

CHAPTER I

INTRODUCTION

A. Background of the Study

Dream of Trespass is one of bestseller memoir by Fatima Mernissi. The memoir tells about the experience of woman who lives in harem area. Harem is a slight variation of the word *Haram*, the forbidden and proscribed. It is the opposite of *Halal*, the permissible. Harem is the place where a man sheltered his family, his wife or wives and children and relatives. The women in harem area cannot go outside, They have to get the permission from the leader (Man) of family before they want to go somewhere. All of women in harem area cannot see the world, because of that, there are many activities of women in harem to spend their leisure time. They are wonderful women, they can make their life happy with their lack to see or to know the information in the world. They can make young Fatima rich of knowledge, creativity, and smart with their story about the wonderful woman outside the Harem that can make revolution for woman life. Because the story begins in 1940s, so there are many story about the struggle women from East country. This book has 242 pages and consists of 22 chapters.

Literature work has a close relationship with human being. It has relation with sociology- a study of human relation. Literature can be defined as everything in print (Wellek and Warren 1956: 20) while Wilson (1958: 10)

stated that literature may be defined as words working hard; literature is the exploitation of words.

Literature consists of various genres involving prose, fiction, poetry and drama essentially studying the condition of human life in society. According to Wellek and Warren (1956: 54) literature is “social institution using as its medium language, a social creation”. It means that literature is constructed from the interaction which happened in human being life. Literature is a work of art, which expresses the human life and the problem of society, particularly concerns with law, religion and norms, and value of society, economics and politics with qualities of the relationship among them (Swingewood and Laurenson, 1972: 120).

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 psycho sociology.

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.

Mernissi's first monograph, *Beyond the Veil*, was published in 1975. A revised edition was published in Britain in 1985 and in the US in 1987. *Beyond the Veil* has become a classic, especially in the fields of anthropology and sociology on women in the Arab World, the Mediterranean area or Muslim societies in general. Her most famous book, as an Islamic psychoanalytic, *The Veil and the Male Elite: A Psychological Interpretation of Islam*, is a quasi-historical study of role of the wives of Muhammad. It was first published in French in 1987, and translated into English in 1991. For *Doing Daily Battle: Interviews with Moroccan Women* (1991), she interviewed peasant women, women labourers, clairvoyants and maidservants. In 1994, Mernissi published a memoir, *Dreams of Trespass: Tales of a Harem Girlhood* (in the US, the book was originally titled *The Harem Within: Tales of a Moroccan Girlhood*, and is still known by that title in the UK).

Dream of Trespass is a memoir about Fatima Mernissi's child. Fatima tells a story about her family and her experience when she was child. Fatima

Menerssi was born in Morocco, she was born into a middle-class family in Fes in 1940. In that time, women just stay at home. Fatima lives in harem area, where woman cannot go outside without permission from a man. Harem is a slight variation of the word *Haram*, the forbidden, the proscribed. It is the opposite of *Halal*, the permissible. Harem is the place where a man sheltered his family, his wife or wives and children and relatives. Fatima lives with her big family, in that house besides she lives with her father and mother, she also lives with her grandmother from her father, her uncle, her cousin, her aunts who comes from another family, and her house doorkeeper.

When she was child, her country was divided into two sides, there were north and south, north colony by Spain and South colony by France. This situation is one of the reasons why woman in harem cannot go outside. Besides that, in harem itself the woman cannot go outside is one of the traditional rules which is kept by her grandmother, however there are some other rules inside the harem which have to obeyed the rules. The woman may not listen to radio so they cannot get information about news in the world. But, this situation does not make that woman be hidden. The women around Fatima are the best woman in the world, although they have constraint, they are still comfort living in harem. Fatima's father has a doorkeeper, he keeps the door and prevent the woman to go outside. The name of doorkeeper is Ahmed. Although there are some rules which have to obeyed, the woman in harem like Fatima, her mother, grandmother, sister, aunt, and another woman still comfort because they have many activities to fill their leisure time. The

activity helps young Fatima to know development of world and she knows about the great woman in another country. But, although her father and her uncle may not permit woman to go outside, they love his family. The proof is Fatima, her sister Chama, and another sister still get education. Her father and uncle wrecked a teacher, she is name Lalla Tam.

Fatima and woman in harem have many activities. When she was child she liked listening the story from her mother, aunt, and her sister. One late afternoon, her mother makes time for her. She tells the story about a thousand and one night. Besides her mother she likes listening a story from aunt Habiba, when Fatima listens that story, she is not alone but with her sister and cousin, like Malika and Samir. Aunt Habiba knew how to talk in the night, Fatima, her sister, and her cousin can imagine taking ride in a large ship sailing from Aden to the Maldives, or taking them to an island where the bird spoke like human beings, riding on her word, Fatima, her sister, and cousin traveled past Sind and Hind, leaving Muslim territories behind, living dangerously, and making friends with Christians and Jew, who shared their bizarre foods with them and watched us do our prayers, while we watched them do theirs. There is Yasmina, she is Fatima grandmother from mother side, she lives in a farm and there is a beautiful flower garden and very wide. when she meets her grandmother she always asks about the differences harem in her house and her grandmother house, Fatima's opinion when she comes to Yasmina's house she can do anything, although that house is harem too. Her sister Chama also has many stories. Chama's story is about Caliphs and she

also tells them about woman's stories in another country. Chama tell her stories with theater. So, all of members in harem like to watch her theater, cousin Zin likes to watch it. The heroines most often portrayed in Chama's theater were, in order of frequency: Asmahan, the actress and singer, the Egyptian and Lebanese feminist, Scheherazade and the princesses of *A thousand and One Night*, and finally, important religious figures. Among the feminists, or *ra-idates*- pioneers of women's rights, there were special favorites of Chama: Aisha Taymor, Zaynab Fawwaz, and Huda Sya' rawi. Among the religious figures, the most popular were Khadija and Aisha, the wives of the Prophet Mohhamed and Rabea al-Adaouiya, a mystic.

In 1956, Morocco had gotten independence and the French armies were leaving. From then on, there were no more black *litham* to be seen covering young women's faces in Fez Medina, only old ladies and young, newly migrant peasants kept the veil. The impact from the independence of Morocco is changing the life of woman in Morocco, especially woman in harem. Fatima and her sisters can school in general school. The woman feels free although some rules which have to obey.

Dream of Trespass is one of the best memoirs from Fatima Menerssi, some people like her story about harem in Morocco. The readers of dream of Trespass give good response such as Kelly Mc Gee from Cambridge Ma United states who said that the memoir contains a beautiful story of family, love and strength. Shahina from Chicago, IL USA, she said the memoir is innocent courage in expressing an opinion. M.V Brancaccio from

Maplewood, New Jersey said Menerssi describe fascination life within hidden world. But there are some people who do not like this memoir, such as Larry from Los Angeles who said that she feels bored and sleepy when reading this memoir. Anita Masduki said that Menerssi hates Al-Quran and *Hadis* because for Menerssi they are viewed as misogyny.

The memoir has some points of interest for the readers to read this memoir. They can be divided by character and characterization, setting, plot, style, and subject method. Character and characterization of this book, the readers can know not only about Fatima's childhood, but it also tells the readers about the other attractive story. We can know the women's character in this memoir which struggle for justice. From setting this book, the readers can know when that story occurs and where that story occurs. This story occurs in 1940s and it occurs at Morocco. By setting of place and time the readers can know about the tradition and the culture in other world, especially Morocco at 1940s. The origins of the work comes from Fatima's places of birth, Morocco which is a Muslim Islamic country. Plot is a linking of the exposition of the beginning, the middle and the end. From plot of this book, we not only know about Fatima's child also the attractive women who struggle for justice of their freedom. And the end of this story we can know they get the justice of their freedom. Style in here is style of the language. The book uses everyday language as style of the language. So, the readers can easily understand it.

Subject method from this book is leisure time of woman's activities in harem life. The leisure time means that we do the activities to entertain our self, so that we can comfort to stay at home. Leisure time can make us feel relax with our activity. Leisure time is free time or when you are free and not in a hurry (Oxford Dictionary, 2008:252). Woman's activity is the activity of woman. Activity in here has function to fill their free time or in their leisure time when they feel bored, especially for woman who cannot go outside from their house, they have to have many activities to reduce their boring time. The activities for that woman like sewing, storytelling with another woman in their house etc.

There are two reasons why the researcher is interested in studying this memoir; first is because it is a story about the way of woman when they fill their leisure time with their restrictiveness rules. The second reason is because this memoir tells about the woman's activities in harem area.

The first is reason the way of women when they fill their leisure time with their restrictiveness rules. Fatima and the woman in harem have many activities to fill their leisure time, although they have restrictiveness. They still feel happy and are not left behind the information and development of the world by their activities. They have manner to fill their leisure time in harem.

The second reason is the woman's activities in harem area. There are many activities that Fatima and the woman in Harem do, such theater, dances, and storytelling about the woman's struggle in another country and

many story also drama performance. The activities make woman in harem believe that they still have dream to change their life, to be a free woman. Their activities make some pattern in their society.

The researcher uses the sociological as an approach to analyze this memoir, because the story of the memoir is about leisure time of woman activities in harem's life.

B. Literature Review

There are many literature reviews which analyses with psychoanalytic approach, critical discourse analytic and feminist.

There are two analysts who use psychoanalytic approach in their analysis by

1. Anisahri research, this study is aimed to analyze woman's experience, the memoire of Fatima Menerssi's childhood in domestic Harem in Fez in late 1940s recounts the life experience of her female relatives and her own reaction to the world around her based on *Dream of Trespass: Tales of a Harem Girlhood* viewed from A Psychoanalytic Approach.
2. Nandini Dhar from University of Texas in 2006. It is a paper entitled *Narratives of Everyday Resistance and Politis of feminism Self Representation in Fatima Mernissi's Novel* it attempts to delineate and trace the narratives and patterns of women's agencies, resistances and the psychoanalytic politics in an Africa-

Arabic women's memoir Fatima Menerssi's *Dream of Trespass: Tales of a Harem Girlhood*.

There is an analyst who uses discourse analytic. The previous study by Restiwi, Siti (2007) "between the traditional and The modern: A Critical Discourse Analysis of Fatima Menerssi's *Dream of Trespass: Tales of Harem Girlhood* (1995).

Besides two analysts above there are many analysts that use feminist, such as:

1. Gender Inequality in Fatima Menerssi's Novel *Dream of Trespass: Tales of Harem Girlhood*: a Feminist Approach Wahyu Utomo from UMS. He tells about The inequality gender in harem between man and woman in Harem life by socialist psychoanalytic.
2. Indriani, Mivta (2001) with title "Price of Freedom in Fatima Menerssi *Dream of Trespass* (1994): *Tales of Harem Girlhood: Feminist Approach*",
3. Laili, Najikhatul (2011) with her title "Women Struggle to Cope with The Misery of Living in Harem in Fatima Menerssi *Dream of Trespass: Tales of Harem Girlhood* (1994): A Feminist Approach",
4. Khasanah, Hikmahtun (2011) her title is "Discrimination Against Women in Fatima Menerssi's *Dream of Trespass: Tales of Harem Girlhood* (1994): A Feminist Approach".

And there are two other analysts who analyse this book:

1. MaileTou analyzed this novel with title “Defining The Frountier”.
2. Karen Henry, in her review she glimpses a world of Arab women’s struggling to maintain some aspects of tradition while emerging into a modern and free world.

By finding some literature reviews above, there is opportunity for the researcher to analyses this book using sociological approach.

C. Problem Statement

Based on the background of study, the researcher proposed the problem “How do the women fill their leisure time in Harem area and how do they solve their problem in Haream area reflected at Fatima Menerssi’s Memoir *Dream of Trespass: Tales of Harem Girlhood* (1994) based on a sociological approach.

D. Limitation of The Study

The researcher focuses this research in analyzing The Leisure Time of Woman’s Activities in Harem Life reflected at Fatima Menerssi’s *Dream of Trespass: Tales of a Harem Girlhood* based on a Sociological approach.

E. Objective of The Study

In carrying this research, the researcher formulates the objectives of the study as follows:

1. To describe *Dream of Trespass: Tales of a Harem Girlhood* memoir based on the structural elements of memoir.

2. To analyze the Leisure Time of Woman's activities in Harem Life Reflected at Fatima Mernissi's *Dream of Trespass: Tales of a Harem Girlhood* based on a Sociological approach.

F. Benefit of the Study

The researcher really hopes that this research on *Dream of Trespass: Tales of a Harem Girlhood* (1994) has benefits. The benefits of this study will be distinguished into two benefits:

1. Theoretical Benefits

The result of this study is expected to be able to give information and contribution to the development of the knowledge, an academic reference, the other hand The study is projected to give memoir contribution and information to the larger body of knowledge, particularly in literary devices by other researchers to conduct further research and particularly the literary studies at *Dream of Trespass: Tales of a Harem Girlhood* memoir.

2. Practical Benefits

The study is expected to enrich the knowledge and experience of the researcher and other students at UMS or other universities interested in literary studies

G. Research Method

1. Type of the Study

In this study, the researcher applies qualitative research. Because the kind of this research does not need statistic to collect the data.

2. Object of the Study

The object of the study is *Dream os Trespass: Tales of a Harem Girlhood* by Fatima Menerssi which is published in 1994.

3. Type of Data and Data Source

There are two types of data, namely primary and secondary data as follows:

a. Primary Data

The primary data source is the memoir of *Dream os Trespass: Tales of a Harem Girlhood* by Fatima Menerssi which is published in 1994.

b. Secondary Data

The secondary data sources are books or any information related with leisure time of woman's activities in harem life that supports the sociological approach.

4. Technique of the collection Data

The techniques of data collection are as follows

- a. Reading the memoir repeatedly.
- b. Identifying the problem and find the data.
- c. Collecting some supporting data from other references related to the topic.
- d. Selecting particular parts considered important and relevant for analysis.
- e. Drawing conclusion and formulate its pedagogical suggestion.

5. Technique of the Analysis Data

In analyzing the data, the researcher applies a descriptive approach.

The steps taken by the researcher in analyzing the data are as follows:

The first is analyzing the data based on its structural elements. Focus will be paid on the structural analysis of the memoir. The second step is analyzing the data based on sociological approach. Focus will be paid on the meaning of leisure time of woman's activities.

H. Paper Organization

The researcher organizes this research paper in order to make it easier to understand. The research paper is divided into six chapters.

Chapter I is introduction which consists of the background of the study, literary review, problem statement, The limitation of the study, the objective of the study, the benefit of the study, research method and paper organization. Chapter II deals with underlying theory consist of notion of leisure time, woman activities, sociology literature, type of sociology of literature, the major principle of sociology of literarure, structural elements of novel and theoretical application. Chapter III concerns with social background of Morocco society in the twentieth century. Chapter IV consists of data analysis and discussion of the finding. The research finding will describe and show the structural analysis and the meaning of leisure time of woman's activities based on sociological. Chapter V is sociological analysis of the memoir. Chapter VI is the researcher concludes of the research paper into conclusion suggestion into the last chapter.