

Rethinking Violence Against Women in Algeria: the House, the Patria Potestas and Masculine Domination

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Abstract

The article aims to apply the theory of the Masculine domination developed by Pierre Bourdieu, to investigate the nucleus of the Algerian society represented by the family. Throughout this article, we will try to explore the nature of the familial relation, and marking out the relation of force in the interiority of the house, thereupon unveil the exercise of the power from the men and women have been complicit in their own domination. The violence against the women in Algeria not just be determined by reference to the acts of violence, but it has effect in general in the social unconscious inherited justly of men and women.

Key words: Women, Family field, Violence, Masculine domination.

Résumé

L'article vise à appliquer la théorie de la domination masculine développée par Pierre Bourdieu, et l'analyser de nouveau de la société algérienne représentée par la famille. À travers de cet article, nous allons essayer de découvrir la nature de la relation familiale, et souligner le rapport de force à l'intérieur de la maison. C'est ainsi qui se dévoilent les exercices de pouvoir de l'homme et complicité de la femme dans sa propre domination. La violence pratique à l'égard de la femme en Algérie et ne se résume pas à des actes de violence, elle s'inspire généralement de l'inconscient social porté équitablement par l'homme et la femme.

Mots-clés: femme, Champ familial, Violence, domination masculine.

Rezumat

Lucrarea își propune înțelegerea și investigarea nucleului societății algeriene reprezentat de familie prin aplicarea "teoriei dominației masculine" dezvoltată de Pierre Bourdieu. În tot acest articol, vom încerca să explorăm natura relațiilor familiale și să evidențiem relațiile de forță din interiorul casei, după care dezvăluim că exercitarea puterii de către bărbați și femei a fost complicată în propria lor dominație. Violența împotriva femeilor din Algeria nu este determinată doar prin

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referire la actele de violență, ci are efect în general în inconștientul social moștenit în mod just atât de către bărbați cât și de către femei.

Cuvinte cheie: femeie, relații familiale, violență, dominarea masculină.

1. Introduction

The theory of masculine domination is a part of theoretical and methodological framework of Pierre Bourdieu concerning the general theory of symbolic violence. The importance of the concept of symbolic or no-physical power appear us strategy of unfolding diversification of the instruments that legitimate the exercise of power targeting a specific victim a “women”. By generalized the notion of Max Weber of monopolization the physical / symbolic power, Bourdieu and Passeron in their relevant book of *Reproduction in Education, Society and Culture*, they suggest the symbolic power and legitimated violence as directly attested by the interchangeability of the different forms of social violence (Bourdieu, Passeron, 1990, p. xx). Whereby the violence is preformed by unclearly and invisible agents, as physical violence has various observable and recognized forms that would take, beating or hitting by “leaving scars”, unlike the latter, the symbolic violence consider as a soft power, misrecognized, constituted and legitimated historically and culturally as a natural law, regime of truth for Foucault. In Bourdieu words, is the violence which is exercised upon a social agent with his or her complicity (inherently violent or the management of violence, related to the Habitus, which is a product of history, produces individual and collective practices (Bourdieu, 1990, p. 54)

The house is the field which therein, the act of violence remain hidden in private, it has multiplied forms within the family field, in general, the domestic violence is the form of violence of men against women to whom they are married or live inside or the same house. Beating a wife for example has two signification, as presence of masculine power and his privilege, within the home border as symbolic order, second, regarding some social values or criminal law, prohibited from beating his wife in sense of shame or punishment, therefore, man has to legitimate his masculine power of physical violence, by using the symbolic power as core of social norms of women’s guilt, justified his reason of beating his wife “deserve to be beaten”. This form of violence, which are called asymmetric power relations. The hierarchy of power, makes us thinking of types of violence against women, operating as second-power by another women, that legitimated her use of power by manipulating the source of legitimization (maleness), arguing here, there is a sort of calculation, regraded as symmetrical power relations, by using the masculine domination as specific technique of power as object and instrument of its exercise. Masculinity linked directly to term of sovereignty or sovereign power, as universal form of dominance, the questions of the nature of masculine domination requires, to pay attention to the rise of the opposites binary of masculine versus feminine, a contradictory relation may lay down into any

attempts to resolve this dilemma, hence, we involve ourselves unconsciously in the exclusion game of the second sex, related to conceptualization of differences on gender, sex, sexuality or as a Vir's Trap (re-construction of masculine domination), specially in the circle of language.

It seems to me, that the notion of violence is still ambiguous, what would be considered as act of violence? However, in spite of the fact that by declaring from the victim that specified act is perceived as violence, it may consider in some cases as very acceptable way of treating the victim, accordingly the act of violence is not clear enough to be cited, violence is what the women consider as act of violence in law, regarding the law it must be a very clear proof of an act of violence, following that, we need to structuring a question consider this ambiguous representation of such shaky ground – What is the definition of domestic violence? And who is the victim and the victimizer? What are the fundamental determinates that open up horizon of understanding of structure of violence in domestic field? Following that I shall explain the nature of the domestic violence in Algeria, keeping in mind that the interpretation of the masculine domination in the Algerian society as familiar space (engaged observation), will have a two fold figure, the conservatism and post-conservatism period, thus, this rupture consider as a modernization shock that has a hug impact on the structure of the Algerian society and the mode of cultural exchange, typically in the social interactionism within the family field.

This article aims to accomplish a two tasks, firstly, the discovery of the otherness with desire of acceptance, desiring acceptance is the willing of a better understanding of the Self's other, secondly, to tackle the political orientation of feminist movement (already members of political parties) in Algeria, those who engaged in the game of political construction of the feminist role in the society as vote's machine, I agree so far, with Nietzsche's view, it is a male-determined and masks that women played, we mean in other hand, the aggressive transformation of non-western societies, relating to the democratization process, a self criticism is a necessity where we find a possibility of approaching source of our contemporary aporia of the nature of political power.

2. Identifying the Space: Socio-historical structure of the Algerian society

The investigation of dominance and violence in the domestic field, those assumption and hypothesis are constructed by the observation that was a part of my practical experience with a two charities, for aiding the widows and orphans, it was two years of important observation of women conditions in rural and urban spaces, as I suggest, started from my hometown named Saida which is social space that I am familiar with, located in the west of Algeria, in the region of Oran. Historically, it was a part of various conquests, a familyhood as strong ties of tribalism order, and social formation. A "*Soug*" or marketplace as it is with the majority of the towns in Algeria, was a initial space of the historical organization

of the town, “*soug*” was an agreement between the tribes to chose a day of economical exchange, or a meeting around the Saint’s Tomb “holy Tomb” as local power “*Zawiya*” (Sufism). It was place tomb of saint as place meeting in annual ceremony “*Waadaa*”, as motive of solidarity between members of tribe and other allied tribes), a mixed space with Arabic tribes of Al Ma’qil, in the Hillali (Khaldūn, 1969, p. 284) as Arabic second conquest, it was in the name of Lagoubia home land tribal-confederation located in the west region of Algeria probably they came from Sudan, but they are purely Arabic tribe, and subdivided from beni Hilal, a region of hostile and allied tribes, Leo Africanus located them between Telemcen and Oran Riah (tribes) (Africanus, 2010, p. 212), they were against or allied with the central political formation (e.g. Maghrawa kingdom formalized in the south of Makhazen of Oran since the Ottoman invasion (Mazouna /Mascara/and Oran), and it was by the name Saida in the period of French colonialization, probably Emir abdeldakder who gave her that name was a name of women Saint “*Saada*” “Happiness”. A town, is Small city and mixed community, Arabic, Berber, Black group (located in Algeria in French colonialization time, as worker in The Railway, probably they came from the west of Africa, they’re famous with their music of “*Diwan*” or “*bilali*” or “*Gnawa*” as it is called in Morocco), Arabic Jewish origin, Gypsies, remarkably, they have much on common, in religion and in traditional costumes as in the “*Nayer*” or “*Yanayer*”, marriage costumes.

Our conceptualizing linked with reflection on the metaphor emphasis that “the husband is the head of the house (the head of the family *paterfamilias*, a *patria Potestas* “fatherly power or parental power”), but the wife is the neck, and neck moves the head”, we are not saying “you are yourself the problem”, I’ll use here *Persopon/persona* a two meaning implies, a *Persopon* as a manifestation (primary mask), a figure, a face of someone, and *persona* (secondary mask) as referred to a mask used by player, and to the one who plays a part or character acted (Napier, 1986, p. 8). Those two elements help us to understand the womanliness as *Persopon*, against targeted women, and masked or prosopa, acted as victim, erotic, and innocent facing the masculine presence (“*Womanliness as a Masquerade*” (Riviere, 2004, pp. 127-138). Absences and presence, interiority and exteriority, this is the very essence of our everydayness ideology (Down with ideology! Slavoj Žižek described this clearly in *SRF Kultur*), The women as observed on my hometown, a mother and wife or sister or daughter, I suggest here in this respect, a family as field, has its own social and local characteristic, it has its own agents (family members) and institutions (house and where it is as cross field of different institutions and fields). In struggle of domination based in the constitutional (is the re-constitutional) principles of that space of game, those who dominated that filed will transform it towards their own benefit (Bourdieu, 1984, p. 136). The Algerian family in Bourdieu words, which we completely agree, it is the alpha and omega of the whole system (Bourdieu, 1962, p. 97). It has its own ways of manufacturing its members in interacting with the social community. A child as art of family

construction, we can see that clearly in the child performance, whereas effected by his parents performativity, thereon the development of the ego or the subject must take place an integrate into the symbolic system and act within it (Lacan, 1988, p. 86). I used here a body as something in common between all women (wheatear her education or class etc.), as an “effects of power”, and as power effects “with her body comes her power not only to resist objectification but also to name her own experience, to create herself” (Brown, Szeman, 2000, p. 48). Is uncanny power, not as body without organ, but a body with temporal organs, therein the very essence of the power as exercised and as resisted. Whereby the erotic as charged with energy, but contextualized by social norms in relation to bodily erotic practices (Silverman, 2000, p. 08), social norms here adjust its norms in relation to the change that occur in other levels. I agree here so far with notion of desire is embodied with the image and locus of desire or site of sexuality (Kelly, 1998, p. 122). Hidden authority and veiled agent (agency or space of domination remain veiled), because the body is a “presence in absence”, in relation with body and society order, a fantastical body it allows a multiplicity of interpretation. It linked on the construction categorization of physical body in sense of separation between the men and women, symbolizing a way of representing one’s own body, what the body can do as dynamics, creative and full of plentitude. Potential and so on, moving her body, walking in no ordinary way, it mayconsider as “Attention Whore”. She is “Aweed” “Horse” (it is moral dominated view of using animal as taxonomic motive of individuals between bad and good), in Lacan’s view of language as system of control as well as subjectivity, not longer be seen as neutral but whereas gendered desire identity becomes gendered eroticized language (Minsky, 1996). How “being” a women, is being an actor in a social game of representation to which the roles are already distributed (Bal, 2005, p. 530), the House is the interiority of the social world, as I assume that our source of information and time also play important part in the interpretation of whole world. Colonial ethnographies depend largely on the Male informants, while I believed that I based more on women informants.

3. Re-exploring the Algerian House: the Masculine domination and dialectical violence against women

To deconstruct The Algerian-family (I don’t mean here to generalized, not all Algerian family as such, its varied within the region that has its own characterization and patterns of investigation). It’s important to return to different relations between the members within (father, mother and so on) or outside the family-house (teachers, neighbors), it embodies important cultural distinction, such inside/outside, public/private, self/other, nature/culture, male/female (Campo, 2009, p. 311). Masculine domination then, is patriarchy order in some senses, the exteriority and absolute power, but as contra discourse or antithesis of this thesis that interpreted the social order in such way, the domination activity

lies so far. Beyond the conditions of the interiority, not just the masculine sociodicy it legitimates relation of domination (Bourdieu, p. 196), but the womanliness/a house contract a space of securing the Family “*doxa*” and reconstruction of the meaning of “*doxa*”). It is a patriarchal sociodicy manifest itself through in our everydayness (those symbols presence in our daily life, men and women both of them needs that Sovereign other, historically constructed. furthermore, the social is a system of adaptation and therefore a creation based on the Theo-historical construction of the contemporaneity of meanings (at the time of my observation). If we consider that the biological is constructed by the social, and therefore a social inequality based on the power relation and asymmetries (Ingram, 2013, p. 174) (masculine-father/and feminine-mother). We reconstruct a masculine domination -not deconstructed it-, the biological division has to be understood, in the senses of the biopower that located everywhere, not just as relation between the dominant as executive form of power and the dominated, but regarding the dominated discourse which constitute the social mentality as such. A very complex when we use the symbolic signification. Masculinity by its very real nature a “dependency to the women body”, still it depends on the limits of enjoyment (this is the very reason of spartan /or Weber justification of the liberating sex of), and keep that body in the private not a despotism. But we are, because of the honor, all-set to sacrifices ourselves in the name of that honor (women body/motherland), to say that, fall in ambiguity of appearances/exteriority (virility/sperm), as Bourdieu would assumes, between Phallus and logos is establish the public and private, the women keep away from the public space, regarding Benjamin, domination begins with the attempts to deny dependency (Frosh, 1994, p. 102). I argue following this, to say that there’s a sex contract of the sex division, the private is where the man stand in public (I made you a man, keeping your secrets). Archimedes here would say, his well-known words, “Give me a lever and a place to stand and I will move the earth” the Public world moves because it stand in private. We forget that the Phallogocentric view of the world is in parallel evolution with their attempting to complement their phallic lack, an experience which was imposed on them by men (Stratton, 2001, p. 178), thus, the relation of dominance consist that no one exist in the absence of another and vice versa (Beauvoir, 1956, p. 160). As they “are more comfortable following men into a high volatile situation” (Phelan, 2004, p. 131), eldest man in rural, throughout he lost his ability to have a sexual relation, he is still a dominator called symbolically where a social and religious statue meets, phallus and logos unite in the persona of the elder, by “Si Alhaj” or chief/head of family. Because of his phallic remembering (the image that older mother strategies to reproduce the presence of domination and establish a unity of the kinship), present in our body as we were part of his body, ties make a distinction between phallus and penis, a women who symbolized the sexual differences specially in the ceremony of the rite of passage (child circumcision , it was like ceremony of *Dokimasia* where the Athenian examine the boys genitals, at same time rite of

institution, it support the masculine domination, women and men are divided into two classes of habitus and bodily hexis (Reed-Danahay, 2005, p. 90). Our disagreement with Bourdieu's view, is that not the public institution on whom engines the enactment and reproduction the masculine domination (Trzebiatowska, McKinnon & Marta, 2014, p. 248), it is the private sphere, the very essence of human communities condition, the Kabyle house or The Chieftain's Hut or the white house, is site of decision making, the politics construction of daily domination to coexist with the public institutions. It remain indeed veiled in the private space, Michel de Certeau here said, "It is the territory where the basic gestures of ways of operating are deployed and repeated from day to day, it is a withdrawal from public, there in private "one can have peace" (De Certeau & Gaird & Mayol, 1998, p. 145), miniscule technical, microphysics of power, Michel de Certeau adds, tactic of cooking which simultaneously organizes a network of relation poetic way of making of bricolage and re-use of marketing structures (Certeau, 1988, pp. XIV-XV), it refers here, that culture of women, consider as second, or inferior, but it has some forms of resistance, by coexisting with the domination of the male culture, and reconstructing her own meaning. Michael de Certeau offer us, very important point, not just that women engaged unconsciously in her own domination, also as tactics of coexisting with the domination of the masculine, for example, the women here play an important role of cleaning the wound after the Child circumcision and observing the condition of child's genitalia (even in the organization of the dorms, separating the girls and boys in different places, different roles, based in the condition of the male, Irigaray claims that, female sexuality is never defended with respect to any sex but the masculine (Mansfield, 2000, p. 94). When I was young we used to play "aacha"/"home", the girls clean the space where we played and we men located outside the cleaning space and I heard one of them say "no don't across the line you're a man"). The domination of the men as image in the public (and we have many proverbs that the man in good situation it because his women reputation on the interiority), but going through the private that image constructed by the respect that women give it to the men as exchange "as master of Tabula Rasa", as Freud assumes that "women finds herself forced into the background" (Froula, 2004, p. 294). Mothers transmit their children to varying degrees the value of dominated culture, a male-dominant culture in which women are subordinate to men (Johnson, 1988, p. 30), mode of exchange plays important role as mode of reproduction of the site of sexual differences, femininity is the other part of the world, forced to create its own rules to play and engagement in the whole game, by creating a womanly characterization to establish and legitimate hierarchical and complementary relationship to hegemonic masculinity (Dean, 2014, p. 136). Apparently, as dominant men and subordinate of women, it is by social formulation of the institutional marriage as only way to have a sex, return to Bourdieu, assumes that sexual contract between men and women, as a sexual act is itself seen by men as form of

domination (Bourdieu, 1998, p. 20), following this, Islam constituted an identification of marriage, organized roles through the major two references Quran and Hadith, a woman as partner to the man (Adam and Eva), based on respect, social interpretation, to those significations, produced a second significations as practical disorganization of the priori, it is the religion that was a space of production and the social interactionism as arena of re-figuration of meaning, the roles and the game of sexual division. But, in my opinion, marry and produce the heirs as social rule (or the initial existence of the Oikos), no longer exist in wide range in local contemporary society, including the strategies of polygamous household (marry the divorced or widowed was for reason of production and for reason of securing the disorder body/body without virginity is key of availability), the appearances of monogamous marriage is economically excellence, but as way of production, underlying in various categories, one of them, it is not just economical issue, but it varied in the sexual imagination. Sex – schemata if one can say, furthermore, a woman said “I have to live my life”, thought that the man is the mediator of object of desire, in other part, think that the kids are a way of cuffing and restriction, marriage encompassing, these type of styling, decided, in accordance with their relation with the man, he is the statue of sovereignty, symbol of legitimacy, the one who has the ability to act over the other members as legitimated power violence, the gaze shape toward another space of struggling, instead of opposing the masculinity, believe that, a masculinity is the real, a very nature of the universe, as cosmic, they used to convince and retreat from the game of opposition. Women see the target women as niche competitor, the house is the territory, the house “refers to both martial residence and to the family which lived, lives or will live there” (Bourdieu, 2005, p. 20). In rural, the architecture of the house is the world of the women, as well a place of return to the man, so the mother as dominator (and her cultural capital) the respect to the mother in Islam, the Hadith of the best companionship before the father, of the house specially with case of “kitchen sitting”, is the one who decided the house regime, cooking or cleaning, scheduling, organizing the house, wheatear kind of meal chosen need to be accepted by other members. Wife by reproducing-children she secure her position to not be divorced. In nucleus family a sons were desired, a matrimonial strategies to use a sons as instrument of control and reestablish a balance between her statue and other women in the house. We need to bear in mind, that production of the children as women’s primary contribution of the domestic economy (Ahmed, 1992, p. 30), a marriage of son consider as treat or bring the outsider into the house, the daughter in law expected to be an obedient of house regime, ordering, coding or she’ll punished physically from her husband or symbolically even could lead to divorce, or by the solidarity/mobilization of the house members against her. This is why often the sons leave the house (and economically, when the wife see that her husband spending money on family members) to establish a new house or “project house” is always associated with the project of starting home or enlarging

one (Bourdieu, 2005, p. 20). In rural, where sons chose to live beside their family, establish a ties of kinship and changed space of cohabitation, attached so far by idea of land. Land is the space that tied up a larger households of multigenerational family. Inherited the land from the father is a way of solidarity and as well a conflict, interestingly, the older son became the sovereign in the house, even in the existence of the mother. The order of the house no longer outfitted the mother agenda, but the older son's wife as new potential power. She control everything, even husband's sisters and brothers wives, but recently, in the majority cases and because of modernity, I have noticed that (and modernity transformed the rural and urban to be in similarity urbanization of the rural/ruralization of the urban), the wife manipulated her husband to live far from his nucleus family to establish her total domination of her husband (it not matter of looking for equality because they were in as submissive role (Kaci, Starks, 2013, p. 166). She feels that the inside tasks are not worthy for a place they not belonging to her, a same as urban, housing spaces devised into a two sections, of government public housing whereby you are forced to live there in term of the biopolitical dwelling (projected house, not as project house, three rooms or four and kitchen within apartment blocks) and ownership housing (villa and so on) – effects of ruralization of the urban after the internal displacement on the Algerian crisis 1992-2000 –, wife feels independent from her parents in law, from nucleus family values/obligations (this is why unmarried daughter or sister prefer a man with his own house), to avoid daily conflict. This is real a great pathos to the mother's son, because she lost an instrument (a son) of power – economically also – to hold the balance against her husband or son's wife (often they called that son the man who overcome by his wife). This segmentation in family space within the households, remain even in relation between mother and her daughter in law, decided as well the relation between the son and his mother. We can see that clearly in son behavior reacting his mother, sometimes it is really physically violated (when the son thrown his mother), but often symbolized (visited his mother only in certain moment). In the other hand the process of making something is hidden by the veiled, a room arrangement, kept a man and women in secret giving pleasure and gained the agreement of acting over a niche competitor (other women in the domestic arena), as daughter in law I said sexual relation because its strongest convinced tool. Sometimes the mother try to manipulate the sons over their wives, but in contrary the wives still use the erotic tactics of defense (the body could always seduce the spectator, could undetermine the entire moral/religious order so unsteadily in place (Greenberg, 2001, p. 211), It is because son need to be seen as abandoned child and wife need to be seen dramatically, of man who rescues a woman from the water in Freud sense of the "Rescue Fantasies" (Jaanus, 1996, pp. 208-209), he became her own child and it became his own mother, the formal mother no longer exist but represented in the wife image (but why a wife fails to archive a total dominance of husband mentality, because a man not satisfied, or a son was a

companion for his mother and always was a tool against his own father, or for economical reasons for dependency of son to his father), the body that matter, but what I termed by the legitimated sex commodity as the point of the decline of the family, and the murder of the Mother in Irigaray's (Irigaray, Green, 2008, p. 95), supposed, that the family is the site of the shared meaning and the construction site of Eu-personlity, where we develop our conception of self (LaRossa, Reitzes, 1993, pp. 135-136). The children in the legitimated sex commodity became something that happened, not planned, then, for me there is no difference between prostitute or married women in matter of the body that matter. The only distinction is the desire, is regarded in statue of the legitimated sex commodity, the prostitute sell her body wherein no one possessed her, without any desire desiring of body, while married women it is indeed a property of one man, wherein desire desiring is something important but not central. It is a means not ends, thus, both is "somehow impenetrable even as she gives herself to be penetrated" (Tanner, 1994, p. 82), her body is her only capital of exchange, a power come from her own body.

A family is a polemic space, as it is a nurturing space it can be controlling and oppressive. The idea that the sons revolt against their father, is really out of the desire. It is to the image that the mother give to the son reacting to his father (father's family also), to hold the balance in the house, entering the world of the theater. The daughter gender performance got quite enlarged, thereby performance identification linked with what kind of women the father liked (Harris, 2009, p. 205). Use the father against her mother in way and vise versa when the mother became a father's daughter, it leads to the competition between the daughter and the mother striving for recognition, by playing the Role/Persona of a victim what unit the mother-daughter dyadic interaction, separated them in same time, and we can see that as interposing to a triad relation (e.g. when the father like the meal of the daughter).

Father is shield, something important in the daughter presence in home space, even after the marriage, a father as shadow in Jung terms, a daughter to keeping her strongest relation to the family she need to securing her relation with the father, and her body capital (virginity) – it can be a revenge – because what matter for family is reputation. Shame/honor (traditional marriage ritual in rural to prove to the majority that the girl is virgin, the mother's husband display the cloth stained with virginity blood as proof of innocence, after that, they start signing as declaration of relief), the exterior point of view, marriage is the only acceptable way of sex, it is the commodity that the family manipulated in the exchange process with another families in same or different social space. I argue that, because the structure of the marriage lies on civil contract ruled by the state law (see Algerian Family Code), because it is organized by the Algerian code, it based on the Islam organization of the marriage, it is not related to the individuals negation (even quite recently, where love stories come to end by the marriage

negations), but institutionally, the father essential role (or father's father or older brother). The mother has no guardianship in our local customs, on the marriage procedure as the guardianship "Walli", but here the mother play effective role too. I mean here the daughter's mother and husband's mother, to benefit the maximum from the marriage contract, throughout the Dowry "Mahr" (the two parties agreement, is indeed a "Combat Sport", the husband family gift to the wife's family, everything that can be owned silver, golden and so on). There is contradiction between the allowance of shari'ah, (maher is silver golden and so on) because it came in the sense of protection of the wife and the husband, and social signification and meaning giver to those laws, I mean here the local customs and traditions (Maher is a "Money", and "Silver" is another story, you have to give the Maher to the Family, and Silver is for the girl you want to marry). The exchange made in the benefit and calculation of the both with the daughter's mother or father's mother, desire to control the marriage/weeding, and to look even soldering and stronger. In front of the opposite party, the meeting for the two parties planning, and not everyone can attend this meeting only the elders, and respectuous members, religious ones, family has no background or wealth suffer greatly in this agreement (especially I have seen a cases when son family of martyrs on the war of the independence engaged on those agreement they feel superior among the others, worthy noting, when it come to the decedents of someone who was in French army). In rural the weeding stayed three continues nights, with inviting a larger amount of guests. The day of "*Hena*" (is the day when two parties bring the imam and read the "Fatiha", and declare that the husband party fulfil their agreement), the day of the "*Soogar*" younger (friends of husband) and the day of *Dooklaa* (the wanted night). The weeding ceremonies separated in two spaces women where they cooking, and men where organize what happen outside the house, the room of the act of sexual relation locating in, as part from the house were the weeding ceremonies taking a place. In the Women space, in front of the room door, there is the brother's husband whom not marrying yet (the husband need to go out quickly as a sign of manliness or everyone targeting him), after that the husband go out in the men space, where everyone happy because he succeed to pass the rite, and the family of the wife enter to see the blood, or to display it to everyone attending (currently no one does). The essential in the rural is the meal, not the wife's clothes or make up, the meal is whole story that matter, thus, solidarity between the members of the village to return the gift (I helped you once, you'll) not just between the men, but also the women, cooking cleaning and so on, in the in the urban there is only a day of *Dooklaa*, (sometimes the family members make a party). Clothes plays a important part, every half an hour the wife wearing a different dress, and change in some cases her make up, it is mixed between man and women, even members attending the weeding dress different clothes in the same time, to fascinating the other, the showing everyone how wealthy we are, and its true, many went cold or contrary just appear well dressed (Corrigan, 2006, p. 161). There

is cases, the wedding ceremony located in, so the act of sexual relation happened after the end of the ceremony, the husband take his wife to the motel, or his house, otherwise, when girl herself choose a husband for his social statue or his family backgrounds. A wealthy or prestigious family in the local space, to pick up such family, for one purpose, to feel superior from her family, forced her family to accept someone or she'll flee with him and for family the honor/shame that matter. Besides, in some cases, some member in the community, the death of the father is beginning of tragedy of the daughter, targeting her from everyone in family, mother projection, brother's wife envyiness, for her struggling to survive or to fit the house order, the only solution is to marry.

These days, the social transformation of post-conservative societies in rural and the urban spaces, using here Giddens's signification of the changes accrued in the family that has led to increased individuality reflexivity and new problems with attributing meaning to one's life (Moore, Casper, 2015, p. 14). A crises of self identity impact on woman worker, immediately refers to the externalization of the internal. It caused a lost of her statue of hidden authority, because it is going from the private to the public, in which the responsibility increased. Here we have some notes, the educated women has a freedom to chose her husband, and the men not as before, he has the ability to chose between a different possibilities. Taking the women an object of pleasure according to the vision and appearances, calculated for example choosing a worker women, as point of transformation of the sex ratio, related to the repressive de-sublimation, were there is nothing to left to explore so. His marriage based not by Phila as word of love and friendship and therefore marriage as respectful relation between the man and women, instead, based on the object of desire "Eros", pornographic (desiring pornographies) addiction or other source as Hantai manga or anime as erotic field, as well as in some regular-anime. Exploring the other's body, therefore, it works as mechanism of colonialization of sex, "wherein the power relation formed the various threads", "a new boundaries and the control of the new terrain of knowledge about sex and sexuality were firmly set while places within this terrain were renamed once and for all" (Frühstück, 2003, pp. 1-5). Struggles between technological discourses, driven by a schizophrenic-taste, the presence of the system of surveillance, limited by its effectiveness, its distance and implement. Socio-traditional normalization of sex and sexuality by religious and traditional constitution of sex marriage, and globalization effectiveness on our imagination of sex and sexuality. It is indeed, a mutation of sex-ratio wherein what was prohibited was not denied, based on sexual anxiety if one could described it by that, on biological (sexual abilities) and sociological statue (wealth, bourgeois family) and also by religious statue (he is well educated in matter of religion), it is contradiction indeed, for marriage structure before. Here Bataille says, the word marriage describes both the act of married and the state of being married, indeed we forget the former and just think of the latter (Bataille, 1986, p. 111). The act of marriage it was obligation "just

marry” as way of reproductive and conservation of culture heritage (e.g. name of the father) (e.g. the property of the father), even sometimes with unknown partner, thus, exploration of women body begin in the wedding moment, and even to know how to act in sexual relation, the uncle as advisor (not the father in sense of Respect), only in the day of weeding, explain or teach the husband how to do, and for wife, her mother or sister’s mother, or her friends married before her, describing to her how to give maximum pleasure to her husband, so the sex act was socially and religiously organized by the community. Bataille tells us, that “transgression is associated with sacred, the moment of rupture when the excluded element that is forbidden, by the taboo is brought into focus” (Richardson, 1998, p. 51), the absence of references it moves every notion of realization into realm of the impossible, a homelessness of desire, men and women both of them need to watch to well known what one another desire/need, it is tragedy of composite body overcoding the body it is by, Deleuze and Guattari called it Oedipal machine castrates the flesh by cutting it from its becomings (Beckman, 2011, pp. 81-82). To be clear in this part, women and man lives in schizophrenic-mode, between coded-desiring and encoded-desiring, I put in mind, a “gaze picking”, Kant said, everyone has his own taste of sense (Kant, 1987, p. 55), but always consider as second taste, the originality lies beyond the structure of social organization of tastes, a matter of fact acknowledgement of the marketplace scale of erotic tastes (Waugh, 1993, p. 141). Memetic desire or desire desiring, choosing your partner based on locus of desiring body and source-desiring by far. Is the essential part of selective decision to marry, and again antagonism rise here between religion-culture or everyday practices, and configuration and social significations, of the social order there is obligation toward women from the man. Qur’an motioned here “*Tell the believing men to lower their gaze and protect their private parts from committing illegal sexual acts*”, so preferring-partner, traditionally picking or picking through the religious/traditional laws, no longer exist in authentic way. Traditionally women often marry, after a mother’s son picking, for example by attending the weeding, women need to dance or to cook the meal of the weeding to make other women noticed her, because in weeding in rural the men and women separated in two spaces, actually. Now things have been changed, by contradiction, for women in this situation, to marry she needs to be in exteriority to go out of the house (school, and university, specially when women studied far from her hometown), thereby, what we termed by strategies of exhibitionism (but I don’t agree in this respect, religious or secular, clothes in the majority cases does not lead directly to the women belief, it is just cloth has many signification (for example, older women sometimes wear a like young girls to look younger to prevent her husband to desire another). A power of clothes not just to create identity, but wearing us (Barcan, 2004, p. 11), more as a mirror stage metaphor in Lacan sense, a desire–production, on the otherness as mirror of identification of self, clothes then, plays a double roles of attraction wherein body matters. The women take care of parts of her body

to attracted “Your body is available to use as an object” (Phillips, 2006, p. 12), in other hand, there’s who wears a veil (*Hijab*) or covering the whole body (*niqab* is quite new in Algerian societies, it was “Haayek” before or *jelaabiyaa*, now we see *jelbaab* or *Saajidaa*), was not forced in the majority cases, but adaptation as tactic to attract men, as an image of religious and good wife. Sometimes women tries to join a “Kuttab” to learn Quran, in sense to be selected by men, often after marriage men Said “I thought you were a good girl”, and vise versa men trying to do so, to wearing those masks, women who has a brothers or prevented to go out, has no chance to marry, but in “pure exteriority”, alternatively here, in tradition, taking a care about the body is an obligation. So, The Hammam appear widely as institution of the public bath, the Hammam is the social event and an entrainment, functioned as beauty paroles (Joseph, 2006, p. 45), and more important, wherein the mother’s son explore the perfect body for her son. In the term’s of the social agency, the women could wear whatever she likes but she is afraid of being judge treaty or common (Holmes, 2007, p. 40), but in same time the women wears whatever she likes because the social desire favorite the one who’s appear in such way (with veil or without it). Because it is not the agency that denied and punish but coexist with the system of interaction, or what Goffman calls a symmetrical display (Goffman, 1979, p. 2) and there upon the system of references will change and do constitutive a new unites to which system applies (Goffman, 1971, pp. 4-5). The divorced and widower women, indeed the divorced same as in the widower hard for her to adapt in the post-marriage (this is why she gets remarried from and older one in the “*Douar*”, or as second wife to securing family order), because everyone abandon her, even her brothers (their wives control them, as I have seen they give her a room without anything like she is an outsider, suffer along side with her children), struggling to live, in other part, nonetheless, marriage became a dream, and a terminus of men/women whole life, to be independent, and in same time to have a care (or expecting), to be secure in sense of social reputation and repression (cycle of social reproduction), thus, marriage is hard, not because of the partner, but it is the new form of domination of women (the mother or the old sister), over the wedding process, expansive and selective, relating the economics needs and calculation, returning of the role of the mother to control the weeding, in both sides from the men and women part as a legitimated sex commodity as we have seen before.

Conclusion

Our work has led us to conclude that, the violence accrued when the women denied dependency. In Lacan words “women does not exist”, thus, transgressed the position as a second or nihilistic other, dislocated to be treated equally “I rebel therefore I exist”, protest/rising her voice to be heard against the Patria Potestas. Such behavior regarded as disruption of the symbolic order within the house, sometimes indicated as “breaking the silence”, but always consider as “breaking

the family-honor”, hence, the act of violence (symbolically and physically) appear no-negotiable solution. As a power to re-establish the dominance in family-house, thus, the violence takes hierarchical structure, wherein the opposition of the masculine prohibited, those women whom rebel, suffer a natural punishment because they acted against of what naturalized socially as reality, the women acted as second, the forms of womanliness violence appear as result of the irrationality of opposing the maleness, but using it to their advantage to maintain their control within the house, we explored as we have seen the forms of this type of violence.

The family in Algeria as we have seen, we aware that our research may have two limitations. The first is the lack of quantitative data the second is a scope-space was very limited, and not a full picture of deep structure of the Algerian society as whole, there is a variety of traditions, costumes, dialects and style of life, varied from region to region. It is yet, as Bourdieu will add, in society like kabylia, where the relation of dominance given a stable and objective form. Unlike, the modern Algeria, it is indeed a complex space where there are, ambiguous nature of dominance and exercise of power remains unrecognized, these limitations reveals, a necessity of aiming to study the Algerian society in the context of comparative regions, with rising the question of how is the exercised of power?, is quite interesting, for defending *the Algerians* as a society that has ties with it regional identity, as part from the Maghreb region, by representing/reinterpreting the Algerian society as different from the colonial ethnography state, in the definition of historicity, that has a singularity/, resisting the generalization of the globalization.

Although much has been said against the theory of the masculine definition, specially from Freud, Nietzsche, feminist theory Kristeva and Irigaray, or various implication of post-modernism, as Derrida Logocentrism, Lacan phallocentrism, Michel Foucault history of sexuality, the theory itself, constituted as common ground, and open up the possibility of constructed a theoretical framework (with keeping in mind the emergency of deconstructing as priority), The theory of masculine domination, in general, has a degree of abstraction level, but has an empirical possibility of exploring new territories wherein the exercise of power and act of violence unrecognized, veiled and still remains a taboos within the family field, the strategies that uncover the tactics of power specially in family field.

The question of the of the masculine domination in the modern era, clearly transformed into a complex nature, a birth of female masculinity or male’s other as vote’s machine, a very important moment of alienation of the women, the State engaged on the reconstruction of the sexual division, specially in local debates of the Algerian family code, the State as superorganism, or a body-politic maintaining the total control over the social moral, in which the individuals practiced as an everyday belief. We can discover a kind of a national habitus, control the representation of an ideal women, by territorialization of the identity of women,

in other hand marginalized the other identities, that culturally and traditionally constituted, by giving it the right to vote as instrument of reproduction, wherein the existed regime remain a holder of the political power, by the reconfiguration of the power field, as a strategy of power accumulation to get ride of the rivals, thus, to dominate the entire filed by using the women as a motive of equilibrium (e-g parliament), within the political field. In addition, mediapolitik played an effective role of manipulated the family, practically the situation of women, and how the ideal women should be as a new forms of masculine domination.

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