

CHAPTER I

INTRODUCTION

A. Background of the Study.

Literature is humans' creature such as drama, novel, short story, poetry, poem, etc, based on phenomena of life, many problems of society or just imagined it. The author draws the condition of the society, although the literary work is not authentic datum as history. So the author writes condition of society as he wrote a history or read history.

Women emancipation is the achievement of complete economic, social, political and religious equality of women with men, an aspiration that the realization in the course of the twentieth century had been gradual, varied, and incomplete. Women emancipation is the reflection of human right, especially women's right. It is the equal opportunity for women in social, economic, education, politic, and culture. Women are entitled to live in dignity and in freedom from want and from fear. Empowering women is also an indispensable tool for advancing development and reducing poverty. In era of women emancipation, basically women have equal opportunity and equal treatment in society. Several women attempt to prove that women can achieve their goals of life like men. Finally, women are not as the second sex, they can explore their opportunities, their capabilities, and their opinions in the all aspects.

People in the world are created to live together. They consist of man and woman. But in real life, a woman is usually in low position and man in

high position from time to time. Man is assumed that he is strong, might and powerful so he can do anything for woman. This is not fair because women have the same right for life as human being. Without men, women can struggle for life by themselves in several ways and every condition.

Exploitation to the source of nature comes along with the oppression to the women, which has relation with nature during a few decades. For the first time, nature especially the earth is considered as a kind mother but also as a wild mother which is difficult to control. In the pre-patriarchal period, many aspect of nature are related with the Goddess aspect. Under of patriarchal system nature is described as a passive description. In the same time, women are described as creatures which are passive and obey to men. Those phenomena emerge at changing existing power relationship between men and women in the society.

One of the problems which are often faced by every human being especially women is how to stand up their rights and not allow their male dominated society to define what it means to be women. Women themselves must show their capability, to prove who they are and what role they will play in society. Most importantly, they must reject the patriarchal assumption that women are inferior to men. Therefore according to Anderson in Mandell (1995: 5) states that every person has equal opportunities and civil rights and they should be allowed to exercise freedom of choice without interfere of public opinion or law.

Related with patriarchal culture, there are many problems arising because of men dominated to the women such as sexual violence, bad treatment to woman, unequal right in education etc. Thus, Indonesia has R.A. Kartini fighting for equality between men and women in society. During imperialisms come to Indonesia, women have no right in education, they just stay at home and do what their husband command. So because of Kartini's struggle, slow but sure women have equal existence with men.

From the phenomena of social life in this society, there is one of the life problems that become the source of literary works which is the position of women in society, since there are still many questions arising because of the unfair treatment toward women. One of the novels that have different opinion about women is *Dream of trespass* by Fatima Mernissi.

Mernissi was born into a middle-class family in Fes in 1940. She received her primary education in a school established by the nationalist movement, and secondary level education in an all-girls school funded by the French protectorate. In 1957, she studied political science at the Sorbonne and at Brandeis University, where she earned her doctorate. She returned to work at the Mohammed V University and taught at the Faculté des Lettres between 1974 and 1981 on subjects such as methodology, family sociology and psychosociology. She has become noted internationally mainly as an Islamic feminist.

As an Islamic feminist, Mernissi is largely concerned with Islam and women's roles in it, analyzing the historical development of Islamic thought and its modern manifestation. Through a detailed investigation of the nature of

the succession to Muhammad, she casts doubt on the validity of some of the *hadith* (sayings and traditions attributed to him), and therefore the subordination of women that she sees in Islam, but not necessarily in the Qur'an.

As a sociologist Mernissi has done fieldwork mainly in Morocco. On several occasions in the late 1970s and early 1980s she conducted interviews in order to map prevailing attitudes to women and work. She has done sociological research for UNESCO and ILO as well as for the Moroccan authorities. In the late 1970s and in the 1980s Mernissi contributed articles to periodicals and other publications on women in Morocco and women and Islam from a contemporary as well as from a historical perspective.

In 2003, Mernissi was awarded the Prince of Asturias Award along with Susan Sontag.

Mernissi is currently a lecturer at the Mohammed V University of Rabat and a research scholar at the University Institute for Scientific Research, in the same city.

Dream of trespass by Fatima Mernissi reflects to the age. Age where women got unfair treatment than a man. Here, Fatima tells about her childhood experience of harem life. In this autobiographical account, the harem is depicted as a shelter and dull space that allows few freedoms. Mernissi describes the frustration felt by her mother and other women with the restriction of harem life as well as her own efforts to subvert them, such as listening to prohibited radio or venturing across rooftops to avoid the scrutiny

of the doorkeeper. Thus, Mernissi had managed to leave the confines of the harem, her memories reveals the extent to which the early harem experiences impacted her later life and writing.

Fatimah Mernissi was born in a Moroccan harem in 1940, she grows up staring at the small square of sky visible above the family courtyard. Like all the women in the harem, Fatima finds joy in family life but chafes at traditional restrictions. None of the family's women are allowed outside the heavy wooden gates of the courtyard without special permission. Journeys beyond the end of the street are categorically prohibited, along with dozens of other mundane privileges like wearing lipstick and smoking cigarettes. But this is not the typical downtrodden Muslim woman tale. Each of the Mernissi women radiate wisdom, intellect and creativity as they throw themselves into staging household theater productions, devising new beauty treatments and preparing their daughter for life.

Fatima Mernissi in this exotic and rich narrative of a childhood behind the iron gates of a domestic harem. In "Dreams of Trespass," Mernissi weaves her own memories with the dreams and memories of the women who surrounded her in the courtyard of her youth--women who, deprived of access to the world outside, recreated it from sheer imagination. "Dreams of Trespass" is the provocative story of a girl confronting the mysteries of time and place, gender and sex in the recent Muslim world.

Mernissi excels at descriptive writing but falters at re-creating her childhood self. Young Fatima is almost too intellectual to be believed, posing

problems of religious freedom and women's rights in unusually precise academic language. It often seemed that the adult Mernissi, a professor of sociology at Morocco's top university, allowed her older self to overwhelm the younger one. Luckily, she makes up for this flaw with rich, detailed writing that creates vivid mental pictures of a vanished world. Each chapter, which seems to focus on description rather than narration, brings to life a dozen small worlds, like the precious family terrace and the peaceful public bath houses. This occasionally makes the book feel unfocused, but never to the point that I wanted to stop reading. This would be a good choice for people interested in women, Islam or Morocco, or simply for people who enjoy beautiful writing about far-off places.

There are two points that make this novel is interesting to be analyzed. Firstly, this novel is non-fiction novel. The non-fiction novel is a literary genre which, broadly speaking, depicts real historical figures and actual events narrated woven together with fictitious allegations and using the storytelling techniques of fiction. The non-fiction novel is an otherwise loosely-defined and flexible genre. *Dream of trespass* is written by the author based on the author's experience. Fatima Mernissi in this novel recalls her imagination when she was child and wrote it in *Dream of Trespass*.

Secondly, this novel tells about women experience, of course it is suitable with the writer's intent. In literature world, there are so many approaches to see or study about certain literary work. There are sociological approach, psychological approach, marxism approach, extentionalism approach,

feminist approach and many others. In this study, the writer is interested to learn more about feminism, so the writer uses feminist approach. Because of the content of this novel concerns about women rights, so this novel is a very good choice to be analyzed.

The background above attracts the writer to analyze the novel within the feminist perspective frame work into his research paper entitled THE REFLECTION OF WOMAN EMANCIPATION IN FATIMAH MERNISSI'S *DREAMS OF TRESPASS* (1994) A FEMINIST PERSPECTIVE.

B. Literature Review

There are others researchers and writer who have conducted Fatimah Mernissi's *Dreams of trespass*. She is Melia Fitriyana (2011, Muhammadiyah University of Surakarta) entitled "The Cultural Generation Differences in Fatima Mernissi's *Dream of Trespass*". The focus of this study is on the different perspectives on lifestyle, education, job, marriage, and the role of women in Fez. This study uses sociological approach to analyze the novel. However, because this research isn't finish yet, the writer can't conclude the result of this research.

The difference of this study and the previous study is in the theme and the perspective. This study focuses in women emancipation reflected in *Dream of Trespass* and uses feminist approach while the previous study focuses on the different perspectives on lifestyle, education, job, marriage, and the role of women in *Dream of Trespass* and uses sociological approach to analyze the novel.

The second researcher is Najikhatul Laili (2011, Muhammadiyah University of Surakarta) entitled “Women’s Struggle to Cope With The Misery of Living in Fatima Mernissi’s *Dream of Trespass*, Tales of a Harem Girlhood (1994): A Feminist Approach”. The focus of this study is revealing how is the struggle of the women in harem to cope their misery in there.

The differences this study with the second study is in the problem statement and the perspective. The previous study explains how the struggle of the women in harem to cope the miseries while in this study depicts how the condition of women emancipation in harem is. Although both use a feminist approach but the perspective or the focus of the each study is different.

The third researcher is Wahyu Utomo (2011, Muhammadiyah University of Surakarta) in “Gender Inequality in Fatima Mernissi’s Novel *Dream of Trespass*. This study focuses to show the gender inequality in the harem life reflected in *Dream of Trespass* by using socialist feminism approach. This study defines that gender inequality is existed in the harem life.

The differences the third study with this study is in the focus of the study. The third study focuses on the gender inequality and this study is focuses on the reflection of women emancipation in harem life reflected in the *Dream of Trespass*. So this study is not only describes about the women inequality but also both equality and inequality of the emancipation of women in harem reflected in the Fatima Mernissi’s *Dream of Trespass*.

The fourth study is conducted by Siti Restiwi (2011, Muhammadiyah University of Surakarta) entitled “*Between the Traditional and the Modern: A Critical Discourse Analysis of Fatima Mernissi’s Dream of Trespass: Tales*

of a Harem Girlhood (1995). This study is aimed to explaining, informing, telling, describing, discussing and guiding to the other people towards what the writer's opinion and dominant ideology reflected in Fatima Mernissi's *Dream of Trespass*. The finding of this research shows that the researcher find the evident that the memoir is ideologically controlled and shows polarization between in-group positive self- representation. It is followed by negative others-representation and tyhe dominant ideology of the memoir is liberal feminism.

The differences between the fourth with this study is in the theme and the perspective of the study. The fourth study stresses in what is the opinion and the ideology of Fatima Mernissi's as the writer reflected in the Fatima Mernissi's *Dream of trespass* while this study stresses on the reflection of the woman emancipation in the novel.

The fifth researcher about Fatima Menissi's *Dream of Trespass* conducted by Nandini Dhar from university of Texas in 2006 (http://intersectionsjournal.com/issues/Intersections_issue_4.pdf). It is a paper entitled *Narratives of Everyday Resistance and Politics of Feminist Self- Representation in Fatima Mernissi's Dream of Trespass*, it attempts to delineate and trace the narratives and patterns of women's agencies, resintances and the feminist politics in African-Arabic women's memoir Fatima Mernissi's *Dream of Trespass: Tales of Harem Girlhood*. The finding of the paper shows that Mernissi's memoir lies in the fact that the women's stories and the other cultural narratives emphasizes consciousness as the starting step of the women's empowerment. However, the patriarchal powerstructure is not destroyed yet. Then, Mernissi demonstrates that it is

needed to expand notions of resistance, feminism and empowerment in order to reach her dream.

The differences between the paper with this research are in the perspective and the type of the study. This study is aimed to describe about how is the condition of the woman emancipation in harem reflected in the Fatima Mernissi's *Dream of Trespass* while the paper is aimed to retell about the story of the struggles of Fatima Mernissi to get women empowerment and erases the patriarchal culture in harem.

C. Problem Statement.

The problem of the research is "How is the reflection of women emancipation reflected in Fatima Mernissi's *Dream of Trespass*?"

D. Limitation of the Study.

The writer focuses this research in analyzing the reflection of woman emancipation in Fatima Mernissi's *Dream of Trespass* by using feminist approach.

E. Objective of the Study.

The main object in this study is describing the reflection of woman emancipation in Fatima Mernissi's *Dream of Trespass* by using feminist approach.

F. Benefit of the Study

The study of women emancipation reflected in Fatima Mernissi's *Dream of Trespass* by using feminism approach has two benefits.

1. Theoretical Benefit

This research will enrich the study of literature. This research also can be a reference for other researcher especially in Fatima Mernissi's Dream of Trespass and feminism theory.

2. Practically Benefit

The results of the study will improve the writer's knowledge of women emancipation as reflected in Fatima Mernissi's Dream of Trespass and about feminist approach.

G. Research Method

1. Type of the Study

The type of this research is descriptive qualitative. Descriptive qualitative is a type of research which result the descriptive data in the form of written or oral words from the observed object.

2. Type of the Data and the Data Source

The type of data used in the study is a text.

a. Primary Data Sources

The primary data source is the part of the novel by Fatima Mernissi Dream of Trespass which related to the study.

b. Secondary Data Source

The secondary data source is other sources related to the primary data such as information about writer's biography, articles about the novel, and other source supporting the analysis.

3. Technique of the Data Collection

The method of data collection in this study is documentation. The writer reads the primary data repeatedly to reach more understanding. Next, the writer takes, compares, and classifies the supporting data into some categories.

4. Technique of the Data Analysis

The technique of data analysis in this study is descriptive, researcher uses feminist approach and draws conclusion.

H. Paper Organization

The researcher systematizes this research into six chapters. Chapter I is Introduction, which consists of background, literature review, problem statement, limitation of the study, objective of the study, benefit of the study, research method, and research organization. Chapter II comprises of the underlying theory, which presents Notion of Feminism, Basic Concept of Feminism, Structural Elements of the Novel and Theoretical Application. Chapter III is Social Historical Background of Morocco Society. Chapter IV is Structural Analysis of the Novel. Chapter V is Feminist Analysis. Chapter VI is Conclusion and Suggestion.