficult and tumultuous moments of the last three and a half centuries linked to misunderstandings and lack of tolerance to dream of a life together where each one brings the richness of his side.

## **2. Social instability, a symbol of the domination of hostile territories in South Africa**

Greed and hypocrisy were the catalysts of social instability in South Africa. Coetzee's novel highlights all aspects of the land conflict that ultimately ruined good cohabitation between whites and blacks. The narrative constantly denounces the greed of the white colonizer in his desire to conquer black lands. The novel also highlights the hypocrisy of the white man in his relationship with the black population of South Africa. It especially reveals the evil side underlying the imposition of white civilization on Blacks through the denunciation made by "the Magistrate" in the following passage:

It always pained me in the old days to see these people fall victim to the guile of shopkeepers, exchanging their goods for settlers' lying drunk in the gutter, and confirming thereby the settlers' litany of prejudice: that barbarians are lazy, immoral, filthy, stupid. Where civilization entailed the corruption of barbarian virtues and the creation of a dependent people, I decided, I was opposed to civilization; and upon this resolution I based the conduct of my administration... (J. M. Coetzee 2004, p.41)

Thus, European civilization is not quite what it claims to be. From the veneer of humanism, he was in reality only a deceitful hypocrite. He set up a kind of trade of deception in which he was always the only winner. He exchanged his futile inventions for the labor power of the brave blacks. This is also the opinion shared by C. Duchet and P. de Comarmond (1969, p.56) in this statement:

The assimilation practiced in (these) territories ... is a rather old recipe used during the colonial period, and which essentially aimed at depersonalizing the subjugated native and making him adopt the conqueror's ways of life, thinking, civilization and organization: on this basis, but only on this basis, the latter was willing to accept him as (almost) equal.<sup>1</sup>

According to the plot of Coetzee's novel, the white man has constructed a relationship of dominant to dominated in such a way that the black man who is treated as a barbarian could only observe an attitude of absolute submission towards his white master. This is the opinion expressed by C. Duchet and P. de Comarmond, (1969, p.56) through this passage:

Segregation, on the other hand, is integral racism, since it is the affirmation of the absolute superiority of whites, and this in an official and institutionalized way. It does not necessarily bother with doctrinal justifications, with very elaborate mediation, but openly proclaims, according to a violent, unreasonable

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<sup>1</sup> Here is the French quotation: « L'assimilation pratiquée dans (ces) territoires ... est une assez vieille recette utilisée durant la période coloniale, et qui visait essentiellement à dépersonnaliser en profondeur l'autochtone soumis et à lui faire adopter les modes de vie, de penser, de civilisation et d'organisation du conquérant : à ce titre, mais à ce titre seulement, ce dernier voulait bien l'accepter comme (presque) égal. »

and monstrous dogmatism, that everything that is not white is subhuman or a-human, and must therefore be treated as such.<sup>2</sup>

When exposed, this deception becomes a kind of error or even a fault that must absolutely be corrected at the risk of seeing the white settler covered with ridicule and shame. To prevent this possibility of moral and psychological decay, P. Manent, (1997, p.146) warns in these terms:

The man who compares himself is always corrupted or on the verge of being corrupted, not only because the desire to become the first will lead him, like the hand, to commit all the ordinary knavery that morality disapproves of, but also because the necessities of competition will force him to present to others an image of himself that is pleasing to them, to flatter himself and to flatter them: his exterior, his life will be a permanent lie.

In the work of J. M. Coetzee, one of the aspects of the narrative that is highlighted is the discriminatory, conquering and colonizing attitude of the white man, which consecrates social categorization. This categorization puts on one side, the dominant ones who are above the hierarchy and on the other, the dominated ones who are below the pyramid of the social scale. Thus, it is inconsistent that the blacks should be armed to resist the whites. We find the same idea of the big gap between the "Civilized" and the "Barbarian" or the White and the African in these sayings of G. Teulié (2000, p.400): "Puisque le thème de la barbarie oppose à la civilisation est omniprésent dans les discours propagandistes, l'armement des Noirs est un acte inqualifiable dont on accuse l'adversaire, mais que l'on n'hésite pas à commettre soi-même."

However, the narrator hints at the white man's misjudgment of the black man as stated in J. M. Coetzee (2004, p.54), "The people we call barbarians are nomads, they migrate between the lowlands and the uplands every year, that is their way of life. They will never permit themselves to be bottled up in the mountains." To ease his conscience as a torturer, the white man justifies his actions by seeking a kind of truth, which is to demonstrate that the natives were preparing to take his life. There were also a kind of zeal and hatred that justify the whites' behavior as Mr. Smit confessed during his hearing before the truth and reconciliation commission in D. Tutu (2004, p.194): "It was war. In war things happen that the generals don't plan. Nobody plans it. It just happens. You don't always – it may happen that the troops become a little bit overzealous and start making their own terms and do things there weren't given orders to do, but in a war just obey orders."

Therefore, to stop the achievement of imaginary threats that he lends to the barbarian by obtaining the truth from them, the torturer uses physical and mental pressure. So, the justification of torture by the White is based on lies, in view of this confession by Colonel Joll:

'... I am speaking only of a special situation now, I am speaking of a situation in which I am probing for the truth, in which I have to exert pressure to find it. First I get lies, you see – this is what happens – first lies, then pressure, then more lies, then more pressure, then the break, then more pressure, then the truth. That is how you get the truth'. (J. M. Coetzee, 2004, p.5)

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<sup>2</sup> It is a translation of this passage : « La ségrégation, elle, est le racisme intégral, puisque c'est l'affirmation de la supériorité absolue des Blancs, et cela de façon officielle et institutionnalisée. Elle ne s'embarrasse pas nécessairement de justifications doctrinales, de médiation très élaborées, mais proclame ouvertement, selon un dogmatisme violent, irraisonné et monstrueux, que tout ce qui n'est pas blanc est infra ou a-humain, et doit donc être traité comme tel. »

The prejudices that the white man has built up about the Black man have forced him to make many mistakes. Among other things, we can cite the lack of lucidity that he has shown in most of his judgments about the Black. It is this lack of lucidity that led him to be the executioner of the Negro. In order to regain and above all preserve peace, it was necessary for the White to get rid of this harmful superiority complex as indicated in the following reproaches:

It would be best if this obscure chapter in the history of the world were terminated at once, if these ugly were obliterated from the face of the earth and we swore to make a new start, to run an empire in which there would be no more injustice, no more pain. It would cost little to march them out into the desert (having put a meal in them first, perhaps, to make the march possible), to have them dig, with their large strength, a pit large enough for all of them to lie in (or even to dig it for them!), and, leaving them buried there forever and forever, to come back to the walled town full of new intentions, new resolutions. (J. M. Coetzee, 2004, p.26)

In addition to the reproach, this passage also indicates a wish; that of seeing born between the various races of the country, a will of peaceful cohabitation. This is why the narrator expresses his concern about the stubbornness of the white man to persevere in the system of racial discrimination. The work shows that a better world is possible and is found in tolerance and acceptance of the other. This is the path that South Africa must choose. The narrator in J. M. Coetzee (2004, p.17) does not say anything else when he states this: « The space about us here is merely space, no meaner or grander the space above the shacks and tenements and temples and offices of the capital. Space is space, life is life, everywhere the same. » The definitive solution to the recurring conflicts that have caused so much suffering is to find ways to implement the will of the Blacks, which is summed up in these words: « ‘They want an end to the spread of settlements across their land. They want their land back, finally. They want to be free to move about with their flocks from pasture to pasture as they used to’. » (J. M. Coetzee, 2004, p.54).

### **3. The resilience of the human body as a sacrifice for the coming of the new South Africa**

The story line of J. M. Coetzee's work highlights the atrocities that indigenous people were subjected to during the Apartheid system in South Africa. In the work, mention is made of the bodily mutilations to which black people were subjected. These abuses are presented in the work as a kind of sacrifice of the Blacks to allow the advent of a peaceful cohabitation between the different races of South Africa. It is undoubtedly the hope of a people tired of the endless fear that has become the daily life of non-white South Africans. Suffering can also be interpreted as a kind of offering necessary for the development of South Africa. Resilience also becomes the catalyst for the new South African vision. This is reflected in the writer's hope in this passage:

The new men of Empire are the ones who believe in fresh start, new chapters, clean pages; I struggle on with the old story, hoping that before it is finished it will reveal to me why it was that I thought it worth the trouble. Thus it is that, administration of law and order in these parts having today passed back to me, I order the prisoners be fed, that the doctor be called in to do what he can, that the barracks return to being a barracks, that arrangements be made to restore the prisoners to their former lives as soon as possible, as far as possible. (J. M. Coetzee, 2004, p.26)

It is also the same hopeful opinion shared by L. Dube (1996) when he implores in his song *Peace Perfect Peace*, the cessation of hostilities between all races in the country:

We cry for peace, perfect peace  
Lord, we cry for love in this neighborhood



I tell you no water can put out this fire  
Only the lord can save us  
We cry for peace in South Africa  
Let me tell you we cry for peace in South Africa...

Indeed, like the narrator in Coetzee's novel, the reggae artist would like to live in a peaceful environment, far from the terror described in his song. So what the country needs is a mere consideration of each other. To achieve this peaceful environment, it is imperative that whites convince themselves that all South Africans, according to the laws of nature, have the same chances of success as mentioned by Thomas Jefferson in the preamble of the declaration of independence of the United States of America:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness (...) that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to affect their safety and happiness. (United States Information Agency, May 1994, pp73-4)

With this declaration of the universal right to freedom and happiness that every man has, the whites of South Africa could only submit to the popular will expressed by the struggle of the blacks against the servitude to which they have been subjected for far too long. So, with this new vision it is not amazing to see a "civilized" White man (the magistrate) serve and take care of a Barbarian or a Black lady as it is described in the scene below:

I seat her, fill the basin, roll the drawers above her knees. Now that the two feet are together in the water I can see that the left is turned further inward than the right, that when she stands she must stand on the outer edges of her feet. Her ankles are large, puffy, shapeless, the skin scarred purple.  
I begin to wash her. She raises her feet for me in turn. I knead and massage the lax toes through the soft milky soap. Soon my eyes close, my head droops. It is rapture, of a kind.  
When I have washed her feet I begin to wash her legs. For this she has to stand in the basin and lean on my shoulder. My hands run up and down her legs from ankles to knee, back and forth, squeezing, stroking, moulding. (J. M. Coetzee, 2004, pp.31-2)

To achieve this, the Whites accept to abandon the superiority complex which widens the gap between men. This is probably the solution to build a society of tolerance and therefore of peaceful cohabitation. This is shared by N. Gordimer, (1974, p.199) in this warning: « Everything needs changing. Don't you realize (...). It makes things clearer all around. If you had any sense in that intelligent head of yours, you'd know that's how you had to end up. There isn't anything else they need from you. » Also, C. Audard (2009, p.10) is of the same opinion when she states that: "...every human life counts equally, and what makes a life properly human, that is, its value choices, must count equally - which implies freedom of conscience, the central issue of liberalism."<sup>3</sup>

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<sup>3</sup> The translation of the quotation is mine from this: « ...chaque vie humaine compte également et ce qui fait qu'une vie est proprement humaine, c'est-à-dire ses choix de valeurs, doit compter de manière égale – ce qui implique la liberté de conscience, enjeu central du libéralisme. »

## CONCLUSION

J. M. Coetzee's novel, which exposes the atrocity suffered by the indigenous Black South African. However, despite these experiences of significant adversity or trauma, the Blacks have been able to display positive adaptation. Building resilience through facing adversity appeared throughout the novel as their ultimate sacrifice to overcome domination. Resilient attitudes are assumed to be positive for the community as they can escape the reality and the gloomy atmosphere of misunderstandings between blacks and whites. Resilience discourse can be embedded in a social and political context as such as being used positively. Coetzee's *Waiting for the Barbarians* serves this purpose because according to B. Valette (1985, p.40) "All stylistic "writing" implies the presence of a particular voice, contributes to the distribution of clues that make it possible to recognize the spokesperson characters and finally the theses implicitly conveyed by the novelistic statement."<sup>4</sup>

The author's intention is undoubtedly an invitation to the cessation of suffering. And overcoming this new challenge can only be possible if the mentality changes in South Africa. Because according to K. Asmal, L. Asmal and R. S. Roberts, (1997, p143) who share the same point of view with the author,

While hardly anyone today lays claim to having supported apartheid, many of the previously privileged today openly resist measures intended to undo its legacy. They oppose land reform, employment equity, redistributive tax, deracialised schools, antitrust reform, universal health care, and constitutional rights guaranteeing access to basic socio-economic needs.

There is no doubt that acknowledgement of the atrocities of the past and genuine reconciliation can heal the physical and mental wounds of the entire South African population, which will now be able look forward to the future with equality and equity.

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<sup>4</sup> The French original version is as follow: « Tout « écrit » stylistique sous-entend la présence d'une voix particulière, concourt à la distribution des indices qui permettent de reconnaître les personnages porte-parole et finalement les thèses implicitement véhiculées par l'énoncé romanesque. » B. Valette (1985, p.40).

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