

CHAPTER I

INTRODUCTION

A. Background of the Research

Dreams of Trespass: Tales of A Harem's Girlhood is a memoir which is written by Fatima Mernissi which is consist of 242 pages. This memoir is originally in English (USA) version 1994 in New York. The publisher is Basic Books, a member of the Perseus Books Group with Ruth. V. Ward as the Photographer, and photograph copyright in 1995. Most of Mernissi's works are originally published in English or French. *Dreams of Trespass: Tales of A Harem's Girlhood* (Its first title was *The Harem Within*) was published firstly in 1994 in English (USA) Original Edition by Addison Wesley, Book-of-the-Month Club and Quality Paperback 1994. Book Club Paperback, 1995.

She published *Beyond the Veil: Male-Female Dynamics in Modern Muslim Society* in 1975 as her result of her first field book, and it was revised in 1985. *The Veil and the Male Elite* was published in 1987. She wrote *Doing Daily Battle* in 1988. *Islam and Democracy: Fear of the Modern World* was published in 1992, and then *The Forgotten Queens of Islam* queens, wives. She published her memoir, *Dreams of Trespass: Tales of A Harem Girlhood* in 1994. *Scheherazade Goes West: Different Cultures, Different Harems* was written in 2000.

Dreams of Trespass: Tales of A Harem Girlhood is a marketable memoir and it is translated into 25 languages. *Dreams of Trespass: Tales of A Harem's Girlhood* 1994, English original, *The Harem Within* in English (UK)

by Doubleday, 1994. Paperback Bantam, 1995. Dutch *Het verboden dakterras* by De Geus, 1994. ECI bookclub, 1994. Paperbak 1995. Danish *Graenseloese Droemme* by Centrum, 1994. Boger book club, 1995. Den Grimme Aelling audio, 1997. German *Del Harem in uns* by Die Furcht vor dem anderen und die Sehnsucht der Frauen Herder Spektrum, 1994. Paperback 1996. Norwegian *Drommer Om Frihet Cappelens* by Bokklub, 1994. Swedish *Drommer Ur Frihet* by Norstedts, 1994. Finnish *Unelma Vapaudesta* by Otava, 1995. Spanish (Spain, Argentina) *Suenos en el Umbral* by El Aleph Editores, 1995. Circulo de Lectores book club, 1995. Muchnick paperback, 2000. Catalan *Somnis de l'harem* by Edicions, Columna, Barcelona, 1996. Reissued, 2003. France *Reves de Femmes Une enfance au harem* by Albin Michel, 1996. Livre de Poche, 1998. French (Magreb and Arabic) *Reves de Femmes Une enfance au harem* by Edition Le Fennec, Casablanca 1997. Greek by Livanis, 1996. Italian *La terrazza proibita* by Ed. Giunti, Firenze, 1996. Portuguese (Brazil) *Sonhos de Transgressao* by Companhia Das Letras, Sao Paulo, 1996. Turkish by Varlik, 1996. Arabic *Nissa' 'Ala Ajnihati al-Hulmt* by Edition Le Fennec, Casablanca, 1998. Portuguese (Portugal) *Sonhos Proibidos Memorias de um Harem em Fez* by Edicoes ASA, Lisboa, 1998. Japanese By Miraisha, 1998. Indonesian *Teras Terlarang* by Mizan, Bandung 1999. Paperback, Mizan, 2003. Polish *Spis Trescit* by Philip Wilson, Warsaw, 2001. Urdu by Simorgh Women's Collective, 2003. Chinese with a new introduction by Writers Publishing House, Beijing 2007.

Fatima Mernissi is a Moroccan sociologist and feminist. She got primary education that was funded by French protectorate then she continued her study at the Mohammed V University in Rabat and went to Paris for working as a journalist. In the United States, She finished her study and in 1973 and obtained a PhD in sociology from Brandeis University. She writes many major books and they have been translated into several languages, including English, German, Dutch, Japanese, and in Islamic countries.

Mernissi's work explores the relationship between sexual ideology, gender identity, sociopolitical organization, and the status of women in Islam; her special focus, however, is Moroccan society and culture. As a feminist, her work represents an attempt to undermine the ideological and political systems that silence and oppress Muslim women. She does this in two ways: first, by challenging the dominant Muslim male discourse concerning women and their sexuality, and second, by providing the silent woman with a voice to tell her own story. She also writes women's issues for the central topic and also participates in public debates for promoting Muslim women, the legal status of women in Morocco, Algeria and Tunisia that is supervised for publication the series of books. In the mid 90s, Mernissi stopped working on women issues and switched to civil society as her major topic. She has served as a member in many national pan Arabic and international forums on women and development in the Islam world.

Before Mernissi wrote her memoir "Dreams of Trespass: Tales of A Harem Girlhood" she went to Fez, her home town with Ruth. V. Ward. She

accompanied Mernissi as a friend, an artist, and as a photographer to help her to recapture some images of her childhood. When she decided in 1987 at the age of 47 to write a book inspired by her childhood in the medieval city of Fez in the 1950s, she said that she was embarking on one of the most dangerous trips she had ever undertaken a trip in time. She did not know that she was embarking on endless fights within her own family about childhood memories, because she realized that nothing was more emotionally dangerous and therefore destabilizing than trying to discuss the past with her relatives. And that was when she took a series of decisions: the first was that the book had to be fiction. She said that whatever she remembered of her past was pure fiction, in the sense that she invented herself. And she might as well disconnect herself from her sister and cousin and create whatever childhood suits her, as a sovereign adult.

Women get the restricted movement in every space, inside harem and outside harem. It is done for keeping men's supremacy over women by using the tradition. Inside harem, the tradition becomes the one of the men's rules. This tradition based on the old Moudawana (family code) that refers to Maliki School. It was created in 1957 by ulama and legitimated by the King as the spiritual leader or Amir al mouminin. Ulama refers to the men who are under King's power and as the King, he has absolute power to monopolize on interpreting Islam. The Harem tradition will be limited from 1940 to 1956; before and after social change.

Morocco was still under a protectorate of France in 1940. The authority for local and religious affairs was Sultan Sidi Mohammed ben Yousef. His authority for local did not influence the men's supremacy over women especially in the harem tradition. Merriam-Webster defines tradition as an inherited, established or customary pattern of thought, action or behavior, such as a religious practice or a social custom. Traditions are representative of a person's culture. A tradition may be widely practiced and is usually passed down through generations. For example, the practice of having alters in family homes is a widespread Japanese Buddhist tradition. Or a tradition may be passed down through a family – the reading of a specific story, such as Beatrix Potter's "The Tale of Peter Rabbit," at a child's bedtime. Meanwhile for Maria Elena Figueroa et al(2002: iii) Social change is an ongoing process that can be spontaneous or purposeful. There are more sources of social change than can possibly be treated adequately in a single document.

There are many kinds of harem traditions such as the celebration ritual for male infant, living in communal harem which consists of extended family, women's lack of education, illiteracy, early marriage, wearing veiling/jilbab, wearing haik and djellaba as the traditional dresses, going to hammam (public bath) and going to hadra (possession dance).

Locking the women inside harem is the key to scrutinize the existence of harem tradition. The extended family also represents the harem tradition, meanwhile in the harem tradition; school is not for mothers or women. School is for little girl only. The social change rocks the men's rule but they still keep

their women in harem. Family council creates harem tradition which is used to discuss the crucial matter such as education for the girls and women. In the family council, women have no voice. They have no rights to share their idea; therefore they need educated people to help them to represent themselves like what Fatima Mernissi's mother does. She asks her brother to come to her harem to join family council. For family council uneducated women are not matters in Morocco's society. In patriarchal culture, men never accept educated women in their family. In the name of tradition, men create family council to reject all the matters that endanger the survival of men's rules.

Illiteracy is related with harem tradition. They never allow educated women in their family. The bitter fact that all the women in harem are illiterate, therefore they lack of education. They also lack of information because the sources such as radio and newspaper belong to men.

Early Marriage becomes the tradition in harem where the little girls are taught in the Qur'anic school. The girls are taught how to be mothers in the early age. Meanwhile wearing veiling or jilbab is a serious problem in harem since the men force the women to wear it based on tradition and also falsely interpretation of Qur'an. Traditionally, women wear it for covering hair, face, hands and feet. But actually veiling or jilbab is used for covering bosom and neck. Under men's power, wearing veiling can be seen as the symbol of women's oppression and it is also linked to oppressive practices against women.

The good news came in 1956 after Morocco got independence from France. Moroccans' women took the opportunity by joining the march with nationalists' wives with uncovered hair and bare face. It was the beginning of the social change. It also indicated that harem changed. Sultan Sidi Mohammed ben Yousef proclaimed himself as Muhammed V and changed his title Sultan to King. He maintained the monarchy with his son, Moulay Hassan. The Nationalists and the King started to change the traditional education to modern education under France model. He supported the women to get the higher education. He allowed his daughter, Princess Aisha to wear modern dress and made the first political speech. And before social change, in 1953 he also allowed her daughter to wear Bikini on the public beach.

The traditional dresses in Morocco cover haik and djellaba where haik is hard to wear, on the contrary djellaba is easy to wear and it becomes the favourite dress in harem and society where the King Muhammad V, the nationalists and their wives support the women to replace their traditional dress, haik to djellaba and from djellaba to modern dress but the women in powerless side to represent themselves, therefore they never wear the modern dress and still keep djellaba.

Women's favourite activities are going to hammam (public bath), picnic and going to hadra (possession dance). These activities become the harem tradition before social change and after social change. Women still go to hammam for pleasure themselves. Before social change, women go there twice a week with men's permission. Before going to hammam, the women express

their freedom by making their own cosmetics without the men's rule. Going to hammam represents the women's freedom from the subaltern class. Meanwhile going to picnic is a leisure activity in harem. Women prepare food and drink. With the permission of the men's harem, all the members of the harem go out. Women love this activity since travelling becomes the serious matter in harem. Hadra is related with the belief of the djinn. It's followed by the Berbers, the Morocco's tribe who lives in Atlas Mountain and African societies such as Guinea, Sudan, Mali and Hausaland in Negeria. Hadra is forbidden to practice in Morocco based on the rule from the Nationalists and followed by men's harem. From the men's sights, hadra is against Islam and shari'a. After social change, going to hammam, picnic and hadra become the favourite destination for tourism.

Social background of Morocco consists of many aspects such as social, economic, politics, science and technology, culture, religion and women movement. It will be limited from 1940 to 1987 based on the content of her memoir that happened around 1940 and also Mernissi's memoir that was written in 1987. Talking about social structure in Morocco, there is upper class that is represented by Muslim where Islam tradition treats Muslim as the first class, while non Muslim is treated as second class. Ulema is the first class but they are under control by the King to show his power over the Ulema. The first is always ulema. It can be understood because the predominant of Moroccans are Sunni Muslim of the Maliki. Ulema have the highest position in Morocco society under the King's authority on the interpreting of Islam.

The economy activity for getting money is related with agriculture, market transaction external to the producer. It covers into two, firstly formal economy activity that refers to modern business, more sophisticated even they are industrialised backdrop. Secondly informal economy activity that refers to selling from one place to the other place, that's why the Moroccans are still exist and survive as the result of their business. The informal activity is not reported formally and the role of Government in law especially in the informal sector is flexible.

Jewish also become the minority population in Morocco who participate in economic sector such as tradesmen. They sell merchants, making jewelry, cobblers and also farmers but it is few. In Morocco, Jewish serve themselves in their own bussiness.

In the Atlas Mountain, Berbers live as the farmers who get much water to cultivate and to have small herds of goats and sheep for milk, meat and money. They make a collective granary for their need. They only go to the market for buying oranges, spices, sugar, and medicines.

Meanwhile, Moroccans who earn for a living as migrants support the strong economic growth in Morocco. It is begun from the First World War, Second World War and after getting independence from France. The fact about temporary migrants to Western Europe is many of them never return to Morocco. It means that they live in Western Europe permanently. As an important tool for national economic development, the labours give the strong economic growth for Morocco as the effect of big demand for low skilled

labours, hence Morocco in 1963 signed labour recruitment agreements with West Germany, France in 1963, Belgium in 1964 and Netherlands in 1969. In 1973 the oil crisis changed rapidly the condition of politics and also economy in Morocco. European countries and Morocco suffered from the high oil prices and the global economic downturn.

Politics in Morocco involves two Kings namely; King Muhammed V and King Hasan II. In 1950, Morocco still became a protectorate of France except for sections governed by Spain in the northwest and the southern coast, and the city of Tangier, an international zone. The Moroccan leader at the time was Sultan Sidi Mohammed ben Youssef that was responsible for local and religious affairs. The second world war influenced Morocco's condition as France's protectorate. France became weak after German Nazis crushed the country. The condition of France also inspires the King Muhammed V to fight the Morocco's independence but his decision takes the risk for Moroccans. France decides to attack them with military force.

France in 1953 decided to change the leader in Morocco, from Sultan Mohammed V to Mohammed Ben Aarafa that was unfamous figure. Ben's authority was unacceptable by Moroccans because it was not legitimate and this reign could wake the oppositions up to French's power as colonizer. In 1955 Sultan Mohammed V cameback from his isolation. In March 2, 1956, Morocco got independence from France. Nationalism in Morocco granted the independence and accepted Sultan Sidi Mohammed ben Youssef as a ruler of Morocco and he changed his title Sultan to King and proclaimed himself

Mohammed V to give his new throne an air of legitimacy. Muhammed V maintained the monarchy authority with his son, Moulay Hassan.

As the King, Mohammed V has rights to dismiss cabinet or parties which challenge him such as the Istiqlal party which leads the independence struggle and also the left wing Union Nationale des Forces Populaires (UNFP) which separates from the Istiqlal and for the first time UNFP wins the post independence elections. He continues his political policy to form his own cabinet and he places himself as prime minister. The next step of Mohammed V is doing consolidation by showing his power through the rural notables and the security apparatus.

After King Mohammed V passed away, his successor was his first son, Moulay Hassan ben Mohammed Alaoui. He became a King in 1961 with his title King Hasan II. The huge power of the king increased when the 1962 constitution asserted the pattern of royal authority by giving the monarchy power to nominate or to dissolve the prime minister and cabinet as his policy without considering the result of election. The king also took unlimited power over emergency matters. Talking about democracy in period of Hasan II was bloody circumstance. King Hasan II permitted multiple political parties but with one condition that those parties would never challenge his position as the King. Using the dangerous force to make a clean swept of the opposition was also done by King Hasan II to save his position of the monarchy.

The political rift between opposition and monarchy happened in 1965 when the monarchy forces killed hundreds of protesters. And the other

riots also happened in 1981 and 1984 for ending the monarchy rule in Morocco. In the internal political situation was marked by two failed coups d'état against King Hassan II in 1971 to 1972 what was so called the era of instability and repression. The next policy that Monarchy took for solving the two failed coups d'état was by shutting the opposition's move in any kind of ways such as arrests, torture, disappearances and murder and included the members of family like what was happened to General Oufkir's family who was arrested for almost twenty years. General Oufkir was the doer who planned the failed coups d'état and he also tried to shoot the king's plane. He was reported officially committed suicide.

Western Sahara is the hottest issue in Moroccan political policy. Morocco is located in North Africa. It borders with Atlantic Ocean and Mediterranean Sea, it is southern with Western Sahara, and it is eastern border with Algeria. Bordering Morocco, Algeria and Mauritania, Western Sahara has been described as the last colony in Africa. Western Sahara, formerly known as the Spanish Sahara. The original people of Western Sahara is Sahrawis who live in four isolated refugee camps in Algeria. The history is begun when France gets difficulty in conquering Morocco. France became the winner with the exception two areas in 1912. Spain had power over a small coastal region that was governed by Spain in the northwest and the southern coast, and the city of Tangiers belonged to an international zone.

Western Sahara becomes the conflict when Morocco wants Western Sahara becomes part of Morocco's monarchy. The International Court of

Justice in The Hague rejected Morocco's alleged historical claim on Western Sahara in 1975. Besides The African Union also recognized and accepted Western Sahara as a member country to determine its independence from Morocco. King Hassan II of Morocco disregarded the Hague declaration and initiated the so called green march in November 1975. The conflict between Morocco and Polisario that established the Saharawi Arab Democratic Republic (SADR) of Western Sahara on 27 February 1976 as the legitimate government which was later recognised by over 80 countries.

By the late 1980s Moroccan forces that were manned by some 160,000 Moroccan troops seal off up to 80 per cent of Western Sahara behind a single defensive wall some 1500 km long, stretching the entire length of the territory and following the approximate line of the border with Algeria and Mauritania. Before fighting with Morocco, Polisario also fought for independence from Spain. The majority of the Sahrawi people took refuge over the border in Algeria after Moroccan military forces and 350,000 Moroccan civilians invaded Western Sahara, while Mauritanian forces invaded simultaneously from the south. The conflict became worse when the air force of Morocco dropped bombs with white phosphorus and napalm over communities in Western Sahara. During thirty five years, this conflict did not find solution.

Predominant Moroccan Islam is Sunni which refers to the Maliki school and according to a historic heritage, it has relationship with Sufi brotherhood (zawiyya) and saint worship that is supported by the post

independence regime. The majority of the monarchy practices Islam. This religious legitimacy of the king as a descendant of the prophet and, at the same time, the temporal and spiritual leader or Amir al mouminin is reinforced by the recent history of the monarchy, which symbolizes resistance to foreign occupation, and is reflected in the constitution, which specifies Islam as the state religion. The authority of the King and his family has the significant role in the monarchy. They play both religious and politics area which are received and recognized by the Moroccans and also participate in the formal public sector.

Talking about the role of the King's authority is related with religious legitimacy, no one can criticize the regime because the hard sanction will be used. The King, who is head of state and effectively controls all the Monarchy branches, holds the title of commander of the faithful, reflecting the monarchy specific understanding of Islam called Malekism or King. The King's power to rule largely rests on his ability to maintain his religious legitimacy. He monopolizes on interpreting Islam that shows his power of the 'ulama establishment. The monarchy's management of religion has shaped the political culture of the monarchy since independence in 1956. Religion has been called upon to legitimize the monarchy. Besides Islam, the rest of the population practice Christianity or Judaism.

King Hasan II enacted *Moudawana* that followed Malekite School (madhhab) of Islamic Law in 1957. In the preliminary title, Family Code or it was so called *Moudawana* enacted as The Family Code. There are seven

discussions in *Moudawana* which consist of book one: of marriage, book two: of the dissolution of the bonds of matrimony and its effects, book three: of birth and its effects, book four: of legal capacity and representation, book five: of wills, book six: of inheritance, book seven: of interim and final provisions. On October 10, 2003, Mohammed VI reformed the fundamental new Family code proposed in Morocco namely; Men and Women are Equal Before the Law, A woman may of her own free will, entrust guardianship to her father or to a relative, Equality between men and women are ensured by setting the minimum age for marriage at 18 years for both of them, Polygamy is so highly restricted that it has become practically impossible, Simplifying Marriage for Moroccans Living Abroad, Equal Divorce Rights for Men and Women, Defending Children's Rights, Clarification of Financial Rights.

Science and Technology in Morocco use traditional and modern transportation. The former colonial coastal cities of Casablanca, Rabat, Tangier, Kenitra, and Safi are centers of industry and commerce. They have large foreign populations and also the favorite destinations of rural migrants. The modern sections of these cities are carefully laid out with broad avenues, parks, and tall buildings. The neighboring ancient Muslim and Jewish quarters (called *medina* and *mellah*, respectively) are usually crowded, with low mud-brick houses along narrow, twisting alleys.

Women liberation occurred when Morocco got independence from French. According to Mernissi in her footnote, upper and middle class women did not wear their veil anymore, only the newly migrant peasant women who

still wore the veil to assert their urbanity. Women movement began in 1960s and 1970s, called the first generation. The second generation of the women's movement started from 1980s that had a special meaning because its qualitative broke with the demands practices and discourse characterizing the associations and parties of the left during the previous period.

The campaign and struggle of feminist activists and democratic forces in Morocco for the reform of the personal status law went back to the 1970s. There were many meetings and workshops on the rights of women in Islam. There was research on women's rights in the verses of the Qu'ran. And there was a real concern to learn if it was possible to change the Mudawana as it was applied. In 1980s when women began again their struggle through Parliament discussing a new constitution toward government and their petition to revise the Mudawana. The women' struggle was successful. On May 1st 1993 King Hasan II announced the changes of Moudawanna especially in articles 5, 12, 30, 32, 48, and 148.

Mernissi reveals three major discussions about harem. Firstly the physical form of harem, named building the place where a man shelters his family, his wife or wives, and children and relatives. It can be a house or a tent, and it refers both to the space and to the people who live within it. It is a harem guarded strictly by Ahmed, a doorkeeper. There are four huge salons in Mernissi's harem and each salon has a gigantic gate in the middle, flanked by enormous windows, opening onto the courtyard.

Mernissi lives in Harem downstairs with her five members of her family. Across the courtyard is the salon of her uncle, Ali. Then his uncle and family move on the top floor for having more space. Her paternal grandmother Lala Mani occupies in left salon of hers. On the right side of the courtyard is the men's dining room, the largest and most elegant salon of all. Harem upstairs is a place for divorced and widowed aunts, relatives, and their children, occupies a maze of small rooms. The top floor is for by the ex-slaves such as Mina, Dada Sa'ada, Dada Rahma, and Aishata. There is a place to do some activities by grownups and children, named terrace and in Mernissi's harem terrace has important functions. Out of Harem's Mernissi, there is Yasmina's harem. This is a place for doing polygamy for her maternal grandmother because she lives with her co-wives in an open farm with no gate and doorkeeper. This harem is a house in a gigantic T-shaped one story building is surrounded by gardens and ponds. The right side of the house belongs to the women, the left to the men and delicate two meter high bamboo fence is marked by hudud or the frontier between them.

Second major discussion about harem is social life within harem where two masters or heads of family lead the large family. The first is Fatima's uncle, named Ali and the second master is Mernissi's father. Her uncle is the firstborn and therefore traditionally entitled to larger and more elaborate living quarters. Both Uncle Ali and Mernissi's father make decisions, and do or do not grant women permission to do what they want such as control buying and selling of goods and children education belong to adult male. The

powerful woman in Mernissi's harem is Lala Mani, who appreciates being respected. Children go to her salon twice a day, once in the morning and second time in the evening to kiss her hand. Women also kiss her hand after the beautiful treatment, hammam (public baths). Living in a harem means all the activities based on the group's rhythm such as the men's dining room a place for men where they eat, listen to the news, settle business deals, and play card, wearing the traditional haik and veil from head to toe for women and eating based on the schedule. Lala Radia as the oldest daughter in law in harem has the key to the pantry because no one can eat except in eating time. And with the other women in the group of harem she decides the next food for next day.

Women also go to hammam once every two weeks. This activity takes a lot time because the beauty ritual involves three phases; a before, a during and an after. The harem is well-maintained and served by maid servants. One of them is Mina. Years before she was a slave. When she ends up in Mernissi's harem, she works as a cook. She stays with three other elderly exslave women, Dada Sa'ada, Dada Rahma, and Aishata.

The social life also happens in terrace for doing some activities like many of the plays are staged by Mernissi's cousin, Chama and an illegal activity such as smoking, chewing gum and putting on red fingernail polish. As in all harems, household's tasks are performed according to a strict rotation system and it also happens in Yasmina's harem. Women organizes themselves into small teams and then they take care of cooking, clean floor one week, prepare tea and coffee, take care of beverages, washing and the last is to take a

rest. Yasmina and her co-wives except with the first co-wife, Lala Thor, do activities like fishing, tree climbing, bathing in Sebou River, horseback riding competitions and aquatic show. Everything is impossible happened in Yasmina's harem without Sidi Tazi, Mernissi maternal grandfather's permission. Like in Mernissi's harem, he has power over women and all rules in his harem.

Going to the movies is also part of social life. Women are allowed to leave the harem with men's permission. Mernissi's male cousins walk in front of the women, then followed by the important women such as her paternal grandmother, Lalla Mani and Samir's mother, Lalla Radia. Behind them are aunt Habiba and all the widowed and divorced relatives. The next row belongs to Mernissi's mother and adolescent cousins. Children and the door's keeper Ahmed become the last row of procession.

Women have their own way to leave the harem without asking permission. This way is done for following *hadra* (dance possession rituals) since the Nationalists forbids this possession ritual and declares it to be against Islam and Shari'a or religious law. Their declaration then followed by Mernissi's father and his brother Ali. *Hadra* is held in Sidi Belal's house. He is originally from Sudan and begins his life as an uprooted slave. *Hadra* then becomes his business. All the male orchestra at the *hadra* ritual is supposed to be all black. Mina, the exslave, Aunt Habiba and children come to the possession ritual after getting Sidi Belal's invitation.

The third major discussion is Mernissi's reflections about harem's values and harem tradition where oppressed women live in the male domination's rule. She refuses all the forms of restraints toward women's liberation. Her resistance movement starts from the sacred frontier or hudud. She dreams of trespassing all the time and it becomes her life's occupation.

Mernissi talks a lot about gender role and violence against women. Mernissi also tells about gender equality such as the same birth celebration for both her cousin Samir and herself. No matter what the social status, according to Muslim everyone is equal. Women have the same right to get education as a man, as well as the right to enjoy monogamy. Women aren't responsible for the sex of babies. She questions different between the sexes. She refuses the Muslim law about a woman cannot rule a country. Women are not created to please men as women's lifetime work. Mernissi hates the communal life in harem because every decision based on the family council and group's rhythm.

Pros and cons about harem cover the entire members in Mernissi's harem. Women keep inside the harem by the huge gate, so that they cannot escape from it and it also separates them from the male strangers, street and also the world. The harem makes impossible for a man and a woman to see each other, so everybody proceeds with their duties. Out of place, the doorkeeper's wife, Luza goes to work as a chef. She is a first rate cook and accepts occasional assignment outside Mernissi's harem when the money is good. While Luza works outside, Ahmed takes care of his five children. Women are separated into two camps, firstly Mernissi's mother is to the Anti-

harem camp with cousin Chama, and Aunt Habiba. Secondly, Merniss's paternal grandmother, Lala Mani who belongs to the pro-harem camp with Chama's mother Lala Radia who is praising harem life. According to pro-harem camp, harem welcomes for divorces and relatives who come for good. That's the reason why Merniss's father always worries when someone attacks the institution of harem life but the fact about a divorce woman in harem is she has no buy of her presence by making herself as inconspicuous as possible because she doesn't have a home really.

The feature of harem is the extended family. All Mernissi other uncles move out, one after one with some reasons. So when her father and Uncle Ali leave the harem too, it means the death of their extended family. His father will never leave the harem as long as his mother lives. He said that he won't betray the tradition. Harem's rule forbids women to get higher education. This prohibition makes all women are illiterate but for pro-harem camp, school is not for mothers.

Harem rules women's clothes with traditional haik and veil from head to toe according to age and status. But it changes after the small veil, litham comes to Harem. The traditional women's haik replaces djelaba or men's coats. They become fashion with all nationalists' wives wearing them all over Fez. On the contrary, women outside of this place do what they want to do such as Merniss's neighbor; Mrs. Banis does what she wants. She is a practitioner of Kemal Ataturk's revolutionary ideas, unveils, just like a French woman, and

wears her hair platinum tinted and cut like Greta Garbo, French's actress. She wears *djellaba* when she goes out in the old city.

For Mernissi, in the foot note of her memoir, the legend of harem was happened thousands years ago when men decided to catch as many as jarya or slaves girls and put them in harem as a proof that they were the chief. The attraction inspired the West in the form of hundreds of orientalist paintings and also the influence the great of Ottoman dynasty on Western imagination who conquered Constantinople, and the subsequent occupation of many European cities. Stereotype the word harem comes from the West. For the West, the word harem refers to the East, and East is connected with exotica and erotica, through her memoir, Mernissi offers a revision the meaning of harem that is interesting, amazing and delightful to read.

Mernissi also distinguishes harem into two in her foot note of her memoir. Firstly is called imperial harem and the secondly is domestic harem. Imperial harem is the territorial conquests and accumulation wealth of Muslim imperial dynasty, starting with the Omayyad, a seventh century Arab dynasty based in Damascus and ending with the Ottomans, the Turkish dynasty. Western power forced to depose the Ottomans harem. The imperial harem was over then in 1909, and then it was replaced by Domestic harem which consists of extended family. Mernissi's harem belongs to domestic harem.

The word harem has many meanings for Mernissi and the definition based on experience of the members. The word harem is a slight variation of the word haram, the forbidden, and the proscribed. It is the opposite of halal,

the permissible. A harem is a house belonging to a man. No other men can enter it without the owner's permission. And when they do, they have to obey his rules. A harem is about private space and the rules regulating it. When one asks some questions in harem, it is not necessary to get answer, just to understand what happened to them. Any spaces in harem have their own invisible rules. Wherever there are human beings, there is an invisible rule or qa'ida. In Arabic word, qa'ida means many different things, all of which share the same basic premise. Qa'ida is also a custom or behavioral code, and qa'ida is everywhere unfortunately, most of the time, the invisible rule or qa'ida is against women.

For Mernissi, a harem is restricted movement because they are stuck in. It simply means that women have lost her freedom of movement. That's why harem is also a place for subaltern women. As subaltern women, they are not counted in making decision. They are voiceless. They have no opportunity to express their idea. They are marginalized both in harem and in society. The important sectors such as education, economy, politics and administration belong to educated people that are addressed to men only. Subaltern women in harem are illiterate. Men as the rulers never accept the educated women in harem. Women are forbidden to get higher education. They are locked in harem. Women in harem are called illiterate because they can speak one language only. According to Policy from the Monarchy, they have to speak at least two languages. Morocco has three varieties languages in Morocco, namely Classical, Standard, and Moroccan. French becomes the bread

language in Morocco which is used in teaching scientific and technical disciplines in higher education such as university; moreover most of the books in university are still in French. The illiterate women also belong to Berber's women who have no time to learn those languages.

The young men who study in the French educational system are called the educated people. They can speak more than one language, moreover they speak French fluently. As the language of colonizer, French represents the intellectuals. That is why educated people prefer reading French newspaper or French magazine to reading local mass media. Women harem never get portion to learn French. They are called as the oppressed subject. As the illiterate women, they are far from information and news. Men's power always controls them. It is including going to the movies where Mernissi women can go out but unfortunately, they are not free to go alone. Men from the harem accompany them for keeping their power over their women.

As memoir, *Dreams of Trespass* accepts various responses from the public and audience responses. First is from *The New York Times Book Review* who states, "Wonderful and enchanting...Mernissi brings this vanished world to life." The second is from *The Washington Post Book World* who states, "A remarkable book ...its good humor is unwavering; it tempers judgementalism with understanding; and it provides a vivid portrait of a world that most Westerners can scarcely comprehend." The third is from *Elle* who states, "(Mernissi) creates a necklace of tales as delightful as Scheherazade's."

The audience responses are also various about *The Dream of Trespass: Jeffery, Patricia*. Contemporary Sociology. Washington: Nov 1995. Vol.24,Iss.

6;pg.764<http://proquest.umicom/pqdweb?did=9088057&sid=1&Fmt=3&clienttId=80413&RQT=309&VName=PQD>. *Dreams Of Trespass: Tales Of A Harem Girlhood* is a testimony to Mernissi's mother's view of the importance of skill with words: It is a compelling and lively read, a fascinating story, well told. Yet, surprisingly, there is no reflexivity on Mernissi's part. Her failure to address the relationships between her own choice of a career as sociologist and her selection of episodes for the book, and the absence of any attention to the role of autobiography and the individual in sociological writing, means that we have no direct insight into why Mernissi decided to write in this genre, nor what she imagines her audience to be. Overall, the text lacks sociological weight. The reader wanting satisfaction on such scores will be disappointed. Read at another level, though, *Dreams of Trespass* could make a very approachable addition to courses wanting to provide insights into the dynamics of household life.

Another response comes from *Dreams of Trespass: Tales of A Harem Girlhood Henry, Karen*. The Washington Report on Middle East Affairs. Washington: Dec 31, 1995. Vol. XIV, Iss. 5; pg. 68 in January 16 2011 at 11.32 am. We enter each chapter of *Dreams of Trespass* through an exquisite photograph and are held there by the magic of *Fatima Mernissi's* words, proving that she has indeed become an expert storyteller. Mernissi's memoir

about her childhood in an urban domestic harem in Fez in the late 1940s recounts the life experiences of her female relatives and her own reactions to the world around her. The book demystifies the harem and puts a face on Arab Muslim women in a personal and highly entertaining manner, exploring the nature of women's power, the value of oral tradition, and the absolute necessity of dreams and celebrations.

Mernissi is successful in writing her memoir. It is the reflection of her struggle against male domination in harem. As the first narrator and major character, she plays the important role to tell the world that harem never gives much opportunity to the oppressed women to be free from men's rule. She tells the harem women's dream is to break men's rules in anyway, thus there is no invisible rule anymore for them.

Women in her memoir are grouped as *subaltern*. The term *subaltern* refers to the oppressed one, weak and disempowered. Subaltern is the one who is called colonized, inferior and have no sound to speak. Mernissi's women try hard to speak up and hope, men in harem hear their thought. They struggle against male domination and colonization who are dominated by men power. They get the double oppressions as subaltern not physically only but also mentally and culturally.

B. Literature Review

Several studies have been written about literature reviews concerning with Fatima Mernissi's *Dreams of Trespass: Tales of A Harem Girlhood*. They are dealing with, first it is conducted by Robinson, Cheri M (2004) entitled

“*Gloria Anzaldua's La Frontera and Fatima Mernissi's Dreams of Trespass: a Comparative Study of Borderlands and Frontiers*. It focuses on In Borderlands/La Frontera, Gloria Anzaldua speaks of the borderlands, of the places where the identities overlap, while Fatima Mernissi analyzes frontiers, the boundaries between the permissible and the forbidden, in *Dreams of Trespass*. In reading about borderlands and frontiers, the first question is how one is affected by the meeting of different cultures and how each person constructs ways in which to reconcile one part of self with another. In order to explore the possibility of existing nuances between borderlands and frontiers, a background was first established by briefly discussing culture, country, and identity. Second, these two terms were compared and then combined with examples of the foreign experiences. Finally, past events, namely the colonization of Mexico and Morocco, that may have influenced the authors' choice of such terms were discussed before concluding with how each person may enter the borderlands to negotiate change and thus recreate the frontiers surrounding him/her. In so doing, it became clear that borderlands and frontiers were linked. The negotiations that occur in the borderlands affect the creation frontiers; thus, inner negotiations influence outer actions. In conclusion, just as Anzaldua has reconciled all three cultures to which she lays claim through her construction of "a new mestiza" and just as Mernissi has learned how to move out of one culture and into another.

The second one is conducted by Diya M.Abdo (2007) <http://www.imageandnarrative.be/inarchive/autofiction/abdo.htm> which

entitled “*Narrating Little Fatima: A Picture is Worth 1001 Tales — “Multiple Critique” in Fatima Mernissi's Dreams of Trespass: Tales of a Harem Girlhood.*” Her research focuses on the ways in which Orientalist or Western as well as national normative narratives and discourses are challenged in Moroccan sociologist and feminist Fatima Mernissi's novelized autobiography *Dreams of Trespass: Tales of a Harem Girlhood* . This challenge is located in para- or supra-textual elements: packaging and photographs, elements which also challenge, re-write, transform and modulate the narrative of and the meanings within the text itself. By means of these textual fissures, Mernissi suggests an alternate reading of the autobiography itself, targeting multiple audiences, playing on misconceptions and stereotypes in an attempt to burst them in a surreptitious manner.

The third is conducted by Ni'matul Husna (2008) entitled “*Fatima Mernissi (Biografi Intelektual Seorang Feminis Muslim)*” The objective of this study falls into two. First is to know the background of Fatima Mernissi's life which is related with her biography, social environment and education and create the birth of feminism. Second is to know the point of view of Mernissi which is related with the relationship between men and women in Islam. This research uses *panggung theory* of Ervyn Goffman and also uses biography approach to discuss the characters's life and her thought that influences the equality between men and women. The conclusion is the patriarchal culture dominates in Morocco and describes the women as the inferior creature. The condition in Morocco also happens in harem where the women are locked in

harem. The inequality treatment is experienced by the women in harem. This research also concludes that the ambivalent of understanding of the religious thought influences Mernissi's thought.

The fourth one is conducted by Laili Najikhatul (2011) entitled "*Women's struggle to cope with the misery of living in a harem in Fatima Mernissi's dreams of trespass, tales of a harem girlhood (1994): a feminist approach*". The focus of this study is to reveal how women's struggle to cope with the misery of living in a harem is reflected in Fatima Mernissi's *Dreams of Trespass*. The objective of this study is to analyze this memoir based on its structural elements and a feminist approach. The outcome of this study shows the following conclusions. First, from the structural analysis of the memoir shows that each of structural elements forms solid unity. Second, based on Feminist Approach, the conclusion is that there is women's struggle to cope with the misery of living in a harem in Fatima Mernissi's *Dreams of Trespass*. Moroccan tradition implicitly described that women is as inferior. There is discrimination inside a harem between men and women, such as in position, role, right, and participation.

The fifth one is conducted by Mudrika Anisahri (2011) entitled "*Feminism thoughts in Dreams Of Trespass: Tales Of A Harem Girlhood by Fatima Mernissi.*" This research is aimed at analyzing a literary work which is written by women's writer who has written about women's experiences. It is novel *Dreams of Trespass: Tales of A Harem Girlhood* by Fatima Mernissi as the object of the research. This novel is memoir about Fatima Mernissi's

childhood in domestic harem in Fez in the late 1940s recounts the life experiences of her female relatives and her own reactions to the world around her. The novel demystifies the harem and puts a face on Arab muslim women in a personal and highly entertaining manner, exploring the nature of women's power, the value of oral tradition and the absolute necessity of dreams and celebrations. Within the novel described how the culture of the harem grows and develops. The harem culture is the causing of patriarchal system where women are restricted to do activities outside and they are required to follow the rules. This research concludes that gender equality and freedom are the feminist thoughts that appear through some female character, those are shaped by the various ways such as by the story telling, education, theater.

The sixth one is conducted by Sihem Arfaoui Abidi (2011) Mediterranean Journal of Humanities .mjh.akdeniz.edu.tr I/1, 2011, 1-11 entitled "*Nationalist Didacticism in Fatima Mernissi's Dreams of Trespass: Tales of A Harem Girlhood.*" Running counter to the imperialist claim of children's literature as a European invention and manifestation, this article goes a step further by reading into the ideological interpellation of Fatima Mernissi's *Dreams of Trespass: Tales of AHarem Girlhood*. Published in 1994, *Dreams of Trespass* is explored as an African Children's text that reads into national education as a means to and a backbone of childhood education. Mernissi's text undermines the child adult binary (and beyond it the personal/practical split) in the process of exemplifying the formative impact of Moroccan nationalism on the Mernissi children and vice versa.

With those literature reviews, as far as the present researcher knows, there is no research, which focuses on two perspectives; Radical Feminist Theory and Postcolonial Theory yet, so the present researcher takes some objects of male domination or patriarchy as the root of women's oppression and women as subaltern then elaborate Feminist theory and Postcolonial theory to understand the writing memoir. The title of the present researcher's thesis is *Struggle Against Male Domination In Harem Tradition As Reflected In Fatima Mernissi's Dreams of Trespass: Tales of A Harem Girlhood*.

The first discussion is about Mernissi's struggle against male domination in harem tradition that covers gender role and violence against women. They belong to women's oppression that is experienced by the women in Mernissi's harem since they were born, grow up and die. The inequality treatment between female infant and male infant occurs where the male infant gets the special ceremony because male infant in the lens of patriarchy is the superior creature that is described positively. It occurs because of the gender inequality. Gender inequality comes from biological differences, and it creates gender role. Patriarchy has a role in the significant key to support the existence of gender role.

The men lock the women inside harem for keeping their domination over women. They only stay in harem and do all the household tasks. The female children are introduced gender role by adults. They learn to be lady like from their mothers. Their mothers teach them how to cook, dress up, sew, and clean the house. Women are seen by patriarchy from their physical features

which are described negatively such as the inferior creature, weak, stupid, have no idea. They are not seen from their potential and capacity.

Workload is created by gender role where women work only in domestic domain and men in public domain. In the political activity, public domain is related with paid work. The activities outside the house are judged by the financial rewards. Unpaid work refers to home that encompasses housework and care and the society will judge this unpaid work lightly. On the contrary when paid work is judged the most highly. And the important consequence in society is power where the power is frequently allied with money. Women play an important role in economy but it doesn't mean their contribution gets more attention from industry because women play in unpaid work and industry usually plays in the area of paid work.

Women's limited access occurs in the patriarchal society where women get difficulty to access information, education, and public places meanwhile men get unlimited access to information, education and public places. Men's unlimited control and women's limited control cover making decision and standard of beauty. The last discussion of gender role is men's unlimited participation to public places and women's limited participation to public places.

The second discussion is about violence against women which covers women's limited access to the justice system in the equal divorce rights and early marriage. The violence against women can be occurred in the area of family with the doer from an intimate partner or family member. Family is the

closest social institution with the women but sometimes, the family members that they should be able to trust, treat them badly. Home sweet home sounds non sense for women. Morocco in the past gave rights to men to divorce his wife without witnesses or recourse to a court or sanctioned from the law based on Islamic Sharia (Moroccan's law). Morocco follows Maliki school and creates Moudawana (family law). It was created in 1957 under the King Muhammad V's authority. The old Moudawana does not give prerogative rights for the women to divorce. Meanwhile early marriage or it is also called child marriage and forced marriage occurs when the female children are under 18. They can not give their consents to get married because they lack of capacity to give consents. Their marriages are usually arranged by their fathers for many reasons, therefore their fathers get the benefit from early marriage socially and financially. The female children will face many problems in early marriage. They are not ready to be mothers and they are also not ready for working in domestic domain. Female children are the easiest target for the sexually transmitted diseases from their husband such as HIV/AIDS.

Women as subaltern in *Dreams of Trespass: Tales of A Harem Girlhood* is Mernissi's criticism against women marginalization that covers women as subaltern and life style. Women become the important variable in *subaltern* class. The term "*subaltern*" means the oppressed subject who can not speak, therefore they are not able to get what they feel or want. Their voices of subaltern women need to be heard. As the oppressed subject, they can not articulate themselves; therefore they need some helps from educated people to

help them by giving proper education and prosperity. Women as subaltern belong to right for education, illiteracy, dress code and fashion. Meanwhile life style covers mealtime, movies, hammam (public bath), picnic and hadra.

C. Research Questions

The research questions are mentioned as follows:

1. How is Fatima Mernissi's struggle against male domination in harem tradition?
2. How is Fatima Mernissi's criticism against women marginalization?

D. Objective of the Research

The objectives of the research are mentioned as follows:

1. to reveal Fatima Mernissi's struggle against male domination
2. to reveal Fatima Mernissi's criticism against women marginalization

E. Benefit of the Research

There are two benefits of this research

1. Practical Benefit

This research is hopefully beneficial for the researcher to know better group's rhythm in the communal harem life and to understand more about harem tradition which has important role in creating the survival of male domination. It is also beneficial to get to know subaltern women who can not speak because no men hear their voices in patriarchal society and colonization.

2. Theoretical Benefit

This research uses Radical Feminist Theory for analysis in detail the harem tradition that is influential strong toward the women's life and has absolute power of male domination to oppress the women continuously. Postcolonial Theory is used for analysis subaltern women as the oppressed subject who can not speak and can not articulate themselves in patriarchal society and colonization. Women as subaltern need a help from educated people to represent themselves by giving them proper education and prosperity. From this finding, the present researcher recommends for the readers who are interested in the way a work of literature to use Gramsci Theory in this literary work.