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Dedications

To my parents, Ahcene and Nacira

To my beloved sisters Melissa and Anna

To my brother, Amar

To my best friend who is as a sister for me Zohra MAMERI

Louiza MAATKI

To my precious parents, Kader and Dahbia

To my brothers, Mohamed and Brahim

To my family in law and my husband Omar

To Mahdia and Nayla

Yamina SADI

Abstract:

*The aim of the present study is to examine the issue of masculine domination in Fadhma Aïth Mansour Amrouche's *Histoire de ma vie* (1946) and Nathaniel Hawthorne's *The Scarlet Letter* (1850) to highlight the harsh reality in which women lived and how they were marginalised and oppressed in the Kabyle and American societies in the seventeenth century. To reach our aim, we have learned on Pierre Bourdieu's theory *Masculine Domination* (1998) where he used Kabyle society as an example of an oppressive patriarchal society. In the first chapter, we illustrated women oppression within the Kabyle society, then we shed light on the harshness and oppression that women faced within the puritan community especially Hester Prynne for committing adultery. Finally, in the second and last chapter we shed light on how these women rebelled against the patriarchal regimes of their societies. As a conclusion, we have deduced that the two writers shared the same views, despite their different backgrounds and periods of life.*

Introduction:

Ever since, the world has been, divided into opposite pairs or dichotomies based on binary opposition as the social world is based on gendered division of things. This division is based on the differences between male and female that privileges the male and all that is related to him and downgrades the female and all that is associated to her. If we look in retrospect to the origin of “gender Inequality” we find it basically religious or based on religious ideologies. Different religions speak a subordinate position to women because of Eve’s sin in Heaven; thus, they are ordered to submit to their husbands. Religions such as Islam, Christianity and Judaism give men more rights and advantages over women in terms of heritage, work, marriage ...etc. In addition to religion, the biological construction of male and female body helps in depicting woman as weaker and fragile so she cannot take a position of a ruler or a leader¹. Through time, this concept of gender inequality fixed in our unconscious and became natural and unquestionable.

At the end of the nineteenth century and the beginning of the twentieth century, and due to the industrialization and the rise of the right of individuals, women began to ask for some rights suffrage and inheritance. The emergence of the first wave of Feminism was the result of recession of slave convention, women compassion with slaves and their participation in the Abolitionist Movement. With the outbreak of the Second World War, and the participation of a huge number of men in war, women gained more rights and freedom especially their economic independence. The second wave of Feminism emerged after the end of the war and with women’s awareness of their worth of existence. Thus, they began to ask for more rights and for their role in the society. Yet they still marginalized, segregated and considered inferior. Thereby, the third wave of Feminism rose with Rebecca Walker who suggests that

education and intellectual independence of women will change the whole social structure, and will help the development of the notion of equality between the two sexes².

Review of Literature:

Fadhma Aïth Mansour Amrouche recites her life during the late nineteenth century and the beginning the twentieth century, in a colonized patriarchal society that based its identity on strict social and cultural codes. Educated by colonials and baptized, Fadhma was ignored, oppressed and without a determined identity from her childhood till her death. Many works analyzed her autobiography from different angles, and among these works we have *“L’errance: écriture et représentation symbolique dans “Histoire de ma vie” de Fadhma Ath Mansour Amrouche”* by Mejdoub Kamel where he analyses the form and the content of the book. In the second chapter of his work entitled *“Analyse du personnage embrayeur: Fadhma ou Marguerite?”*, he claims that Fadhma received a double alienation. Mejdoub quoted from Amin Maalouf’s *Identités meurtrières* who certifies that: *“lorsque deux communautés pratiquent deux langues différentes leur religion commune ne suffit pas à les rassembler”*³. This illustrates why Fadhma was considered as “other” to the colonials or “Roumis” despite of her believing in their religion, or to her society because of her disinclination to her community and its orders. Fadhma experienced “otherness” since her first years by the refusal of her father to give her his name as something unfamiliar and unacceptable in their traditions and social order, then by the neighbours who kept distance from her considering her pariah and strange to their culture. Mejdoub illustrates this in a passage taken from Fadhma’s autobiography where he portrays the attitude of Miss Achab: *“Celle-ci rapprocha durement à ma mère de m’avoir mise chez les Sœurs où je risquais d’abandonner l’Islam”*⁴, and in another scene between her and Achab who kept away from her because of her religion: *“J’avais rencontré Mme Achab un jour de*

promenade, mais comme j'étais chrétienne, et elle musulmane, elle n'avait pas daigné me reconnaître"⁵.

Mejdoub, in his critique, claims that Fadhma lived her life seeking for a determined identity and a belonging since both the colonial regime's that she adapted its religion and her community with which she shared the same origins marginalized her. After her marriage to Belkacem-Ou-Amrouche and moving to his dwelling at Ighil-Ali, her family-in-law condemned her for her beliefs and banned her from practicing her religion sermons such as her mother in law who forbade her to go to the mess on Sundays. The colonials didn't accept to integrate her with them because she belonged to the autochthons and her entourage ignored her because she embraced the enemy's religion. The strong sticking of Kabyle people to their traditions, rituals and customs, the refusal of colonials to integrate the indigenous converts caused a certain fear and terror that pushed them to quit their lands, moving from place to another place. Thus critics see the personal experience of Fadhma as the perfect illustration of the marginalized Kabyle woman, especially who dissented from their patriarchal social structures and codes and how she reacted toward them as a matter of honor.

The American writer Nathaniel Hawthorne presents another image of women oppression through his novel entitled *The Scarlet Letter* published in 1850. The story is set in the seventeenth century in Massachusetts, and explores the lingering taboos of puritan New England, namely guilt and punishment. The novel treats two main subjects that are the Puritan doctrines and its practices, and a woman's punishment after she committed the sin of adultery.

Several critiques have been done about the novel, and Sylvia Eeckman is one of the critics who claim that puritans are superstitious. In her dissertation entitled *Women in the Scarlet Letter*, Eeckman describes the relation that links the four main characters to each other and to Puritanism. She analyzes the puritans' way of living and how the author described them.

Hawthorne depicts them mainly in the first two chapters as being “*beard men, in sad colored garments and gray staple, crowned hats*”⁶.

Eeckman points out that in the puritan society, law goes hand in hand with religion, and they are almost identical. She claims that sin and punishment are the main aspects and notions that Hawthorne and puritans in general focus on, and that everyone who commits a crime or a sin will be punished according to puritan laws as she illustrates “*branding the forehead with a hot iron, whipping, displaying the offender on a platform with his head confined in a halter or the death penalty were common measures of punishment*”⁷. She uses the case of Prynne’s sentence, in standing on a scaffold and carrying a red scarlet “**A**” on her chest not only to punish her but also as a warning to others about what will happen to them in case of mistaking, and to show that:

*An individual has consequences for the rest of religious congregation because puritan people were convinced of being very exceptional and think themselves of being elected by God to create a “city upon a hill” and a good community and to be an example for the rest of humankind*⁸.

Hawthorne’s portrayal of Dimmesdale in the novel is dissected by Eeckman by the failure of the puritan strict laws in depriving people from their desires in order to reach “self-discipline” and social control. His non -confession of his sin with Prynne and leaving her to face the sentence alone refers to the insincerity of puritans and their fear of people’s gaze.

Eeckman also focuses on the patriarchal mechanisms existing in *The Scarlet Letter*(1850) through Kate Millett’s *Sexual Politics* since the political structure of Massachusetts is a patriarchal one. All the political corpus of Boston is controlled by men and no woman is allowed to take a position of law and this is seen in Hawthorne’s novel. Hawthorne criticized Puritanism through his depiction of Dimmesdale who is the minister, member of the juries and at the same time the hidden partner of Hester by saying that he is “*unaccustomed to a*

real life and then incompetent to perform his tasks”⁹ and the satisfaction of the juries by punishing her regardless of her partner.

According to Eeckman, Prynne became a symbol, a “*living sermon against sin*”¹⁰, and she was deprived from her individuality and transformed into “*the general symbol at which the preacher and the moralist might point, and in which they might embody their images of woman’s frailty and sinful passion*”¹¹ and these public punishments like Prynne’s, served as a threat for people not to stray from the right path. With a further analysis of Hawthorne’s characters by Sylvia Eeckman, we notice that the image given to Hester on facing the consequences of her act and the fear of Dimmesdale to be dishonored is related to what Bourdieu mentioned in “*Masculine Domination*” in the chapter named “*Masculinity as Nobility*” about the role of gender in the patriarchal communities. This shows the reversal image of the strong woman and the weak man that is depicted in the patriarchal societies.

Issue and Working hypothesis:

As far as our dissertation is concerned, we are going to examine the female characters in the two novels; the factors that led to their domination, and how they succeed to express themselves in a society that muffles their voices. The female characters mainly the protagonists, experienced oppression and domination from their entourage. Kabylia based its rules on traditions and culture; however, in Massachusetts religion is the pillar of its institutions. Both Fadhma and Hester were marginalized and lived the exile because of their disobedience of the social codes established in the communities they were living in. To go deeper in analyzing this social phenomenon, we are going to study the main characters to find the factors that led men to gain power over women, how this unjust power became an unperceivable social order of life, and finally how the oppressed sex reacted to this oppression and what are the factors that made this change in the social structure. To confirm our

hypothesis, we borrowed Pierre Bourdieu's theory of *Masculine Domination*(1998) where he exposes all these factors.

The two literary works received much criticism especially from the feminists. They treated them from different points. *Histoire de Ma Vie*(1946) is primarily concerned with the Kabyle lifestyle and the living conditions, especially for women, approximately in the 1980s. This autobiography is a kind of social criticism of a patriarchal society where Fadhma Aïth Mansour Amrouche underlines women's suffering and marginalization and their contribution to men's domination. Fadhma also exposes the harshness of life under very strict androcentric traditions where, for example, a woman cannot go outside alone without the company of a male family member. In this autobiography, Fadhma Aïth Mansour Amrouche shows the masculine domination through the right of man to have many wives; for instance, her husband's father and grandfather have four women for each, and the compelling of the head of the family to obey his orders and follow his orders. This book displays the life of a Kabyle woman from her birth in 1882 in Algeria until the publication of her book.

The Scarlet Letter, However; depicts the same conditions but in another society which is Boston or New England in the seventeenth century. Here, the author portrays the life of a woman, Hester, and her daughter, within a strict puritan community who oppressed and marginalized them because of her adulterous act. The novel took place when Puritanism was powerful in Europe and the earliest colonies in America. Hester Prynne, the protagonist, faces a harsh punishment from the members of the government by exposing her on a scaffold all the day with a mark of her adultery on her chest and her daughter "Pearl" on her hands. Then, she exiled outside the colony to live in a cottage in the forest.

Method and Materials:

To achieve our goal we have selected Pierre Bourdieu's work entitled *Masculine Domination* published in 1998 and developed from an article carrying the same title in "*Actes de la Recherche en Sciences Sociales*" in 1990, then translated into several languages. It is used especially in sociology and literature to expose the subliminal message of some social codes and some literary products.

Through his book, Bourdieu explains and analyzes the social inequalities namely the established relation between men and women, or "Gender Inequality" by focusing on what he calls the "paradox of the doxa" and what causes the production and reproduction of these inequalities. It refers to all the intolerable conditions of existence that are seen as acceptable and natural even by those who suffer from it¹². Gender inequality presents for him the best example of this paradox and permits him to understand how and why men and women accept to render it natural and what justifies men's empowerment over women. Bourdieu claims that Kabyle women are passive and submitted to their husband's power on one side but active and productive through their work either in houses or in fields on the other. To support our claim we have studied Fadhma Aïth Mansour Amrouche's and Nathaniel Hawthorne's novels to illustrate Bourdieu's concepts of domination.

In this dissertation we are going to expose the main points and the different institutions that Bourdieu considers as the devices that led to the perpetuation and naturalization of the male dominance. For him "*what appears as being eternal is merely the product of a labour of eternalization performed by interconnected institutions such as the family, the church, the state and the educational system*"¹³. Thus, these institutions help the reproduction of the sexual division within the social life and work on its perpetuation. The asymmetries in the social life of Kabylia are seen as paradigmatic of the mediterranean societies' traditions which

are based on “*the homologous opposition between male and female, up and down, dry and wet, outside (public) and inside (private) which refer at times to the state and movement of the body*”¹⁴. This order of division is embedded in our bodies and accepted by our unconscious due to the biological and anatomical mythical justification of the differences between sexes as virginity and menstruation which are considered as weaknesses which are known as “*Gender Habitus*”¹⁵. As far as our work is concerned, we will see how family and traditions relating basically to the economic field are the pertinent institutions that led to the production and reproduction of the masculine domination in the Kabyle society, and how religion is the main focus of some other patriarchal societies, as is the case with the inhabitants of Massachusetts (New England) as strict puritans.

Through this dissertation, we aim to highlight the forms of domination that women face in their daily life and what makes it unperceivable and unnoticeable. Bourdieu tries to clarify the genuine of the social division and what led to its change later on. Through the two works, we try to extract the main concepts of male dominance according to Bourdieu. The first concept is “*Symbolic Violence*”; the most powerful element of male’s domination. Bourdieu defines it as the hegemonic power and spiritual violence that hypnotizes our minds and spirits because

*People assume that to emphasize symbolic violence is to minimize the role of physical violence, to forget that there are battered, raped and exploited women, or worse to seek to exculpate men from that form of violence*¹⁶.

This kind of violence is also called “gentle violence” or “symbolic annihilation”. It is exerted on bodies without any constraint; rather it lays on dispositions until it reaches the masochism or algophilia which means the enjoyment of receiving and living in pain. However domination cannot be exercised without the contribution of the two sides of the domination relationship and the social construction of cognitive structure which are durably embedded in bodies in form of schemes of perception and appreciation exercised through an act of

knowledge and practical recognition which takes place in the unconsciousness¹⁷. The embedment of symbolic violence is strengthened by the economic market that often gives a misrepresentation to women in order to eternalize man as a symbolic capital. The latter is based on the matrimonial devise to justify the cultural taxonomies that make women as objects to the interests of men and help to reproduce it through the kin relationship or through marriage which renders men as active subjects and women as passive objects¹⁸. Yet, the matrimonial devise can play against men in some cases as Levis Strauss call “Incest Taboo” which means that men’s masculinity can be reduced in case of a kin marriage because of the heritage or his move to his wife’s family house where he is considered as a bride in Kabyle culture¹⁹. In short, the sexual division is based mainly on the economic field associated to the idea of work or the division of labour and the social or traditional field associated to the dispositions of the symbolic goods that gives an authority to men under the name of “Honor”.

Another major concept of the Masculine Domination is “*Manliness and Violence*” which highlights the position of men by linking it to honor and to the mode of self-evidence that legitimizes his empowerment over the opposite sex. In the androcentric societies, man should submit to some dispositions by which he will be qualified as a man, as it is mentioned in Bourdieu’s theory:

Being a man implies an ought-to-be which imposes itself in the mode of self-evidence...like nobility, honour _ which is inscribed in the body in the form of a set of seemingly natural dispositions, often visible in a particular way of sitting and standing... a way of thinking and acting, an ethos, belief²⁰.

The honor or nobility is the monumental notion that men ought to have to prove their manliness as physically and morally brave men .However,in some cases it puts them in the trap of the permanent tension of assuming their manliness whatever the conditions, and showing their strength and violence especially in the affairs of revenge and honor (hurma).Thus, we, as a patriarchal, societies associate manliness with violence and all what is

strong, harsh and severe, and a man who doesn't hold these dispositions is suspected in his manliness. Being a man or "real man" is acknowledged by another man or a group of men as Bourdieu said that manliness must be validated by other men, what explains the act that "*men are prisoners, and insidiously victims, of the dominant representation*"²¹

The last major concept of domination presented by Bourdieu is "*Masculinity as Nobility*" which represents the patriarchal societies as Kabylia. In modern societies, the conditions that help the reproduction of the androcentric unconsciousness have weakened and the domination relationship has lost a part of its existence and strength. Yet, some mechanisms still work on the perpetuation of domination. The injunctions or dispositions hierarchized the world by sexual opposition predestined women to accept the prescriptions and proscriptions as natural, then inscribe them in the order of things.

Bourdieu describes them through signs and dispositions permitting what to do or not in a form of "collective expectations. They promote and enhance the basis of "sexual dichotomy" that is illustrated in the field of "vocations" functioning as quasi-families, where we find almost all the time men take a paternalistic authority through guiding, controlling and protecting the female stuff. The minor positions in which women are put on in the public sphere depict them as the "weaker sex" what press them to struggle in order to be noticed and sometimes uses the image given to them in their favorite : "*the weapons of the weak*" as seduction what confirm the stereotypes and reinforce the reproduction of the masculine domination.

Furthermore, the standard of evaluation of male and female activities where the same activity is considered noble and difficult once performed by men outside the house, but easy and futile when performed by women in the house. This shows the little attention given to women's efforts as Bourdieu says: "*a reputedly female task only has to be taken over by a man and*

performed outside the private sphere in order for it to be thereby ennobled and transfigured work”²².

As a result, all the jobs or vocations held by men are considered as skilled jobs and those held by women as unqualified as Margaret Maruani said in her “*Au labeur des dames. Métiers masculins,employs féminins*”it “*is always different depending on whether is it performed by men or women*”²³.The expectations that follow man and woman vocations are engraved in one’s bodies or Habitus to become the norms in form of “permanent dispositions”. However; Bourdieu claims that the family order in the patriarchal societies none of the man, who is always privileged and takes a position of power, and woman, who is submitted and considered a passive agent, displays the real depositions of their gender²⁴. This is well explained by his illustration of how Kabyle men who discuss the public affairs with women before exposing them outside home however they are excluded from the public sphere²⁵.

Materials:

a) A Summary of Fadhma Aïth Mansour Amrouche's Histoire De Ma Vie:

Histoire de ma vie is the first autobiography written by a Kabyle woman in French language. It deals with the miserable life of an illegitimate girl within a conservative and patriarchal entourage. Fadhma, a daughter of a “sinful” mother, was born in 1882 at Tizi-Hibel, narrates her life in its smallest details. She lived in Algeria the first phase of her life where she passed through a miserable childhood, she received great intolerance and abhorrence from the villagers that is why her mother entrusted her in the white Sister's orphanage. But due to the bad treatment of the sisters she did not stay there for a long time. In 1880, and under the name of the civilizing mission, France began to open schools all over Kabylia and it is how the little Fadhma attended school in Thadarth Ofella's orphanage. There, she opened her eyes on literature and reading, but six years later she turned back to her village to learn house-holding and how to be a Kabyle woman. Despite her reaching the age of marriage and her beauty no one asked her for marriage until she joined to Aïth Maneguelleth's hospital, where she met the Christian Belkacem Amrouche and married him.

With the birth of Paul-Mohand-Saïd, their first child, they moved from Fort National to Ighil Ali where she experienced a new type of suffering and harshness, full of jealousy and greed. In addition to this, her conversion to Christianity has no less impact on her misery at Ighil Ali. The antinomy between the two religions (Christianity and Islam) and the economic crisis within the family pushed the young couple to move to Tunisia where they lived forty years. Unfortunately, her suffering did not finish with her leaving, she lived a hard life there and she was forced to change her dwelling in addition to the pain of losing one of her sons. By 1956 the crisis between Muslims and Christians rose what obliged Fadhma to move to Brittany till her death on the ninth of July 1967.

b) A summary of Nathaniel Hawthorne *The Scarlet Letter*:

The story of the novel takes place during the seventeenth century and turns around an adultery or sinful woman named Hester Prynne. Nathaniel Hawthorne, through this novel and his protagonist depicts the hard life that of a woman can live in an androcentric and strictly religious community. Prynne is accused of adultery because of giving birth to a girl (Pearl) despite the absence of her husband whom she was waiting for two years to join her in Boston (Massachusetts). Prynne is sentenced to wearing a red brightening “A” on her chest as a mark of her sin, and she is jailed for three years. The strong puritan ideology of that time did not permit people to coexist with her in the same place, so she moves to live near the forest and fed herself and Pearl from what she weaves.

Her husband arrives to Boston the day of her judgment on the scaffold, but he did not confess his identity and still living there as Chillingworth. After his moving to Reverent Arthur Dimmesdale’s home to take care of him after getting heart trouble, he realizes that Dimmesdale is Prynne’s beloved because of the letter he carries on his breast. Under the threat of Chillingworth to reveal Dimmesdale’s secret, Prynne proposes him to flee with her and Pearl to Europe the day after his delivering to the sermon, but during that sermon Dimmesdale reveals his adultery with Hester and dies. Prynne moves to Europe with her daughter and Chillingworth dies a year after Dimmesdale. After many years Hester returns to Boston and lived there carrying the letter “A” until her death.

Results:

This dissertation has dealt with Nathaniel Hawthorne's *The Scarlet Letter* (1850) and Fadhma Aïth Mansour Amrouche's *Histoire De Ma Vie* (1946). Fadhma Aïth Mansour Amrouche, who is considered the as first Algerian feminine writer, and the American writer Nathaniel Hawthorne denounce in their works the repression, subjugation and domination that women experienced in the mid of seventeenth and nineteenth centuries. Throughout the two novels and through the female protagonists we analyzed different forms of oppression that critics and sociologists exposed in their works, namely Pierre Bourdieu.

In the works under study, Fadhma Aïth Mansour Amrouche and Nathaniel Hawthorne depict women's life in two societies under patriarchy. The first novel we dealt with is "*Histoire de ma Vie*" (1946). It treats the story life of Fadhma Aïth Mansour who faced a double domination by her society. Her autobiography reflects the position of women in the patriarchal Kabyle society especially during the French colonial and post-colonial period. In the second novel, Hawthorne's story portrays the puritan society under male control and introduces very strict penalties to everyone who breaks its laws. The novel highlights the life of a sinful woman within a puritan patriarchal community.

Throughout this dissertation, we tried to show the social vision and position of women, the factors that led to their subjugation, and then we demonstrated how those oppressed and dominated women react and rebel against men's empowerment. We exposed how man treats his opposite sex and considers them inferior and how often women accept this vision given by men and consider it the norm of life. The two authors reflect the same picture of women but in different societies, and each of them showed different causes of male dominance.

With her autobiography, Fadhma exposes her life within a society that excluded the role and importance of women. In addition to her birth in an androcentric society, she was the result of an illegal relationship or in other words she was an illegitimate daughter, what is forbidden in such societies. Fadhma and her mother were put under pressure because of Aïni's fault, and Fadhma lived a double domination once she joined the Amrouche's tribe. This was resulted from the disparity between her cultural background and the colonial culture where she was educated. Fadhma, in her work, depicts two groups of women: the first is a woman who submits to the aspects of masculine domination, accepts their subjugation and idealize their oppressors as those in Amrouche's clan, and the other group who reacted and rebelled against male's oppression on them.

Fadhma in her autobiography gives an image of women who constrained to submit to men's oppression and accept it, believing that it is something natural. Women's alienation and marginalization is the result of the genetic and biological factors that claim that they are mentally and physically weaker than men as Simone de Beauvoir calls them "incomplete man". Almost all the female characters in the novel confirm what has been said on them by idealizing men. This facilitates for men to hold all forms of power and negate it for the opposite sex.

Nathaniel Hawthorne also portrays how women were perceived in religion based society like the puritan one. His fictional work takes place in the seventeenth century in Boston (Massachusetts) at a time when religion was the center of the social and political life. The author's characterization of Hester as sinful and rebellious woman was to show how such societies dealt with this kind of problems and how men use religious doctrines to convince women that their superiority is a divine matter. Hawthorn through his main characters approves that religious congregations are widely patriarchal by putting in public and political positions male figures and neglecting women figures.

The characterization of the protagonists of the two literary works, as being a daughter of a sinful woman in the first work, and of an adulterous woman in the second, are to show that honour is a crucial point of patriarchy and that the manliness of man is measured by his honour. Patriarchy is a social system that is based on an unfair division of social rights between sexes favoring men and keeping women silenced and unnoticed. We noticed through the two works that religion or the interpretation of religious texts is the genuine of any unequal sexual division in addition to other economic, social and cultural factors.

In *Histoire de ma vie* (1946), the author's depiction of Fadhma and her mother as unwanted and disowned women was to demonstrate how the harsh patriarchal system works and how its structures are set. For example, Fadhma's mother was abandoned by her brother and treated unkindly by both men and women because of breaking the Kabyle social rules, and non-submitting to the traditions. Fadhma in her turn also experienced this repression because she gave up the common religion of her society and adapted the enemies' religion.

With the female characters from the two analyzed works, we extracted the key concepts that the French sociologist Pierre Bourdieu developed in his theory entitled *Masculine Domination* (1998). Bourdieu exposes the social relation between sexes, the unequal division between them, the factors that led to this domination and what caused their eternalization. He speaks of three aspects that for him are main factors to male's superiority over women. Symbolic Violence, Habitus and Capital are the points that Bourdieu claims that are the causes of male dominance.

Methodological Outline:

Our work will be divided into two chapters. The first chapter will be devoted to analyze the two literary works by exploring the main principles of domination theory. We are going to analyze Fadhma Aïth Mansour Amrouche's *Histoire de ma vie* (1946) to show how Kabyle women are devalored and considered as objects unable to make decisions or even express themselves freely. Then, Hawthorne by *The Scarlet Letter* (1850) exposes the life of a sinned woman who gives birth to a little girl in order to show the reaction of puritans to the transgression of their laws.

The third chapter will demonstrate the back side of the image given to women by showing their strength and capacities. Through reading the two stories we feel a big likeness in the mindset of the people even with the difference of their societies and in how they receive and judge women who commit a sin without taking in consideration her cooperation. Yet women from the two societies turn toward art work to manifest their presence as the two protagonists demonstrate it.

ENDNOTES:

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2. Rebecca, Walker. *Becoming the Third Wave by Rebecca Walker*
3. Amine, Maalouf. *Les Identités meurtrières*. Éditions Grasset et Fasquelle, 1988. p152.
4. Fadhma, Aïth Mansour Amrouche. *Histoire de Ma Vie*. Edition Mehdi BP 309: Boghni Tizi- Ouzou. 2009 . p81
5. Ibid : p97
6. Nathaniel Hawthorne, *the Scarlett Letter*. Penguin, London, 2003. p45.
7. Sylvia Eeckman, Women in the Scarlet Letter: Crime and Punishment, p.10
8. Ibid: p10
9. Nathaniel, Hawthorne. *The Scarlet Letter*. FLITES Editions: Route d'Alger N4.2012
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10. Ibid: p71
11. Pierre, Bourdieu. *Masculine Domination*. Trans, Stanford University Press. 1998. p1
12. Ibid: viii
13. Ibid: viii
14. Ibid: p51
15. Ibid: p34
16. Ibid: p40
17. Ibid: p40
18. Ibid: p43
19. Ibid: p49
20. Ibid: p49
21. Ibid: p60
22. Ibid: p69

^{23.} Ibid : 60

^{24.} Ibid: p73

^{25.} Beate Kraus. *On Pierre Bourdieu's Masculine Domination Travail, genre et sociétés*
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First Chapter :

Masculine Domination and Female Oppression in Fadhma Aïth Mansour's Histoire de ma vie (1946) and Nathaniel Hawthorne's The Scarlet Letter (1850).

The first part of this chapter provides an analysis of Fadhma's important events in her life, which is taken as a sample for the life of Kabyle women in the pre and post French colonialism in Algeria. The oppression and domination she receives is absolutely important to understand how women are treated and subjugated in patriarchal societies and what are the factors leads to this subjugation. To well demonstrate this oppression, we are going to investigate the main concepts developed by Bourdieu in his theory through the double domination that Fadhma received all over her life, the oppression of her neighbours and co-inhabitants from one side and of the colonials from the other side.

Through this part, we are going to see Fadhma, the little girl, how the adultery of her mother affects her life, how her mother was compelled to separate with her daughter to protect her from the harshness of the entourage and what is the consequence of violating the established orders and structures in the patriarchal communities. Then, we will analyze the reactions of men toward female acts to exhibit their manliness, and how the economic and social (cultural) field helped them in holding power and subjugating women. After that, we move to Fadhma as a young woman, which consist in the second phase of her life, and how her oppression continued despite her growing up and changing the entourage. In this phase, in addition to economic factors her religious beliefs and faith were also reasons of her alienation and oppression. Being a Christian and practicing her worship between Muslims, who firmly hold their traditional rituals and religious doctrines, was not acceptable or allowed. That is perfectly showed by Fadhma in her husband's house at Ighil Ali and even in Tunisia. Along

this phase, we see how women, contrary to Fadhma and her mother accept male dominance and their symbolic violence over them and consider it the right order of life.

Fadhma Aïth Mansour was born in 1882 at Tizi-Hibel, a small village in the heart of Kabylia. Fadhma is a daughter of an illegitimate relationship, her father did not accept to declare her, what caused her to live alienate and unwanted like her mother in her mother's dead husband's house. Living in an androcentric society such as Kabylia requires respecting some rules, and the non-submission to them is unacceptable and an expensive fine to pay. The androcentric principles are made in favor of men and all what is related to him at the expense of women and what is referred to her. Through time, these principles became the established order of the social life; thus going beyond these structures will be something difficult to be held.

Women's empowerment is presented in this phase through the main two female figures who are Fadhma and her mother Aïni. The oppression that these figures endured is the consequence of the economic and mainly social field that put man in the position of the dominant that cares about his honour and women as dominated who are seen as vulnerabilities to their honour and respect or shortly to his manliness. Pierre Bourdieu in his work states that:

In the androcentric communities men rely their honor to the acts of women, either their sisters or wives and in the case of going over these established orders man should reacts (sometimes severely) to protect his honor and still receive the respect of others because for them "[B]eing a man implies an ought-to-be..."¹.

This means that honour is an important notion in the domination relationship that's why women are harshly treated by men. Being a patriarchal society, as Kabylia, needs relying on some regulations and limits namely in matters that regard women; for example traditional customs consist in "*the children of a widow return to their father's house at the age of nine, while the widow remains at their parents' house waiting for another marriage*"². The disobedience of Aïni (Fadhma's mother) to her brother Kaci-Ath-Larbi-Ou-Said, her non-

submission and rebellion to Kabyle customs obliged him to deny her being his sister or knowing her anymore. This kind of acts causes a negative gaze on women and dishonesty to men, since Honor, or “Nif” as it is known by Kabyles, is the basic element of the androcentric communities’ structures and by which men’s virility is measured. Bourdieu says: “*nobility or the point of honour [...] is the product of the social labour of nomination and inculcation at the end of which a social identity is instructed*”³, thus this scene illustrates what Bourdieu referred as Manliness and violence, and how man is compelled to some violent or severe reactions to confirm his masculinity and virility.

To protect men’s honour, women in such societies are pent-up in houses and destined to private or inside work as Bourdieu explains:

*The division of things and activities according to the opposition between the male and the female... receives its objective and subjective necessity from its insertion into a system of homologous opposition-up/downoutside (public)/inside (private)*⁴.

So the social field justifies steering women to the private space by pertinent sociological oppositions that strengthen the masculine order and help him to hold the social capital, and in fact weakened the role of women outside the house.

Therefore, being stained with a scandal or doing a sin in a patriarchal society is something unforgivable and unforgettable. Making adultery in a society that holds firmly its traditions and customs is shameful and punished for, as is the case with Fadhma and her mother who were obliged to separate from each other because of the harsh dealing of men with them. The trust of Aïni to Fadhma with the White Sisters after the incident where she was pushed by boys to the middle of cactus was the first cause of separation between them ⁵. The label of an illegitimate girl also followed Fadhma all over her childhood; she paid her mother’s fault by not only being called a “daughter of a fault”, but also by receiving different kinds of oppression and maltreatment by men, as she illustrates it in the following lines,

Le monde est méchant, et c'est «l'enfant de la faute» qui devient le martyr de la société, surtout en Kabylie. Que de coups, que de bousculades, que de souffrances n'ai-je pas subis ! il arrivait, lorsque je sortais dans la rue, que je sois renversée et piétinée⁶.

Being a woman without a man in the Kabylarian community signifies that she would receive a lot of oppression and unfairness; this is the case with Fadhma and her mother Aïni. Aïni in an attempt to separate between her son and another child who were quarreling received a thrown stone on the forehead by the son's father⁷. Fadhma was thrown into a cactus for being considered a pariah what pushed her mother to take her to the orphanage of Thadarth Ou Fella⁸. Moving from a dwelling to another was the fate of Fadhma; it was the price that she would pay all her life for not submitting to the long established structures: "Il faut partir! Partir encore! Partir toujours! Tel été mon lot depuis ma naissance, nulle part je n'ai été chez moi"⁹

Men in the patriarchal communities care a lot about their virility and manliness, and fear about how they are perceived in the society. Men's manliness is referred to his honour; for them, being a male does not mean always being a man, since for being a man implies an ought-to-be. However, the virtues that men are proud to hold and that privilege them over women play sometimes against their desires and wills. Bourdieu describes it to be a "trap". Men's virility is measured by those who believe on patriarchy and by the capacity of men to hold these virtues. Through analyzing Fadhma Aïth Mansour Amrouche's *Histoire de ma Vie*(1946) we find clearly this kind of virtues especially in marriage where the Kabyle rules force a man to marry the widow of his brother,

Dans un mariage normal, la femme suit son mari dans sa famille... En cas de défaillance du père, mort ou trop âgé, le fils aîné assume la charge de la famille. Si l'aîné vient à mourir le cadet lui succède et doit pousser le devoir jusqu'à «épouser la veuve de son frère»¹⁰

as it happened with Fadhma's step-father. "Son second mari l'avait quittée pour prendre, dans sa famille, la place du frère aîné mort, ainsi que le commandait le nif Kabyle"¹¹. In addition to this, the social gaze takes a monumental status in the patriarchal societies and the

case of Fadhma is the most clear example of that when she says: “[] *bien que je fusse la plus jolie fille au village, aucun jeune homme n’oserait s’approcher pour me demander en mariage et affronter l’opinion publique*”¹²

Another reason of men’s control over women is the economics’ field or in other words “Labour”. Men in patriarchal societies are headed to the public sphere vocations, while women are directed to the private ones that are unpaid and considered as unskilled; that is why they were not as valuable as men. Outside or waged labour is the main source for their familial economy. For this, the presence of men in the patriarchal families is absolutely monumental in securing daily needs. This division permits man to hold the economic capital and then helps the perpetuation of male dominance in the social orders which makes being a woman without a man in patriarchal societies very tough. This perpetuation engenders what Bourdieu calls “Symbolic Violence” that makes masculine domination unperceivable. For example in outside activities, such as reaping food supplies that was done by the fields’ owner, domination frame is well showed. In Fadhma’s autobiography the mother was obliged to hire men and pay them to do the difficult tasks as it is mentioned in the twenty-fifth page by saying that when she needed the help of a man, she must pay him dearly¹³.

In addition to all these factors, we notice that the religious factor has its impact on Fadhma’s life in particular and all the Kabyles at that time. We see that the diversity of religions was not tolerated in Kabylia and those who practice another religion rather than Islam were not welcomed. Muslims follow its principles and rules to control themselves and to convince women to subjugate to men and his desires. Rejecting it, converting to or practicing another religion is unacceptable for them. Religion as a sacred and unquestioned matter was well exemplified by Fadhma Aïth Mansour who was alienated by her entourage either before or after her marriage. This is well expressed by Miss Achab who didn’t want to speak to her because she is a Christian¹⁴ or in other scenes after her moving to Aïth Amrouche’s tribe.

This is how the first phase of Fadhma's life had passed, how she underwent the harshness of men when breaking down the structures established by her community and how a woman that lives without a man in an androcentric society faces a hard destiny and obliged to act as strong as men to survive between them. Then she enters the second phase with accession to the hospital of Aïth Manegueleth and entrance Amrouche's clan. Fadhma's departure to Aïth Manegueleth's hospital and her meeting with Belkacem Ou Amrouche, who later on became her husband, and brought her to his natal house at Ighil- Ali marked the second phase of her life. There she knew a new kind of domination; a double domination and alienation overwhelmed her where religion and economy were the most predominant factors of her oppression. On one hand her community that neglected because of her conversion to the colonial's religion and on the other hand the colonial who refused to include her with them because of her speaking a different language, in addition to a common alienation that all women submit in relation to economic or labour reasons.

With the arrival of Fadhma to her husband's house, she faced a life that she was not accustomed to. All over her childhood, she was protected and spoiled by her mother, who did not kneel to male's rules, but now she found herself obliged to do everything by her own and her religion and beliefs caused a lot of troubles with her family in law. The alienation of Fadhma hadn't cease with her quit to her natal village. Rather it continued with another image in her husband's house for being a Christian converted woman. Throughout this phase we notice the effect of "Symbolic Violence" on male's and female's behaviors and thoughts.

Being Christian caused to Fadhma and her husband many problems relating to doing or not doing some acts as worshipping and circumcision. In Kabylia, as in all patriarchal communities, individuality was not permitted especially for women. This means that people have not the right to decide what to do by their own will. It was to the patriarch to make rules and decisions, as it is illustrated by Fadhma who was deprived from her private liberty of

practicing her beliefs and religion because of the rules: “*la première scene pénible fut occasionnée par notre religion.....ainsi les femmes converties ne pouvaient-elles pratiquer leur religion sans passer par le village*”¹⁵ and even by going out alone during the day,

*Il ne convient pas qu’une femme de la famille Amrouche sorte en plein jour et soit vue par les gens du village: ce serait une honte ineffaçable, nous serions la risée du tout le monde et notre famille est une famille puissante et honorable*¹⁶

Moreover, the clash of thoughts and beliefs between Fadhma and her father in law about the circumcision of her sons, and her resistance against his desire displeased him, “*mon beau-pères’était fâché avec nous parce que mon mari lui avait refusé le droit de faire circoncire ses enfants*”¹⁷. He kicked them out of the familial dwelling. Women in the Kabylia community are known for their hard work either at home or in the fields “*la Djohra, ma belle mere; m’araconté que, du temps de sa jeunesse,I fallait se lever avant le jour: certaines femmes se mettaient au Moulin, les autres au métier à tisser...*”¹⁸; however, they received very little respect and value by men. Women were alienated by men to an extent that even food was not the same for men and women. Fadhma experienced this inequality in her husband’s house when everything made through wheat was destined for men and the barley left for women: *il existait deux sortes de nouritures: l’une de blé pour les hommes, l’autre d’orge pour les femmes*”¹⁹.

Going further in analyzing the patriarchal societies to which Kabylia belongs, we find that in addition to all the psychological and physical oppression that females face; men multiple wives as a sign of strength. The case of the Amrouche’s family is the best example of this kind of acts. Hacène Ou -Amrouche and his son Ahmed Ou-Amrouche had four wives each. In some other cases, polygamy or kin marriages were because of heritage matters as it

was the case with Belkacem's uncle (Khaled) who married his cousin in order to acquire the money of the orphan daughter in the family and do not leave it for a stranger ²⁰ .

In the third chapter of her autobiography, Fadhma illustrates the decadence of Amrouche family just after the death of the head of the family (Hacène-Ou Amrouche). Patriarchal families were unable to stand with the absence of the patriarch as it happened with the Amrouche's family. Fadhma declares that she felt that everything demoted from the first year following the death of the grandfather ²¹ either in terms of virtues or economics. The same day of the death of his father, and while his father corpse' was lying on the ground Ahmed was negotiating with a cousin on a silver wallet showing no respect or affection to his father. Ahmed, with the absence of Hacène, began to waste the fortune of the family here and there: he sold the house of his father to pay his debts ²². We notice also the scattering of the family members and their interests in dividing the fortune left by Hacène between them²³.

In addition to the economic decadence, the Amrouche's clan overthrew and destroyed the customs, traditions and the honour of the patriarchal Kabyle community. Ahmed, who became the head of the family after the death of his father, brought a female dancer to the house for the birth of his son, Ali. In Kabylia, dancers were considered as women with little mores, and it was a shame to even speak of them: “*dans nos pays Kabyle, nul n'aurait osé amener pareille creature dans sa famille, parmi ses filles et ses épouses*”²⁴. Such a dishonorable act caused God's anger and according to Fadhma from that day everything they possessed goes:

*Plusieurs propriétés étaient déjà mises en gage à 30%, et bientôt les intérêts dépasseraient le capital... la plupart des jarres d'huile vidées et l'huile vendue, la maison était un gouffre: chacun tirait de son côté, et le maître de logis plus que les autres*²⁵

After the death of Hacène Ou Amrouche and the critical situation in which the family was found, Fadhma decided to go to Tunisia with her husband seeking for better living conditions

to improve their economic situation and live in peace. Unfortunately, the intentions of Fadhma haven't been accomplished once there, because the crisis or clashes between the Muslims and Christians existed even outside Kabylia. All the Arab or Muslim countries experienced the same tensions where the Non-Muslim were not welcomed and considered were as the other.

The exile of Fadhma to Tunisia did not erase the feeling of otherness and alienation. In the Arabic city in Tunisia, women did not go out bareheaded; so Fadhma was obliged to stay at home and sent her children to bring water and to do shopping as she describes it “... *je me serais trop singularisée, si j'étais sortie, visage découvert, parmi les musulmanes voilées*”²⁶. Fadhma lived in-between: between the West with her beliefs and indigenous with her language, between the cross and moon; between Kabyle and Arabic....²⁷.

Despite the different places and houses she lived; she felt always stranger and not belonging, dominated by the established orders and forced to submit to them. Going out without hiding her face and bare-headed was considered as poor-educated and dishonest by the indigenous²⁸. Doris Gray claims that “religion plays an important role in national discourse, in private and public life, and is probably the single biggest factor in defining Maghreb's national identity”²⁹ and this what justifies the blame of Fadhma's mother in law to her for saying that the shop owner cheated on the calculation and confirming that he is reciting his prayers: “*c'est toi qui te trompes dans ton compte, Hmida ne ment pas, Il recite ses prières*”³⁰

In the second part of this chapter, we are going to analyze the basic elements, rules and beliefs of the male-dominated Puritan society through Hester's story of adultery. Societies that are based on religious rules are patriarchal and transgressing these rules causes strict punishments. That is well illustrated through Hester's life. Hester Prynne arrived alone to

Massachusetts with the second generation settlers in New England. A generation that Hawthorne depicts as “wore the blackest shade of Puritanism” [...] and which “had been born to an inheritance of Puritan gloom”³¹ because of its strict social structures. Puritans believe in what is called predestination. They are deeply convinced that they are personally elected by God to create a ‘city upon a hill’³² which refers to a pure and holy world. However; their exaggerations on what is related to religion “could only result in an extremely paranoid society in which everyone is very closely watching their neighbour”³³.

Nathaniel Hawthorne describes the severe punishments that are set on everybody who disobeys rebels or acts against the established structures, since law and religion were closely related and were the basic of the puritan culture and identity. Thus; if we get a look at the New England Community as presented in the novel, we notice from the start that the political status of Massachusetts Colony is a patriarchal one. Through reading the novel, we notice that all the founders of the community as the priest, the father, and the governor are always males. However, the female sex remains entirely unrepresented, as it is mentioned by the author in *The Scarlett Letter* (1850):

*Good wives, said a hard-featured dame of fifty, “I’ll tell ye a piece of my mind. It would be greatly for the public behoof if we women, being of mature age and church members in good repute, should have the the handling of such malfactresses as this Hester Prynne. What think ye, gossips? If the hussy stood up for judgment before us five, that are now here in a knot together, would she come off with such a sentence as the worshipful magistrates have awarded? Marry, I trow not”*³⁴

And that is one of the monumental pillars of the androcentric ethnics. Bourdieu calls this ‘Masculinity as nobility’. He used this concept in his theory to show how every vocation practiced by a man is considered as noble and high-skilled, and how everything that a woman practices is considered as easy and unskilled job. He argues that the public sphere is destined for men and the private one for women, who only should stay at home or do small jobs with low paying as he illustrates with Kabyle society. He claims that,

*being excluded from the universe of serious things, of public and especially economic affairs, women long remained confined to the domestic universe and the activities associated with the biological and social reproduction of the lineage*³⁵

regarding what Karl Marx identified as ‘Capital’ or the ‘Economic capital’.

Marx associates Capital to power and according to him to hold power means to hold means of economics³⁶. However, for Bourdieu Capital, can be something else rather economics³⁷. For Bourdieu the strongest capital is ‘the Cultural Capital’ which is the set of customs and traditions that anchor in our unconscious collected in what he called ‘Habitus’³⁸.

People hold firmly to their traditions and act through what their Habitus permits them. Patriarchal communities favoured ‘masculine habitus’ over ‘feminine habitus’ what perpetuate gender inequality in the social divisions³⁹. Thus puritans perpetuated their empowerment over women through religion, which became their culture and the dispositions of their habitus, and by which they governed their lives. Here we can say that Religion was the center of their “Habitus” and through which they obtained their capital or in other words their power. To keep the serenity of puritan societies, they established strict rules and severe penalties for those who disobeyed them. Puritan rules were basically focused on “Sin” which was “the very core of Puritan ideology” because of the belief of their exceptionalism and predestination⁴⁰.

Men either in real life or characters of *The Scarlet Letter*(1850), particularly those in position of power apply cruel punishments for adultery as Hawthorne illustrates it through his novel:

Branding the forehead with a hot iron, whipping, displaying the offender on a platform with his head confined in a halter or the death penalty were common measures of punishment, those of which are mentioned in The Scarlet Letter alone, One might think that Hester Prynne’s sentence, wearing the initial of her sin on her bosom, is a relatively easy one to bear, but “a penalty, which, in our days, would infer

*a degree of mocking infamy and ridicule, might then be invested with almost as stern a dignity as the punishment of death itself*⁴¹.

Therefore male domination in *The Scarlet Letter* (1850) is setup on the social and cultural capital of that society, and those penalties were in order to make the punished an example for all the public, so as to reduce the possibility of reproducing such a sin and to make the religious congregation an example of purity.

Throughout his novel, Hawthorne depicted the destiny of Hester Prynne who was condemned to wear the scarlet “A” on her bosom as a mark for her adultery⁴². Hester had undergone different sorts of oppression as a consequence of breaking the doctrines and aspects of the puritan society. She is humiliated and isolated from her society, her male-dominated entourage exercised on her strict penalties. The social and cultural capital gave men the power over women and this is shown in the novel by punishing Hester without her partner in sin. She is exposed on a scaffold in front of the public where she became a subject of observation, a “*living sermon against sin*”⁴³, as a sentence, and a warning to the audience from doing the same sin. This is how puritan communities tried to keep the continuity of their beliefs on predestination. The male stuff of judges uttered her sentence without full conscious of her state, and this was how the male sex exercised his power on females.

The symbolic violence practiced in the novel is the first main concept of masculine domination presented by Pierre Bourdieu. He claims that this symbolic violence is the most dangerous form of domination because “*people suppose that symbolic violence is a purely ‘spiritual’ violence which ultimately has no real effects*”⁴⁴ which means staying away from physical force make people unable to notice the domination applied on women and keep with it unconsciously. In Hawthorne’s novel we perceive the symbolic or spiritual violence through Hester’s alienation and isolation from the rest of the community by sending her far away to the forest considering her an evil. This is illustrated in “*gloomy Puritans that*

characterize the colonial New England”⁴⁵, Puritans submit to those acts as the norms preserving and organizing their social world.

The Social Gaze is a notion which Bourdieu refers to as the predispositions that the patriarchal communities set over its people, especially women. As men must have an ought-to be, women also have aspects on how they are perceived. Jean Paul Sartre claims that the social gaze is a symbolic power. Thus, Hester, after her exposure to the public gaze, becomes a symbol of the bad woman who is deprived from her private life or “individuality”. As we mentioned previously, the search of puritans to establish a “*city upon a hill*” and become an example for humankind push to exclude people from their private life and make them follow certain order to be perceived in a fixed image. This makes the social gaze a basic element of the patriarchal social life. Women in male-dominated societies pay great attention to their “bodily Hexis”, which refers to their behaviors, because their femininity is laid on how they are perceived by others. The body experience is for Bourdieu the behavior of a being or “the body is the site of incorporated history”. Therefore, it is anchored in minds, and become the norms of living.

Hester Prynne’s sin was the main subject of the Boston community during her lifetime in Massachusetts. Bourdieu considers the social gaze prominent because people fear it and consider it a threat to their reputation and the prestige of their social capital. The pitiless and discriminative puritan society put women as subject of control and in the position of a dominated. Hester is the object of observation by all the members of the society despite the different points of view put on her. Some saw her mark of sin as originated from Adam and Eve, and others, particularly women, evoked in them a sentiment of pity and pain.

Another point that we can extract from the novel as a form of symbolic violence or male dominance is the silent women. In his theory, Bourdieu argues that the unequal social division

or the privilege of men over women in androcentric societies is a result of several factors as economy, religion, biological temperament that can refer to marks of capital, but also some other factors related to language. Language or the linguistic code plays an important role in the social position of the two sexes. In the patriarchal communities, even the “linguistic status” is in men’s favour since no woman has the right to occupy public or political positions or even give her opinion. Bourdieu considers language as a “*symbolic power relation*”⁴⁶. The notion of women being silenced is a concept defined by Mary Eagleton as the “*social and cultural pressures which undermined their confidence and make them hesitant about speaking*”⁴⁷. In other words, societies put women under pressure that deprive them from their confidence and lead them to become speechless. Eagleton argues also that silencing women is a product of patriarchal power, which is particularly conveyed via the use of language.

In addition to Eagleton, who speaks about this notion of silent women, Pierre Bourdieu defines language as the power of the speaker to dominate the others (silent individuals) as is the case with women. While a man is speaking, the woman should remain silent. Throughout the novel and after analyzing deeply Hester’s behaviors, we are going to relate Eagleton’s perspective to the fact that Hester never puts into action her points of view, and the fact that she remains silent in many situations. This kind of linguistic places is clearly illustrated in *The Scarlett Letter* (1850). For instance, in the market place, there is a kind of a balcony where the magistrates and men of law stand during ceremonies and where the only ones who speak are these magistrates. We notice that the narrator speaks only about these men who are given much more importance than the women in the market place. We also notice that women have no part in politics, and they do not get the floor only to be scrutinized as is the case with Hester Prynne. Women in the story generally talk less than men. In the first chapter, for instance, we notice that the only one who speaks is the Reverend Arthur Dimmesdale when he addresses Hester. Reverend Dimmesdale well-uses language while speaking; he uses it in a

prestigious way that is why he affects the audience in the market place, and this led him to become the dominant male of the congregation. Later on the floor is given to Reverend Wilson who makes a discourse about sin.

According to Van Dijk, people having no power such as children, prisoners, and women have nothing to say or nobody to talk to, or must remain silent where someone with more power is speaking⁴⁸. This was the fate of Hester Prynne and her daughter Pearl. Hester and Pearl seem to have some struggle with speaking and this struggle is based on gender issues. For instance, Hester seems unable of expressing herself while a man is present in front of her or anyone who occupies a higher rank in society, but she speaks fluently and without fear when she is in a private place with her daughter. She is also capable of thinking of herself and her daughter and focusing on her own needs.

The phenomenon of the silent woman was propagating for many centuries all over the world, and we have seen this in the American puritan society in *The Scarlett Letter*(1850) where the main character Hester Prynne and her daughter Pearl are victims of this phenomenon. The little Pearl does not escape from this inequality; she is always seen as a strange girl, uttering very few words when nobody else than her mother is in front of her. She is speechless in the presence of someone especially a man. That is shown when they are at Arthur Dimmesdale's house and the man asks her some questions but without any reaction from her.

The third concept illustrated in the novel is "*Manliness and Violence*", which means that a man should sometimes submit to some dispositions to show his manliness. One of these dispositions is 'honour' and 'nobility', and we can see this through the hypocrisy of Reverend Arthur Dimmesdale who remains silent about his sin with Hester. He puts his finger on her and blamed her, even though he is the one who should be blamed. He did all this just in order not to lose his higher rank and position in society and to keep his honour and nobility.

As a conclusion, we may say that *Masculine Domination* (1998) by the French sociologist Pierre Bourdieu is well exemplified through the two literary works analyzed in this chapter. *Histoire de ma Vie* (1946) and *The Scarlet Letter* (1850) contain the key concepts or elements that lead to subjugation and domination of women and put men in the position of power and domination. Habitus, “*symbolic violence*” and capital are the basic points that favor men over women in the patriarchal societies. Hester Prynne and Fadhma Aïth Mansour Amrouche are the female figures on whom male characters practiced their power and this is what we have argued above.

In the next chapter, we will try to show the hidden perspective of the two novels where we are going to reveal the strength of women despite all the oppression put on them. Female figures in the two works show a certain power by which they try to prove their existence.

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Chapter Two:

The Rebellion of Women against Masculine Domination:

Through time, women from different societies were subject to male oppression and domination as a result of the principles guiding the patriarchal societies. Honour, Religion, Culture and Economy were the element that favored men over women and permitted them to make them passive objects. However, women did not really submit to the male subjugations by doing some activities and practices to claim their existence. The two novels that we have selected illustrate explicitly how women were treated and seen through the eyes of the androcentric communities. The female figures in both novels showed very strong personalities by non-submitting to the established orders and trying to change their situation and fate.

Fadhma Aïth Mansour Amrouche and Hester Prynne, the protagonists of our two literary works, lived in strict patriarchal ruled societies where the Kabyle one focused on culture and economy and the Puritan based its rules on religion. Despite the fact of being pariahs within the Kabyle society, because of violating the honour and the doctrines by which the community is governed, Fadhma and her mother did not give way to men to dominate them and deprive them from doing what they wanted. Women's rebellion against men's patriarchy was not endured by males, and going beyond their rules was inappropriate especially for women who paid their rebellion expensively.

Gender clash or the unequal division of rights between sexes was a phenomenon that women lived for long years, anchored in people unconscious. It became natural and unquestionable under what Bourdieu calls Symbolic Violence. Yet, with the emancipation movements for women's right that followed the Second World War, women began to notice the domination exercised on them. They asked for their rights and refused orders or structures that did not fit them.

In Algeria or more precisely in Kabylia, the social structures began to vanish with the French colonial rule which took the label of the civilizing mission. During this period, the French institutions especially convents and schools obliged little boys to join them in order to learn the Christian doctrines, and later on, even girls handed these educational institutions. The colonial institutions penetrated the lifestyle of the indigenous people who started to refuge them in case of quarrels, as women did when they were oppressively aggrieved by men. In Kabylia, the first existing court was as “*le juge de paix*”¹ who was charged by Muslim affairs in Algeria.

Women also began to rebel against men’s power by asking “juge de paix” to protect them from men’s greed. Through Fadhma’s autobiography, we notice how Aïni (Fadhma’s mother) asked the power of the judge to rescue her from the patriarchal punishments for the sinned women:

*Les mœurs kabyle sont terribles. Quand une femme a fauté, il faut qu’elle disparaisse, qu’on la voie plus, que la honte n’entache pas sa famille... les parents menaient la fautive dans un champ ou ils l’abattaient. Et l’enterraient sous un talus*²

Then, after giving birth to Fadhma, she went to the public prosecutor to oblige her lover to admit that the little girl was his and give her his name : “ *elle alla déposer une plainte contre mon père entre les mains du Procureur de la République. Elle voulait que mon père me reconnaisse et me donne son nom* ”³.

Fadhma’s mother was a strong, imprudent and brave woman; she did not subjugate herself to the patriarchal orders and fought to protect her life and that of her children and their properties. After the death of her husband, and being disowned by her brother, Aïni found herself alone without a man to her help. She faced the severity of men who admired afflicting women. In the androcentric societies, women have just to accompany males in order to help

them in their tasks. Women considered as male's staff and occupy "quasi- families" functions⁴.

Despite the oppression that women in Kabylia, as in all the patriarchal communities, are exposed to face, particularly when they are not under the protection of another man. They show great strength as it is the case with Aïni, who is the best example of male's harshness toward women: in an attempt to separate between her son and the neighbour's son who were quarreling she received a stone on the forehead by her neighbour that cost her long days in bed⁵; she was the man and the woman; she did the household work and the field works at the same time: "*Elle se mit courageusement à l'ouvrage. Elle faisait son ménage, allait chercher l'eau, moulait ses grains pour la journée, préparait ses repas la nuit. Le jour elle travaillait aux champs*"⁶. In addition to this, in order to protect her little daughter, Aïni trusted Fadhma to the White Sisters which was a colonial religious institution settled in Algeria with the French colonialism⁷. Aïni went contrarily to the Kabyles who kept away from any institution of the enemy that threatened the stability of the indigenous language, culture and religion.

The colonial regime broke certain rules established by the indigenous Kabyle people as marriage rituals. The incorporation of females in the educational system caused the evolution of their consciousness and self-esteem. This caused their rebellion against the customs that they used to live with for long years. Before the coming of the French colonial regime, Algerian tribes followed approximately the same system of rule based on patriarchal principles. But with the arrival of the French, things began to change and people started to leave their traditions. Bourdieu explained these changes in the patriarchal communities by the rising percentage of women who attend the educational system⁸; especially those which are based on European structures that are influenced by "the Civil and Women's Rights Movement". Doris Gray says in her "Beyond Islamism and Feminism" that: "*in the wake of civil rights movement, the women right movement invigorated and emboldened*"⁹ and being

Algeria a French colony it worked to spread their norms. In Kabylia, for instance, marriage was not a decision taken between a man and a woman rather, by families. With French colonialism, it was no longer the case. As we see in Fadhma's village where, the first marriage despite the disagreement of the couple's families because of being rivals "*les deux jeunes gens voulurent se marier, mais les parents leur refusèrent leur consentement, car c'étaient deux familles rivales*"¹⁰. Fadhma says: "*les mœurs Kabyles sont terrible*"¹¹, to refer to the strict morals and structures by which they are governed.

Fadhma was under the protection of her mother till her accession to Aïth Manegueleth hospital, where she met Belkacem Ou-Amrouche. Fadhma's marriage to Belkacem was the first marriage between a Muslim woman and a non-Muslim man and she was baptized in the same day of her wedding.

At her arrival to Ighil Ali, Fadhma found things completely different from how they used to be with her mother. There, women were more dominated or rather more subjugated to patriarchal rules contrary to her mother who transgressed all kind of oppression on her. There, women were accustomed to the symbolic violence practiced on them, and accepted it as a means of organizing their social life. However; in a conscious or an unconscious way, they claimed their existence by their work. According to Bourdieu, "Symbolic Violence" is the acceptance to be dominated and ignored by men; it can attain the rank of enjoying this pain or what is known by masochism "*they love their own domination [that] they enjoy the treatment inflicted on them*"¹². But Fadhma, being an instructed woman, learned about other cultures and structures, refused her ancestors' lifestyle. She stood in the face of every man and woman who tried to stand against her will and freedom. Fadhma through her poems and songs expressed herself; she denounced her existence, and she uttered her experience in the form of poems and songs.

Yet, in the first chapter of our thesis, Hester Prynne was a subject of control of the puritan society but in spite of all the torments and agony that she underwent, Hester Prynne possessed a certain fortitude and mental power. Her actions are always marked with dignity and force of character. She is *“tall with a perfect elegance on a large scale. Her countenance possesses a beauty from regularity of feature and richness of complexion and the impressiveness belonging to a marked brow and deep black eyes.”*¹³ Contrary to Arthur Dimmesdale who is described in a feminine way both physically and psychologically¹⁴ *“He was a person of very striking aspect, with a white lofty, and a mouth which, unless when he forcibly compressed it, was apt to be tremulous, expressing both nervous sensibility and a vast power of self-restraint”*¹⁵.

Reverend Dimmesdale lacks mental strength and a certain force to endure all the torments of his life. He feels despair and hopelessness, consequently, this mental instability weakens him further and his health begins to fail. In addition to this, we notice that in the scene of the forest, Arthur Dimmesdale is not interested in Hester's seven years of misery, but only on his, own problems contrary to Hester who covers him and refuses to admit that he is her partner in sin. Being a great-souled woman, she accepts all the atrocities with bravery and accepts the social condemnation of her adultery and pays the price¹⁶.

Hester Prynne rebels against the puritan society with her mental superiority over reverend Dimmesdale. She defies the authority when she is in danger to lose her daughter and when she attempts to persuade the minister to cast off his shackles and realize the possibilities that lie before him. With Hester's strong personality and with her encouragement, the Reverend experiences a transformation and becomes more powerful and wiser than he was before. This wiser man is empowered by the strength of the woman and at the end of the novel, Arthur Dimmesdale dares to make a confession of his sin in front of the public and acknowledges to people about Pearl as being his daughter .

We have already discussed the phenomenon of silencing women as being an act of domination in the puritan society, but Mary Eagleton claims: “*silence can be superior to speech and imposing it to yourself can be empowering instead of self-restraint*”¹⁸. In other words, even though silence is a means of domination, it can also be a means of empowerment and can be considered as a response itself. On the one hand, silence is viewed as a means of excluding women from public life; on the other hand, it can also be employed as an empowering strategy, so in this case power is held by the silent person and not by the person who is speaking. In *The Scarlet Letter* (1850) for instance, silence is used as a means of domination against Hester; however, it cannot be described as being negative to her since it “*a consciously chosen ploy*”. On the one hand women keep silence in front of men because they are seen inferior, and in the other hand they used it to protect themselves. So, what we have noticed in the novel is that silence is another kind of rebellion of Hester Prynne against the puritan patriarchal community, which is against women speaking and defending themselves in front of the dominant male character.

Hester Prynne is subjugated to the control of the puritans but despite all this subjugation, Hester and her daughter gains a certain degree of strength and freedom. The isolation and alienation of Hester Prynne from society allows her freedom of thought. When she is alienated from the traditions of the community, this allows her to think in a different way and have different ideas than those who live within the puritan community. Hester has ideas that are never acknowledged by someone whose identity depends on his or her acceptance within a community that teaches subservience and blind dedication to a patriarchal leadership²⁰. Even though she has a bad reputation, Hester Prynne “*possesses the strength, selflessness, and positive influence attributed to the heroes of domestic novels*”²¹.

Hester Prynne’s rebellious spirit is not only reflected in her freedom of thoughts or her power of spirit over the Reverend Dimmesdale, but it is also reflected in her needlework. If the

nature of Hester includes the characters of outcast, rebel, lover, mother and sister of mercy, it also includes the character of the artist. Her skill for her needlework is the expression of an artist's nature.

Needlework is such a significant part of women's lives, and important in the construction of femininity in the seventeenth-century America that both pictorial and narrative art demonstrate numerous representations of women embroidering. Therefore, Hester is able to take care of herself and her daughter. She is able to defeat the puritan community with her art by regaining her respect and feeding herself and Pearl without asking for help. Her needlework helps her to forget all the torments that she has undergone within the community and helps her also to feed her daughter Pearl. Even though the puritan patriarchal community does not give much importance to the art of needling made by women, Hester's work extends its influence over the town leaders, who use Hester's skill to have a great physical appearance and to appear more elegant.

All the members of society, including judges, men of law, wear the clothes that Hester Prynne makes for them.

Her needlework was seen on the ruff of the governor military men wore it on their scarves, and the minister on his hands; it decked the baby's little cap; it was shut up to be mildewed and molded away, in the coffins of the dead²²,

All these noble places are decorated with her beautiful needlework. Even though she is rejected from society, yet it needs her in this case and they appreciate her work. Contrary to Dimmesdale, Hester succeeds in being a functional member of society "*there was a frequent and characteristic demand for such labour as Hester Prynne could supply [...]*"²³. Her rebellious spirit against the puritan law is also reflected in the elaborate needlework of the scarlet letter that she decorates with her own hands even though it is considered as a mark of shame for the community, she has a great courage to make this mark as an object of art. She

shows her skill of needling work and she seems enjoying her world of isolation and marginalization through her art.

In the puritan society the person who would succeed or would fail is not determined by himself or herself but by God. Since everything is determined by God and this is a divine idea that cannot change. Hester changes this destiny through her deeds. She gains her self-reliance without appealing to God's help, she even does not appeal to her lover's help or her husband Chillingworth for help. This shows clearly that women are not always dependent upon men; they can earn their living with their own hands and intelligence. They do not need men in their lives. This is the true success for the femaleness.

If we think deeper, we notice that Hester's needlework is not only an art, but also a way for her to let off her emotions and passions "*women derive pleasure, incomprehensible to the other sex, from the delicate toil of the needle; to Hester it might have been a mode of expressing, and therefore soothing the passion of her life*"²⁴. Although the social structure of the age denies all forms of artistic expression to women, it does allow them the art of needling, and Hester makes use of it as a means of power over the puritan community, since they make use of her art and depend on her for their clothing. And even though they reject her and isolate her from their world, they accept her as she is, since they need her art in their life.

Ozzie J. Mayers argues that rather than a means of escape "*sewing can be understood as a symbolic act of survival*"²⁵. So, as a conclusion we may say that Hester Prynne uses her needlework to survive to the subjugation of the patriarchal puritan society and as a means of rebellion against them rather than as a means to escape their torments and agony that she undergoes within the seven years of her life in Boston.

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Conclusion:

This dissertation has been divided into two main chapters, where we discussed the concepts that Bourdieu considered as the key principles in the production and perpetuation or reproduction of the masculine domination. In the first chapter, we illustrated some of these concepts through the lifetime of two female figures. First, a Kabyle woman named Fadhma Aïth Mansour Amrouche; we demonstrated how man, or society as a whole, reacts to the transgression of women to the rules that play on their account, how the social gaze gives a negative image to everyone typically women once they break the traditions and rituals that they used to live with and that was based on economic and symbolic capital. Then, we studied another female's life with a puritan society that based its patriarchal principles on religion and its doctrines. Hester, the protagonist of Hawthorne's story, endured the gaze of her entourage because of her adultery and breaking a basic pillar of this society.

However; the second chapter shows another image of women which contrasts what is shown in the first chapter. Here we show the strength of women who struggle to protest their existence. The two protagonists present this image of the strong and rebel woman; the woman that doesn't accept men's subjugation to them despite of the social order. Fadhma and Hester are two females that marked an exception in their societies. Bourdieu explained this by the changes in the structure of the social institutions. The raise of Women's Rights Movement and the implication of foreign institutions or regimes within conventional patriarchal communities under the name of civilization or "civilizing mission" contributed in putting the masculine domination and the symbolic violence under question and became noticeable.

To conclude we consider that the production and reproduction of Masculine Domination is a social fact, since all the institutions of a society work for the perpetuation of this gender inequality. Family, religion and the educational often tries to entrench the

principles of unequal sexual division in children's Habitus from the early age to render it natural and unperceivable. Women always consider themselves inferior to men and accept their subjugation as a normal order of life pretexting that particularly by biological reasons and that they are more accommodate in the private sphere and looking after her husband and educating her children.

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