

## Gender Inequality In Samia Shariff's Autobiography *Le Voile De La Peur*

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### ABSTRACT

This paper is the result of the study of an autobiography entitled "*Le Voile de la Peur*" by Samia Shariff. The study includes a manifestation of gender inequality proposed by Fakih; marginalization, subordination, stereotype, violence, and double burdens (workload). Data collecting and analyzing processes were conducted by a qualitative content analysis using an inductive model designed by Philipp Mayring. From the data analysis, the study found the manifestation in the form of subordination, stereotype and violence. Radical feminism and patriarchy theories are used as a theoretical framework to find and reveal how the gender inequality is realized in Algerian family and society.

### INTRODUCTION

Up until the early 21<sup>st</sup> century, women still get an unfair treatment in their life both in their family and social environment, even they often get violence. There are many pieces of evidence such as research reports, scientific papers, essays, articles in newspapers and magazines, and also in literary works: roman, novel and autobiography. The inequality is suffered by women includes various fields, such as education, economy, health, politics, and others. A study entitled *Three Faces of International Inequality* by Gosling dan Baker (2008) showed that at present the gender inequality or injustice focuses on how to acquire income, education and health. The result of the study is taken from the data analysis of more than 100 countries revealed that the income inequality or injustice had been decreasing from 1980 to 2003 because the growth of national income of some big and poor Asian countries was out of the reach of many western countries. On the contrary, the inequality in health followed the U trend, decreasing in the 1980s but increasing in 1990s. In addition, Cooray and Potrafke (2010) in their study entitled *Gender Inequality in Education: Political Institutions or Culture and Religion?* presented that there was an education inequality against women. The data is taken from 157 countries during the period of 1991-2006 revealed that the gender

inequality in education was influenced by culture and religion especially in Muslim countries. A study conducted by Homan (2017) entitled *Political gender inequality and infant mortality in the United States, 1990–2012* exhibited women in the USA also got the inequality in politics and in health although the trend was decreasing. For example, the percentage of women in legislative in the states is higher and higher and the total of infant mortality is going lower. In 2012 the infant mortality had been a steady decreased around 14.6% and this data showed the importance of women representative in politics that could affect population health

From the previous studies above, they show that there are inequality treatments against women in the economy, education, health and politics. The real situation about the treatments is not only found in the research results, but also in biographies or autobiographies. Nowadays they have many writings of women who tell their lives, mainly concerning the treatment of their misery such as being treated unfairly and got a violence. These writings can be viewed from gender perspective or feminism, even some women who write the gender inequality are categorized as a feminist. Although feminism was born in Europe, it develops widely throughout the world including Asia and Africa. Some women writers from Muslim countries are also known in the world, for

examples: Assia Djebar (Algeria), Fatima Mernissi (Marocco), Nawal el Sadaawi (Egypt) have been known worldwide because of their writings that are gender perspective or feminist, moreover, they are nicknamed as Muslim feminist figures. Assia Djebar in her novel *L'amour, la fantasia* published in 1985 telling her country, Algeria that wanted to free itself from French colonization and the condition of Algerian women who also wanted to free themselves from life restraints as a result of Algerian socio-culture system. This autobiography novel was made based on the historical documents and the real-life condition of the women in Algeria. Beside Djebar, Fatima Mernissi in her novel, *Dreams of Trespass* published in 1994, narrates her life experience in Marocco in 1940s till the early of 1950s. This novel told the life experience of Mernissi who lived in a harem, a big house where some families live inside. In the harem, the women life is severely restricted, even they cannot interact with the life outside the harem. The other writer is Nawal El Sadaawi who wrote her autobiography, entitled *A Daughter of Isis* which was published in 1999. She wrote her life since from childhood to adulthood. El Sadaawi got not only an inequality but also a violence is done by the people around her included her family members. In Egypt society, men are considered more valuable than boys.

Djebar, Mernissi, El Sadaawi are writers and known as the feminism figures from Muslim countries. The three autobiographies, they wrote that the women are very vulnerable to getting the unfair treatment and also the violence. They also present how the tradition, the culture and the social system are adopted by their people, especially the system of patriarchy that becomes one of the triggers of the inequality and the violence against women.

In 2006, it was published an autobiography, entitled *Le Voile de la Peur* by Samia Shariff, an Algerian woman who now becomes a Canadian citizen. In her autobiography, she also tells her life from childhood to adulthood who received unfair treatment and violence committed by people who are closed to her life and also by the community where she lives. Born as a woman in Algerian society, it makes her suffered. A woman has not got a good appreciation in Algerian family and society at that time. Her story in this autobiography took place in the late 1950s to 1990s when Algeria was heading toward independent revolution from French colonization until the early days of building an independent Algeria. *Le Voile de la Peur* by Samia Shariff is interesting to be studied since it contains a lot of events describing the forms of inequality and violence done by her relatives in her life. Although times have changed and women's struggle continues to be done but injustice and violence against women still occur. This study aims to find out the forms of inequality and violence Samia got in her autobiography *Le Voile de la Peur*. Does the patriarchal system give a contribution towards the inequality and violence against Samia as a woman?

## THEORETICAL REVIEW

Gender inequity is often mixed with gender equality or gender inequality. This can be found in several scientific articles published in research journals and reference books both in

print and online. For example Period (2004, p.293) which in its subtitle use word gender equity but in its discussion use word gender equality. Similarly, Irving (2008), Sen and Östlin (2010) although the title of the book used the term equity or injustice, but in the discussion more widely used the word equality. It suggests that discussions of injustice are linked to equality or even both terms can be exchanged for use.

The word gender justice as described by Browne (2004) is a process of providing opportunities for resources, programs and decisions maker for men and women. Thus every person, both men and women have access to get the opportunities in the social, psychological and physical success or benefit. While Puspitawati (2012) gave an explanation that injustice and gender discrimination is a condition of gap and imbalance or unfair treatment resulting from social system and structure where both women and men become victims of the system even though it is generally women who get more treatment that is not fair.

The term "gender inequality" refers to the disparities between women and men based solely on their gender rather than objective differences in skills, abilities, or other characteristics. These inequalities may be obvious (e.g. not receiving the same pay for the same job) or subtle (e.g. not being given the same foremost opportunities for advancement). There are many answers to the question of why gender inequality exists. For example, the structural-functionalist view of gender, that is filling instrumental roles and women filling expressive roles (Salem Press 2011, p.15). In addition, inequities and gender inequality can be found in reports of both print and online research such as those conducted by (Roos 2008, Ford, Brick, Blaufuss and Dekens 2018).

Roos found an injustice in educational institutions. His research focuses on how gender inequality can be maintained long enough in educational institutions. He found the existence of two processes, namely the interaction in the workplace in which there is a hierarchy gender relationship; and gender stereotypes that are consciously or unconsciously institutionalized into organizational and decision-making policies.

Meanwhile, other shows how gender inequities arise in academic forums such as science, technology, engineering, and mathematics (STEM). The result of men is still very dominant in the event of academic forums in science, technology, machine, and mathematics both as main speakers and articles received compared to women although the number of participating women has increased (Ford, et.al 2018). Fakh (2008) explained that gender inequality can be manifested in various forms such as; marginalization, subordination, negative stereotypes, violence, and workload (burden).

Fakh explained that marginalization is related to the process of marginalizing a person or group of people, in this case, women so that they experience poverty. Meanwhile, Bos (2008) explained the term marginalization as follows; 1) marginalization can be seen from the psychological tendency, meaning that people who are marginalized are apathetic and socially isolated, experiencing a change of feelings, cannot act decisively. 2) Marginalization is as an institutional phenomenon. The marginalized person is the

**Table 1.** The data recapitulation of inequality gender

Inequality manifestation	Quantity
Marginalization	0
Subordination	38
Stereotype	6
Violence	27
Workload	0
Total	71

person who transforms his identity into a member of a group of failed people or marginalized people. Similarly, Schatz and Schiffer (2008) quoted Marshall's statement that marginalization depicts the position of individuals, groups or populations whose lives are marginalized from the centre of power, cultural dominance and economic and social welfare. The sense of being marginalized is to be kept away from the power and resources that allow for self-determination in economic, political and social terms. However, the definition of what is considered marginal depends very much on the historical and socio-economic context of a society.

From some explanations of marginalization, it can be understood that marginal people or groups are individuals or those who are marginalized from such centres of power; economic, social, cultural, and political. These marginalized individuals or groups have no opportunity or access to have their own power.

Another form of gender inequality is subordination as stated by Fakih that subordination or lower position is related to the assumption that a society believes that the position of women is lower than that of men.

## METHODS

The purpose of this study is to reveal how gender inequality is manifested in the autobiography "*Le Voile de la Peur*". The Fakih's concept of gender inequality are including marginalization, subordination, stereotype, violence and workload was used to find out the forms of the manifested gender inequality. Feminism theory, mainly radical feminism was also used to reveal the practice of patriarchal social system which tends to trigger the emergence of gender inequality. Meanwhile, the procedure of this study adopted the qualitative content analysis with an inductive model designed by Philipp Marying. The procedure consists of 8 (eight) stages: 1) formulating research question(s), 2) defining categories and level of abstraction, 3) coding, 4) revising, 5) examining generalization level, 6) recording, 7) making the main category and 8) making internal check. Data was taken from an utterance in the autobiography "*Le Voile de la Peur*".

## RESULT AND DISCUSSION

From the data analysis, the study found that the manifestation of gender inequality in the autobiography "*Le Voile de la Peur*" including three of five forms: subordination, stereotype, and violence. A total of gender inequality forms which are found is 71 data, being categorized into 38 data

for subordination, 6 data for the stereotype, and 27 data for violence.

### a. Subordination

In an article written by Uchem and Ngwa (2014) entitled "*Subordination of Women in 21st century Africa: Cultural Sustainability or a New Slavery? Implications for Educational Development*", they explained that a subordinated person is a person whose position is lower or less important than the others. In some societies, the role of culture, tradition, and religion strengthens a perspective that men are primary and superior while women are secondary and subordinate to men. In Arab society, as stated by Jabiri (2013) in his article entitled "*Understanding the subordination of women in the Arab region: Wilaya*", the similar concept to subordination is called as *wilaya*. The term "*Wilaya*" is mostly found in a *fiqh* study or books, which is interpreted as an authority is given to someone who is qualified and competent to protect the importance of and the right of the other who cannot do it independently. In the context of Arab society and of gender, man is considered as someone who is qualified to hold an authority to protect the other, while the woman is implicitly considered as someone who is incapable or unqualified. The explanation about women's subordination is also found in Sultana's article (2011) entitled "*Patriarchy and Women's Subordination: A Theoretical Analysis*". He argues that women's subordination refers to the women's inferiority or lower position, less access to the resources that can develop themselves, and a decision making.

*In Le Voile de la Peur, as mentioned above, there were 38 data of subordination. The statements and the attitudes that subordinate women are conducted by some characters as described in the following quotations.*

Samia's mother has several times shown attitudes and statements that tend to underestimate women, as in the example below:

*Toi, parce que tu es une fille, ton devoir consistera à prendre soin de ton mari. " (Le Voile de la Peur, p.11)*

Because you are a girl, your future task is to arrange for your husband.

This statement is uttered by her mother when advising Samia that in the future she is as a woman, has a task to take care of her husband. Her mother's statement tends to put women in a lower position than men, those who should serve their husbands. Serving husbands can be considered as a form of subordinating women since in some groups of societies. There has been an assumption that the wife's duty in serving the husband is as if placing the husband as someone who has more power than his wife. By this thought, the husband (man) seems to have the right to ask the wife (woman) to do anything according to the husband's will while the wife (woman) is put in a lower position so that she can only carry out the wishes of her husband.

Samia's mother does not only teach how Samia should do as a wife but also, indirectly, give her an example of how she treats her husband (Samia's father) in the daily life. The following quotation shows how Samia's mother serves her husband:

*Sitôt arrivé, mon père se dirigea au salon et se laissa choir dans son fauteuil préféré. Comme elle le faisait tous les soirs, ma mère lui apporta la petite bassine d'eau tiède dans laquelle il se trempait les pieds. (Le Voile de la Peur, h.11)*

Arriving at home, my father went into the living room and dropped himself at his favourite armchair. As what he did every night, my mother bought a small basin of warm water where he washed his foot.

Samia's statement describes her mother's tradition when serving her husband who just comes from his office. When arriving at home, Samia's father dropped himself at his favourite armchair. Then, her mother carried a basin of warm water so that her husband can soak his foot to release his tiredness. Her mother's attitude can be categorized as the form of subordinating women, moreover if this tradition is conducted based on her fear toward her husband. Her mother's fear is a kind of her husband's determination on her. She is afraid if she doesn't do it, her husband will get angry. She assumes her husband has worked for the family and provided all they need. Therefore, her husband deserves to get privilege in managing the life of family members, including her life. Even though her task as a housewife is no less important; from cleaning up the house, washing, cooking and taking care of the needs of the husband and the child.

With the assumption that man is more powerful than a woman, Samia's father also treats women unfairly, tends to subordinate women, both his wife and his daughter(s), as mentioned in the quotation below:

*J'ai fait mon devoir de père et c'est à toi maintenant de faire ton devoir de fille. Il n'y a plus de temps à perdre avec des bêtises d'école. Dorénavant, tu resteras à la maison et ta mère t'apprendra à devenir une bonne épouse. (Le Voile de Peur, p.31)*

I have done my task as a father and now do your task as a daughter. Not need to go to school anymore. Since now you will stay at home and your mother will teach you how to be a good wife.

This statement is uttered by Samia's father who asks her to quit going to school and to start learning how to be a good wife to his mother. Her father's statement can be considered as a form of subordinating women (in this case his daughter, Samia) by limiting or restricting her daughter to develop herself and to live independently later. His father also presents how he, as a father and a husband (man), has the right in a decision making for his family members. In addition, he has a power to manage his wife and educates his children, including Samia, to be good children and, especially for Samia, to be a good wife. This quotation below presents the power of Samia's father toward his wife:

*—Durant l'année qui vient, jusqu'à son mariage, tu devras lui montrer comment tenir une maison, faire la cuisine et raccommo-der les vêtements. Elle devra savoir qu'elle doit écouter et respecter son mari. (Le Voile de la Peur, h.59)*

- In the following years up to her marriage, you must teach her how to clean up the house, cooking and mending the clothes. She should know how to listen to and respect her husband.

The quotation above is stated by Samia's father when he is talking to his wife to teach Samia, to make her understand how to do her task as a wife and respect her husband. His statement can be assumed as an attitude in subordinating women because, directly and indirectly, he puts his wife and his daughter into the lower position than man (husband), even women should listen and respect her husband. Samia's mother truly realizes that her position in the family is under her husband's power and she obeys and respects her husband very much. Samia's mother, who is just as a housewife, only does domestic jobs such as cleaning up the house, cooking, washing clothes, serving her husband and having no power to manage the family. It's only her husband who takes care of and decides all the family matters included instructing her to educate Samia.

The attitude and the statement subordinating women are also conducted by Samia's auntie, as mentioned below:

*“ Tes parents seraient très déçus d'entendre ces paroles. Tu devras te faire une raison! Tu n'as pas le choix. Tu devras te préparer à rencontrer ton futur époux ” (Le Voile de la Peur, p.45)*

Your parents will be very disappointed in listening to these words. You should find the reasons! You have no choice. You have to prepare yourself for seeing your future husband.

The quotation above is stated by Samia's auntie when discussing with Samia. What her auntie said is also categorized as an attitude that subordinates women because she thinks that a woman should prepare herself to see her future husband. This way of thinking shows how a woman is placed or positioned/put: a woman, by all means, is expected to perform as well as possible in front of her future husband, even she sometimes have to show all her ability in serving husband (future husbands). Meanwhile, men (future husbands) give their judgment on her ability, and they also have the right to decide to accept or not. If the future husbands refuse, it means that the wrong lies with women.

## b. Stereotype

In the book, entitled *Handbook of prejudice, stereotyping, and discrimination*, Stangor (2009) explains that there are many definitions of the stereotype. In general, however, the stereotype is realized as a trait or a characteristic from a particular social group or an individual of a certain group that differentiates him/her from another group. Stereotype appears when characterizing an individual or a group by simplifying several things of the individual or group characteristics so that the inaccuracy happens, mostly negative, and too general in concluding. Concerning with gender stereotypes, in their book *The Social Psychology of Gender: how power and intimacy shape gender relations*, Rudman and Glick (2008:79) illustrate that there is a different gender understanding of children and of an adult. Children not only imitate the gender attitude and behaviour shown by an adult, such as the role of men and women in the daily life and different jobs are taken by men and women, but they also build their social life themselves. Therefore, gender stereotypes have emerged from the childhood although by the

different pattern from the adult. The result of the study which is conducted and published by Lemus, Moya, Lupiáñez, and Bukowski (2013) entitled *Men in the Office, Women in the Kitchen? Contextual Dependency of Gender Stereotype Activation in Spanish Women* presents the specific traits and characteristics of women and of women associated with gender stereotypes, for example, in personality women is considered tend to care, sensitive, and emotional while men are considered more dynamic, rational, and competent. Even in one article, it is given some examples of gender stereotypes, i.e. a woman should be shy, passive and obedient, organized and clean while a man is expected to be tough, aggressive, dominant, self-confident, lazy and disorganized. In household behaviours, women should cook, do domestic works, and grow up children. In physical appearance, women are expected to be shorter than men, slim, small and soft, while men are tall with broad shoulders. Thus, gender stereotypes have appeared from the childhood and (have) developed until the adulthood. Although gender stereotypes actually have two sides of positive and negative nature, the tendency that develops and makes a problem is those that are negative.

In the autobiography *Le Voile de la Peur*, this study found the statements and the attitudes toward women are mostly negative stereotypes which are done by some characters such as Samia's mother, Samia's father, Samia's auntie. The following is the statement and the attitude having the tendency of negative stereotypes toward women

*“ Qu'est-ce que j'ai fait au bon Dieu pour mériter une fille? ” (Le Voile de la Peur, 2006: p.10)*

What did I do so that God gave me a daughter? (*Le Voile de la Peur*, 2006: p.10)

The statement of Samia's mother in the quotation above shows that she regretted having a daughter and as if the presence of her daughter as God's punishment for what she had done. This statement can be categorized as a negative thinking or stereotype toward daughters (women) who are assumed as a disastrous or unlucky carrier for the family. Her assumption is actually not an individual thinking but a developing assumption in the society, especially the Arab society, since the *Jahilliyah* (ignorance) age. As is known in the Arab society in *Jahiliyah* age, the presence of the daughter is not expected because she is assumed as the disastrous carrier for the family. The statement below emphasizes how the assumption of the mothers in Algerian society toward the presence of daughters in the family.

*“ Vois-tu, Samia, les mères n'aiment pas avoir des filles, car elles n'apportent que déshonneur et honte à leur famille. Leur mère doit les nourrir et veiller à ce qu'elles se comportent honorablement jusqu'au jour où leur mari les prendra en charge. Les filles sont une source constante de soucis. ” (Le Voile de la Peur, 2006: p.10)*

Look, Samia. Mothers don't want to have daughters because they will bring shame and disgrace for their family. They should feed them and ensure their daughters behave honourably until their future husbands marry them. The daughters make worry. (*Le Voile de la Peur*, 2006: p.10)

The statement above is spoken by Samia's mother when explaining the attitude of mothers in Algerian society to Samia. This attitude (Sami's mother and mothers in Algeria)

is categorized as a negative attitude or negative stereotype toward women because of the assumption about the women as the disastrous carrier for the family. The mothers think they have to feed, grow up, and educate their daughters till teenage or adulthood. However, as an adult, their daughter will marry and serve their future husbands.

The other negative stereotype of Samia's mother is her opinion on women appearance as follows:

*Mes cheveux devaient toujours être attachés ou tressés pour éviter d'attirer le regard des garçons. (Le Voile de la Peur, 2006: p.27)*

My hair should be plaited/braided in order not to attract men. (*Le Voile de la Peur*, 2006: p.27)

This statement is expressed by Samia describing her mother's attitude to Samia's appearance not attracting men. Her perspective can be categorized as a negative stereotype because she assumes that women become the cause of bad deeds of men against women. Therefore, she asked Samia to look and dress that did not invite to the men's attention. By this thought, any form of crime committed by men against women is due to women's appearance and behaviour that attract men. Thus, women are placed at the guilty party because they are considered as the trigger of the crime.

Stereotype attitude is performed by Samia's mother when teaching Samia since childhood as in the following quotation:

*— Ça t'apprendra à courir comme un garçon manqué au lieu de rester tranquille comme une vraie jeune fille. (Le Voile de la Peur, 2006: p. 24)*

That's a lesson for you, running like a tomboy not sitting calmly like a girl. (*Le Voile de la Peur*, 2006: p.24)

In the quotation above, Samia's mother expressed that statement when rebuking Samia not to behave like a boy but ask her to behave like a girl. Her mother's attitude can be categorized as a stereotype because she views that the girl should behave silently, calmly, and softly.

Samia's father also has a negative view or stereotype toward the presence of a daughter in the family, as mentioned in the quotation below:

*J'aurais préféré n'avoir eu que des garçons. Je ne veux pas avoir à en souffrir un jour, tu m'entends ! (Le Voile de la Peur, 2006: p. 41)*

I'd rather have a son. I don't want to suffer for one day, you hear! (*Le Voile de la Peur*, 2006: p. 41)

This statement is expressed by Samia's father when he scolded her by saying that he did not want to suffer for one day because of having a daughter. His father's statement can be categorized as a negative stereotype against women as he thinks that a daughter only brings him a suffering later, he prefers to have a son.

## b. Violence

In their book, *The Social Psychology of Gender*, Rudman and Glick (2008) explicates how women have a higher risk getting violence, such as sexual violence, rape and sexual assault, and also threat from men whom they know, not from the unknown men. The trigger of the violence against women is a jealousy. In the other book entitled *Gender Based*

*Violence* (Geraldine, 2007), according to one of commission in United Nations on Human Rights and Elimination of all Forms of Discrimination against Women, violence against women is defined as the acts of violence are committed against women expressly because they are women, or treat women proportionally, i.e. the acts that cause physical, mental, sexual damages, or suffering, threat, coercion, and other free deprivations. The similar explanation is written by Hamza (2007) in his article entitled *Les violences basées sur le genre*. He explains that violence against women can be in the forms of: sexual violence, rape, domestic violence, sexual harassment, moral harassment, incest, genital mutilation, virginity control, forced marriage, sexual exploitation, prostitution, pornography exploitation, ban (going) out, working outside home, deprivation of money, identity papers and others. The data about violence against women are found in the research result conducted by Douki, Nacef, Belhadj, Bouasker, and Ghachem (2003) entitled *Violence against women in Arab and Islamic countries*. The result shows the level of domestic violence in Arab and Islamic countries such as Egypt, Palestine, Israel, Tunisia tends to be high; 1 to 3 women was beaten by their own husbands that occur because of personal problem or misbehaviour did by the wife (woman). To justify their beat on their wives, the husbands quote the Qur'an that mentions the husbands may beat their wives to maintain the family dignity. Besides beating the wives, this study reveals the practice that is categorized as sexual harassment, circumcision in women and honour killing toward women. The two practices are considered as culture product, not religion product.

In the autobiography *Le Voile de la Peru*, this study found various violence conducted by the characters such as Samia's father, Samia's mother, Samia's first husband, Samia's brother. Some quotations below indicates violence by Samia's father:

*Il me fouetta avec sa ceinture. Les coups plurent et plurent encore jusqu'à ce que je perde connaissance. (Le Voile de la Peur, 2006:27)*

He whipped me by his belt. He hit me repeatedly until I fainted. (*Le Voile de la Peur, 2006: 27*)

Samia expresses her statement above to describe the treatment of his father who whipped her repeatedly by his belt till she fainted. His father's treatment is really included in a violence although the treatment is done due to educating his daughter. His father not only did a physical violence but also a verbal violence as follows:

*Tu n'es pas mon sang tu n'es pas ma fille, mais celle de Satan. (Le Voile de la Peur, 2006:67)*

You are not my descendant blood, you are not my child, but the Satan's child. (*Le Voile de la Peur, 2006:67*)

This statement which is spoken by Samia's father who got really angry with Samia. His utterance is included in a verbal violence which hurt the hearts and the feelings of Samia. Samia is considered as the Satan's child, not his own child.

Samia's father not only committed violence against her but also her mother who is considered incapable to educate her well as seen in the following quotation:

*À chacune de mes bêtises, mon père la tenait responsable de ma faute et l'accusait de mon manque d'éducation. Quand mon père en avait fini avec moi, il la battait à son tour, car c'était elle la fautive. (Le Voile de la Peur, 2006:27)*

Every mistake I did, my father should be responsible for my mistake and accused it due to the lack of my education. After beating me, it's my dad's turn to beat my father because of her fault. (*Le Voile de la Peur, 2006:67*)

Samia's utterance in the quotation above describes his father's attitude that would beat his wife (Samia's mother) who failed in educating Samia and it was a fault. His father's action is clearly included in a physical violence.

Besides his father, Samia also got physical and verbal violence from her first husband, Abdel. The following quotations depict how Samia got the violence.

*Il commença à me rouer de coups de pied au visage et au ventre. (Le Voile de la Peur, 2006:94)*

He began to beat and to kick on my face and my stomach. (*Le Voile de la Peur, 2006:94*)

This statement by Samia illustrates the action of Abdel who beat and kicked her face and her stomach. Abdel's action is categorized as a physical violence. Even, Samia sometimes not only gets a physical violence but also a verbal or psychological violence as follows:

*...il me gifla en me traitant de pute et de porteuse de bâtards. (Le Voile de la Peur, 2006:106)*

... she slapped me, called me a bitch and a bastard. (*Le Voile de la Peur, 2006:106*)

This statement is uttered by Samia to describe the action of Abdel who slapped and called her a bitch. This action is categorized as physical and psychological violence.

## CONCLUSION

Based on the result of data analysis, it is found that there are various forms of the gender inequality experienced by Samia, a woman character who told her life experience. The gender inequality that is manifested in this autobiography includes subordination, stereotype, and violence. Samia got any kinds of inequality which are conducted by the people who is close to her life, such as her mother, father, brother, aunt and her first husband. The social groups in Algeria also practice the society system known as the patriarchy. This patriarchy system tends to make the occurrence of the gender inequality as understood by the radical feminist.

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