

CHAPTER I

INTRODUCTION

A. Background of the Study

Dreams of Trespass: Tales of A Harem Girlhood is a memoir which tells certain meaningful moments in past time of Fatima Mernissi's childhood in harem. Like biography, it tells a person's life but emphasizes on the contemplation and concerns with particular scenes or a series of the events. Memoir tends to describe more about Mernissi's thought rather than something happening with her entire life. *Dreams of Trespass: Tales of A Harem Girlhood* was published firstly in 1994 and September third in 1995 by Perseus Books in 256 pages. The author of the book is Fatima Mernissi herself.

Fatima Mernissi is an eastern writer from Morocco that was born in Fez (Morocco) in 1940, she is a Moroccan sociologist, Islamic feminist and writer. She started her educations in Islam School in Fez to study Al Qur'an and continue to the first France – Arabic modern school in Fez. Then she studied political sciences at the University of Rabat, the Sorbonne in Paris and got doctoral scholarship in Brandeis University in Massachusetts.

She made several researches on the validity of some of the *hadith* (*Muhammad* sayings and traditions that was told by people who know Him) about women. In the '80s, she conducted sociological research for UNESCO, ILO and UNFPA for Moroccan authorities. The result is *Le Maroc raconté par*

ses femmes in 1983 or *Doing Daily Battle: Interviews with Moroccan Women* in English version translated by Mary Jo Lakeland and published by New Brunswick in 1989. She is also a member of many national, pan-Arabic and international forums regarding women development in Islamic world. She teaches Sociology at the Mohammed V University of Rabat and she works in Research Scholar at the University Institute of Scientific Research in the same city.

Fatima Menissi produced many great works. However, she gets many awards as appreciation for her hard work such as the Prince of Asturias Award (Spain) 2003 and an Erasmus award (Europe) in 2004. Besides that, her book entitled *Beyond the Veil: Male-Female Dynamics in Modern Muslim Society* in 1975 (first published in French in 1987) as her result of her dissertation was translated in more than 30 languages and one of her English written works entitled *Dreams of Trespass: Tales of A Harem Girlhood* was translated in more than 25 languages. The other works of Fatima Mernissi are; *L'amour dans les pays musulmans* in 1984; *Femmes du Gharb* in 1985; *Le harem politique* in 1987; *Shahrazad n'est pas marocaine* in 1988 (rev. 1992); *Sultanes oubliées* in 1990; *La Peur-Modernité* in 1992; *Women's Rebellion and Islamic Memory* in 1993; *Les Aït-Débrouille* in 1997; *Etes-vous vacciné contre le Harem?* in 1998; *Scheherazade Goes West* in 2001.

In the memoir entitled *Dreams of Trespass: Tales of A Harem Girlhood*, Fatima Mernissi describes three matters about Harem. The first is Harem's building as the physical form. The second is the social life that exists

within the Harem and the last is contrast values between the traditional and the modern about harem. The Harem is described in this memoir thoroughly.

The first, Mernissi tells about the physical matter of the harem that is a traditional Moroccan harem where Fatima passes her childhood time in 1940's and early 1950's in Fez, Morocco. That harem is like *Keputren* (in Indonesia), physical matter of the harem is “T” building with pond in front and also high wall to cover up people (women especially) who live there from outside. It is divided into many rooms/ *Salons* then every family has their own Salon such as Yasmina Salon, Fatima's mother salon and etcetera. Beside that there has many special and luxurious such as Lala Mani Salon and man salon (it is like meeting room/ men office) where men make some activity. The harem building is also like ordinary house, it has many rooms that are living room, dining room, and also other places for many activities.

The second, Mernissi shows social life within the harem where an extended family lives under a single roof. They are her grandfather with his 9 wives from many places such as Tamou from Franch and Yaya from Sudan with their own daughters and sons, Uncle Ali and his 2 wives and also his 8 children then Fatima's family with her father, mother and her young sister. It is also other family, they are many of divorced women like aunt Habibah. Grandfather Tazi is the oldest man and the most wealth so he has highest position in the harem. He has most privileges and authority in managing the harem rule and life. Besides him, Uncle Ali as the first and Fatima's father as the second son of Grandfather Tazi also have more authority in controlling

everything within the harem. In consequently, Lala Mani as the first wife of grandfather has most privileges then other women in the harem such as she has no responsibility for household work eventhough many women such as co-wives, Fatima's mother and servants (deemed as family because slavery at the time is not allowed even they have no family to come back) have responsibility to do the household work. The last is Ahmed as the only functionary man in the harem. He is doorkeeper. He is like security or keeper especially to keep women movement gets out from harem freely.

The last, *Dreams of Trespass: Tales of A Harem Girlhood* describes contrast values between the traditional and the modern related women life within the harem, the proper behavior for woman, their activity, thought and desire. Indeed, the contrary of woman right, the proper behavior for woman occur between women and men even between women itself so that contrast values between the traditional and the modern happen. For modern view as like Fatima's mother, Yasmina and aunt Habibah harem is like prisoned place. Harem restricts women from their dream to get education, knowledge and wide society. The issue relates women freedom and emancipation. In other hand, the traditional side views that their tradition is really hard to change. They have to respect and love their culture. They have to show their identity by wear and behave like their own culture teaches them. For Lalla Mani and Lalla Radia perspectives, harem is wonderful place, Harem was formed by man, so women do not have to go out into dangerous and unsafe streets (war situation). They get safety and luxury for their happiness.

Most of *Dreams of Trespass: Tales of A Harem Girlhood's* readers give good responses such as Kelly McGee from Cambridge, MA United States said that the memoir contains a Beautiful Story of Family, Love, and Strength. Shahina from Chicago, IL USA views that the memoir is innocent Courage in expressing an opinion. In the same way, M. V. Brancaccio from Maplewood, New Jersey tells that Mernissi describes fascination life within hidden world. Eventhough, Mernissi is not fascinating all people with her memoir *The Dreams of Trespass: Tales of A Harem Girlhood*. She is Larry from Los Angeles that feels bore and sleepy when reads the memoir. Anita Masduki is also stated in her article entitled "Perempuan dalam Islam: Hadith Misoginis versi Fatima Mernissi (women in Islam: Misogynic Hadith from Fatima Mernissi's version)". Anita views that Mernissi hates Al Qur'an and hadith because for Mernissi they are viewed as misogyny. According to Anita, Mernissi is as a Muslim woman who prefers western culture to eastern or Muslims culture.

Afterwards, the researcher is interested in analyzing the memoir entitled *Dreams of Trespass: Tales of A Harem Girlhood's* because of three reasons namely controversial topic about harem and women that is usually debated. And then the book uses everyday language as style of the language. Besides that, this one gives a contrast values between traditional and the modern in viewing about harem and women. That is why the book should be analyzed by the writer.

Harem is closely related with women life. Harem is place where women live (it is like women hostel). Harem is stereotype thing especially in western view. Harem relates to polygamy and slavery. Actually the harem is imperial harem that is not extant in the present time. Harem is an exotic and description of pass culture that relates to Islam life and how to serve and view women in the time. It is like how women existence, what and how they have to be. *Dreams of Trespass: Tales of A Harem Girlhood* also states about how woman is so wonderful from different views. Woman is not just described as a beauty and weakness one. Somehow woman can be brave and strong. Woman is not just completing but she has a special place in human race. Woman needs her own right and freedom too. The hassle of woman's right is not about the goodness of woman itself but also for the development of human race. Good and smart woman has ability to take care and educate their children to be qualified person too so she can give contribution to the development of human race. Then essentially, the specialty, right and what woman has to be is an issue that is usually interesting to debate so that harem and woman are controversial topic that is interesting to discuss more.

The next reason, because the memoir is written by using everyday language. It is a childhood memoir so it is easy and enjoyable like reading the diary of a little girl. The readers do not have to concentrate too hard to understand unfamiliar description of sentences in the memoir. This book gives reader a realistic glimpse of Mernissi's childhood world. The readers of the book do not only get satisfaction but also the pleasure and good passages.

Tough it is using everyday language; the sacred passage still needs to explore to get to know the deep inside meaning of the memoir. Somehow the memoir teaches and lies some important values that everyone needs to know it. Besides using everyday language, she uses beautiful and light reading language to describe something hard and tenet so nobody feels threatened however Mernissi avoids negative sense such taboo and controversial.

The last is because this one gives a contrast perspective between traditional and the modern values. The book is not one-sided. Traditional side tells their agreement about harem conception in other way the modern side against it. Fatima Mernissi, the writer of *Dreams of Trespass: Tales of A Harem Girlhood* shows some of people (women and men) feeling and opinion living in harem. Some of them are pro harem and also some of them are anti harem and they hope that they can out of there with their reason that is told clearly. She states many concepts of harem and woman not only from the modern landscape but also from traditional then opinions come from not only women itself but also men such as her mother, her father, her aunt and uncle, her grandma and grandpa and etcetera. Here woman is not needed superiority like or more than man but woman still respects man as a leader but they just need to get their right and their freedom fairly. Mernissi does not only tell the modern value but also traditional value that needs to be respected and obligated because essentially it has good purposes for women itself. Finally, from *Dreams of Trespass: Tales of A Harem Girlhood*, it can be concluded that harem is about frontier of person especially women in this context who

wants to develop themselves. Harem is about a symbol and manner for them. Living in there, many people feel like prisoner in their life. Probably living in harem restricts woman's movement from wide social life. But here Mernissi gives contrast perspective that essentially by the sacred traditional frontier (harem's rules) it keeps and makes women to become a real beauty physically and personality, besides women can get safety, comfortable and luxury in harem.

By using critical discourse analysis, the researcher wants to comprehend more between the traditional and the modern values that are described in this memoir by conducting a research entitled **Between The Traditional and The Modern: A Critical Discourse Analysis of Fatima Mernissi's *The Dream of Trespass: Tales of A Harem Girlhood* (1995)**.

B. Literature Review

The first study of a memoir entitled *Dream of Trespass: Tales of A Harem Girlhood* is conducted by Nandini Dhar from University of Texas in 2006. It is a paper entitled *Narratives of Everyday Resistance and Politics of Feminist Self-Representation in Fatima Mernissi's Dreams of Trespass*, it attempts to delineate and trace the narratives and patterns of women's agencies, resistances and the feminist politics in an African-Arabic women's memoir Fatima Mernissi's *Dreams of Trespass: Tales of a Harem Girlhood*. The finding of the paper shows that Mernissi's memoir lies in the fact that the women's stories and other cultural narratives emphasize consciousness as the starting step of the women's empowerment. However, the patriarchal power

structure is not destroyed. Then, Mernissi demonstrates that it is needed to expand notions of resistance, feminism and empowerment in order to accommodate contexts which are geographically distant from the Euro-American centers of power and often shows different political and cultural experiences. The differences between the research and the paper above are the theme and the perspective. Nandini Ndar narrates essence of the resistances regarding for women right that is described in the memoir, while the researcher means to analyze the memoir based on the structure element by using Critical Discourse Analysis theory composed by Van Dijk to reveal the dominant ideology of the memoir.

C. Problem Statement

The problem statement is necessary for the research, the researcher proposes problem statement based on the background that is how the conflicts between the traditional and the modern values reflected in Fatima Mernissi's memoir *The Dreams of Trespass: Tales of A Harem Girlhood*.

D. Limitation of the Study

The researcher focuses this research in analyzing between the traditional and the modern values related about woman that is described on the memoir entitled *Dreams of Trespass: Tales of A Harem Girlhood* based on critical discourse analysis theory composed by Van Dijk.

E. Objectives of the Study

The objectives of the study are mentioned as follows:

1. To analyze the memoir based on its structural component.
2. To reveal the dominant ideology in the memoir.

F. The benefits of the Study

The benefits of the study are:

1. Theoretical Benefit

The result of the research will give some information and contribution that can be used by the other researchers who are interested in analyzing this literary work.

2. Practical Benefit

The result of the research will improve the writer's or researcher and reader's of the research knowledge of critical discourse analysis for comprehends deep inside meaning of literary work.

A. Theoretical Application

The research employs the critical discourse analysis, which focuses on analyzing the traditional and the modern that is told in the memoir entitled *The Dreams of Trespass: Tales of A Harem Girlhood*. In the critical discourse analysis in this research, each of elements of discourse has been explained such as:

- a. Analyzing macrostructure and microstructure (Semantic, Syntactic, Stylistic and rhetoric) of the memoir.
- b. Analyzing the socio-historical conditions which govern these processes of the memoir.
- c. Analyzing the dominant Ideology of the memoir.

Critical Discourse Analysis can lead to the concepts of analysis exploring that this memoir contains the aims for explaining, informing, telling, describing, discussing and guiding to other people what the writer's opinion and ideology.

G. Research Method

1. Type of the Study

It is descriptive qualitative research so there is no calculation or numerating. This is library searching that data is collected in library data. The achieving of this research is to describe the actual words of language of communication. Descriptive qualitative research is a procedural research that conducts a descriptive data in the form of written or oral word.

2. Object of the Study

The object of the study is a memoir entitled *Dreams of Trespass: Tales of A Harem Girlhood* written by Fatima Mernissi in 1995. The writer will conduct critical discourse analysis for the data.

3. Types of the Data and the Data Source

The data is getting from many sources that are books and internet. Then, there are two types of the data namely primary data and secondary data. They are used in this research.

a. Primary Data

The primary data source is *Dreams of Trespass: Tales of A Harem Girlhood* written by Fatima Mernissi in 1995.

b. Secondary Data

The secondary data sources are book and other written materials such as and other sources that support the analysis.

4. Technique of the Data Collection

The technique of data collections is the collecting documents. Here, the researcher collects documents that relates to the research. The documents relate to critical discourse analysis and the data. The aim is to get complete information to conduct the research.

- a. The researcher reads the memoir and other written matter that are related to the research for the several times.
- b. The researcher takes notes of important data.
- c. The researcher arranges data into several parts.
- d. The researcher develops data that are provided.

5. Technique of the Data Analysis

The data are analyzed by using descriptive analysis. This is an interpretation of the text and content analysis to get characteristic of the

data of Critical Discourse Analysis of the memoir entitled *Dream of Trespass: Tales of A Harem Girlhood* written by Fatima Mernissi in 1995.

H. Research Paper Organization

The research paper organization of **Between The Traditional and The Modern: A Critical Discourse Analysis of Fatima Mernissi's *Dream of Trespass: Tales of A Harem Girlhood* (1995)** is as follows: Chapter I is introduction which contains background of study, problem statement, limitation of study, objective of study, benefit of the study, and research paper organization. Chapter II is Underlying Theory that consists of The Notion of Critical Discourse Analysis, Basic Assumptions of Critical Discourse Analysis, Structure Elements of Critical Discourse Analysis and Theoretical Application. Chapter III is Analysis and Discussion. Chapter IV is Social Cognition that consists of Key Issues and Historical Context. Chapter V is Conclusion and Suggestion.