

SCIENTIFIC ARTICLE

STRUGGLE AGAINST MALE DOMINATION IN HAREM TRADITION AS REFLECTED  
IN FATIMA MERNISSI'S *DREAMS OF TRESPASS: TALES OF A HAREM GIRLHOOD*



Submitted as a Partial Fulfillment of the Requirement for the Master Degree in Language Study

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by

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## ABSTRACT

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The objectives of the research are (1) to reveal Fatima Mernissi's struggle against male domination, and (2) to reveal Fatima Mernissi's criticism against women marginalization.

The research method is descriptive qualitative method. The data source are taken from the text in *Dreams of Trespass: Tales of A Harem Girlhood* that cover words, phrases, clauses sentences, dialogues, narrations and also textbooks, internet, journals or articles. The technique of data analysis uses taking note, paraphrase, reading from the data source to find out the theory and information. Radical Feminist Theory and Postcolonial Theory are used to scrutinize Moroccans' ideology.

The finding of the research is the root of women's oppression is patriarchy. In *Dreams of Trespass: Tales of A Harem Girlhood*, Mernissi shows that patriarchy becomes the foundation to oppress women through the inequality treatment between female and male infant in her harem and Moroccan's society where the sex differences become the huge matter since they were born, in household task, economic, information, education, politics, women hair business, beauty norms and traveling. This study also discovers that violence against women is related with the subordinate of women status in society. It occurs through gender based violence which is including physical, sexual, psychological, and economic abuse. Patriarchy makes a supreme effort to use their domination based on the falsely interpretation of religious tenets, tradition through the cultural practice, norm in the family council to refuse all the matters which probably endanger the existence of patriarchy such as women's limited access to the justice system in the equal divorce rights and early marriage where the doers are men who live with the same house with them as husband, father, cousin, nephew and sibling in the family. It is almost impossible disclosed when it occurs in a private place and particularly if male family members are responsible for the violations. Women as the victims are reluctant to defend their rights in the name of family reputation.

The finding further discovers that women become the important variable in subaltern class. There is no subject position for women to speak up, express their idea and represent themselves. Subaltern women are addressed to Mernissi's women who are totally in silence to right for education, Illiteracy, dress code and fashion, mealtime, movies, hammam (public bath), picnic and hadra. As the oppressed subject, they need awareness to speak and only the educated people who can help them to speak up and also give them proper education and prosperity.

Key words: male domination or patriarchy, falsely interpretation of religious tenets, gender role, violence against women, subaltern women

## A. Background of the Research

*Dreams of Trespass: Tales of A Harem's Girlhood* is a memoir which is written by Fatima Mernissi which consists of 242 pages. This memoir is originally in English (USA) version 1994 in New York.

Most of Mernissi's work is 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.

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 accompanies Mernissi as a friend, an artist, and as a photographer to help her 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 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.

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.

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).

All the harem traditions create the men's rule to oppress the women and to marginalize them; therefore the women get the restricted movement and they are in the powerless side against patriarchal culture.

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 Mernissi's memoir that was written in 1987 and the content of her memoir that was happened around 1940.

Social structure is related with 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 economy activity 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. Jewish also become the minority population in Morocco who participate in economic sector such as tradesmen. Meanwhile in the Atlas Mountain, Berbers live as the farmers. The migrants support the strong economic growth in Morocco.

Politics in Morocco involves two Kings namely; King Muhammed V and King Hasan II. In March 2, 1956, Morocco got independence from France. and accepted Sultan Sidi Mohammed ben Yousef 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. 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 is his first son, Moulay Hassan ben Mohammed Alaoui. He became a King in 1961 with his title King Hasan II. The democracy in period of Hasan II was bloody circumstance by using the dangerous force to make a clean swept of the opposition save his position. The political rift between opposition and monarchy were happened in 1965 when the monarchy forces killed hundreds of protesters. And the other riots was 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. Western Sahara becomes the conflict when Morocco wants Western Sahara becomes part of Morocco's monarchy. The conflict becomes worse when the air force of Morocco drops 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. 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 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. Besides Islam, the rest of the population practice Christianity or Judaism. In 1957 King Hasan II enacted *Moudawana* that followed Malekite School (madhhab) of Islamic Law. On May 1<sup>st</sup> 1993 King Hasan II announced the changes of Moudawana. October 10, 2003, Mohammed VI reformed the fundamental new Family Law.

Science and Technology in Morocco uses traditional and modern transportation. The former colonial coastal cities of Casablanca, Rabat, Tangier, Kenitra, and Safi are centers of industry and commerce. 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 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.

This memoir is written based on the lens of colonizer. Mernissi uses herself as the first narrator and the major character. Mernissi reveals three major discussions about harem. Firstly the physical form of harem, Second major discussion about harem is social life within harem. 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. Mernissi talks a lot about gender role and violence against women and gender equality. 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 men and women to see each other, so everybody proceeds with their duties. The feature of harem is the extended family. Harem's rule forbids women to get higher education. This prohibition makes all women are illiterate. 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 and replace traditional women's haik with djelaba or men's coats. On the contrary, women outside of this place do what they want to do such as Mernissi's neighbor, Mrs Banis does what she wants, unveils, just like a French woman.

Mernissi also distinguishes harem into two in her foot note of her memoir. Firstly is called imperial harem and the secondly is domestic harem. Domestic harem appeared which consists of extended family. Mernissi's harem belongs to domestic harem. 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.

### **B. 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?

### **C. 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

### **D. 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.

## **E. Underlying Theory**

There are two kinds of theory in this research. Firstly is Radical Feminist Theory and secondly is Postcolonial Theory. The present researcher will start with the Radical Feminist Theory prior Postcolonial Theory.

### **1. Radical Feminist Theory**

Radical feminist theory was developed by a group of ex-movement women in the late 1960s and early 1970s, primarily in New York and Boston. Radical Feminist believes that male supremacy and subjugation of women is indeed the root and model of oppression in society. And that becomes the basis for any truly revolution change. (Donovan,1985:141-142).

Radical Feminist Theory believes that gender inequality comes from biological differences. Biological differences create gender roles. Radical feminist asserts that family institution and patriarchy create the domination of the men over women and women oppression. Mandel quotes from McKinnon about sexual relation that makes women's oppression,

Many radical feminists see sexual relations, men's dominance over women, and male control of female sexuality as the central cause of women's oppression. For radical feminist, sexual relations are political acts, emblematic of male/female power relationships. (Mandel, 1995:15)

The famous slogan of Radical feminist is *the personal is political*. The slogan becomes the new idea to touch the most private area and Radical feminist is successful to reveal the violence against women. the personal is political; that patriarchy, or male-domination—not capitalism—is at the root of women's oppression; that women should identify themselves as a subjugated class or caste and put their primary energies in a movement with other women to combat their oppressors—men; that men and women are fundamentally different, have different styles and cultures, and that the women's mode must be the basis of any future society. (Donovan,1985: 156)

#### **a. The differences among Radical Feminist Theory and Other Branches of Feminist Theories**

As the women movement, feminism gives the assumption that the women basically are oppressed and exploited, so this movement tries to find the effort to end the oppression and exploitation against the women. The point of view of the all feminist theories is different but the aim is the same. They fight the same value and the freedom to control their life in the domestic domain and public domain.

The differences among other branches of Feminist theories like liberal feminist theory focuses on feminist demands for equal rights and it is usually started from the claims that women as good as men. Women have the rights to full human rights. They are free to show their potential in equal competition

with men. The liberal arguments are used to demand legal and political equality. Bryson (2003:139). According to Liberal feminist, rationality belongs to men and women, so they have rights to develop their ability and their rationality well. Socialist feminist is the women movement to free the women through the changes of patriarchal structure. The gender equality can be occurred when the patriarchal structure changes. Society without class and egalitarian society is the important key to create gender equality. Socialist Theory states that patriarchy and capitalism are the main source of women oppression. Meanwhile Marxist theory believes that the women problem comes from the capitalism where the exploitation of the class and the means of production for profit are the source of the women oppression. For Socialist Theory, Capitalism creates male domination and Patriarchy exists before capitalism; therefore Patriarchy will survive although capitalism ends.

#### **a. Radical Feminist's Issues**

Radical Feminist's issues cover:

1) gender role which involves the relationship between men and women in society. Buckingham and Hatfield (2000:3) explain about gender as the society's interpretation of maleness and femaleness, that society will determine what should be male and female characteristics and roles

2) workload talks the women who get difficulty in public and private areas in working where they do more housework than men do, even when they work outside the house. Women bears the burden of unpaid, care for and protect children and also housework, and this burden makes the women are far from equality in society

3) gender equality according to World Health Organization 2009 in *Violence Prevention The Evidence* gender equality is equal treatment of women and men in laws and policies, and equal access to resources and services within families, communities and society at large. The goal of gender equality is to struggle for freedom and the same opportunity for women to decide their choices as the men do. Therefore, gender equality doesn't intend to give a bad attribute to men as individuals. What the women need to create gender equality is social transform and to reach equality in the housework

4) Violence against women. Violence has the nearness with women's life and it doesn't matter the age, class, caste, race and ethnicity, women become the main target of violence and the masters of fear in their lifetime. For Mandel violence against women cover actions, actors, social locations and also psychological violence, economic or financial and spiritual forcing. The form of violence such as psychological violence is much harder than physical blows and injuries. Psychological and physical violence can not be separated. They always attack the victims and all the victims are women.

#### 5) Patriarchy or male domination

As the source of oppression ideology, patriarchy is the system of sexual hierarchy. In this system, men get superior power over women including control women reproduction. Eisenstein explains that patriarchy is related with biology. There is various relation of the term patriarchy such as the power of the father over his household, of men over other men and legitimating of authority in society. Mandell (1995:188). quotes from Pateman that patriarchy doesn't limit itself to a few men but it become whole man as the prerogative. Meanwhile Barlas (2002:167-168) asserts that the principal institution of patriarchy is the patriarchal marriage which blurs the distinction between the male's authorities as father and husband. The principal institution also designates the father-husband God's surrogate on earth; keep the woman or wife as his property. Qur'an does not link the rights of fathers and husbands in this way and Qur'an also does not determine the ruler or guardian over wife and children, or even as the head of the household. Qur'an does not designate the wife and children as the man's property or give command to the women to be obedient to him.

#### 6) Standard of Beauty

For Mandel (1995: 107) physical appearance is a key indicator of aging an old age. And for women, it involves gender that is constructed and inequities that are defined, reinforced, and legitimated. When women's appearance change radically especially that is related to the aged women, it will give the bad impact because women will get social judgments and also social sanction in some cases. For men, aging gives them power, character especially when they have facial lines that indicate they are attractive that refer to sexual appeal, they are wise men, they have mature personalities. Aging for men is always in positive perspective. Meanwhile aging for women is a nightmare. It is on the contrary with the men's description over aging. Women live under patriarchal structure which describe older age and it refers to the body. It means that women's body is not worthy in society. Age inequities are faced by women day to day in their lifetime.

#### **b. Postcolonial Theory**

Huddart (2008:4) asserts that Postcolonial theory is related with Western thought that asserts the universalisation of subjectivity. It means the subjectivities are shown and accepted to support the sameness. Loomba (1998:18-19) further explains,

The word postcolonial refers to a *process* of disengagement from the whole colonial syndrome in many forms which is absolute for the world that has been noted by set of phenomena: postcolonial is (or should be) a descriptive not an evaluative term

Loomba (1998:1-2) asserts that the description is to stay away the people that have been living in some place and knowing that the colonies can't be denied and any references had to be avoided to other people. So that the implication of an encounter between people or conquest and domination because the description evacuates the word colonialism. There is no hint for the unfair of forming a community process and also the new locality may not be so new. Colonialism is locked in everywhere for the original inhabitants and new comers because colonialism wasn't an identical process in different part of the world. It went into the most complex and traumatic relationship in human history.

### 1) Postcolonial Thinkers

There are many Postcolonial thinkers such as Edward Said, Frank Fanon, Homi Bhabha and Gayatri Spivak. Postcolonial is related with *Orientalism* that is written by Edward Said. Orientalism means as the way to understand the East. East is shaped and re-shaped again by the West, so East will think, act, speak, dress etc like West. East's identity is like West's identity and it is also including the East' culture that is adapted with the West's need.

Meanwhile, *Black Skin, White Masks and the Wretched of the Earth* which is written by Frantz Fanon in 1967 is the first post colonialism project. Fanon decides that through the colonial dichotomy, colonizer-colonized, oriental discourse creates the alienation and psychology analysis. In Postcolonial studies, Fanon sees the different classes over the status, position and power. He also sees the inferiority among black people and the negative term which is addressed to them.

The term hybridity is introduced by Homi Bhabha. It is related with two cultures with different identities. The hybridity makes the Cultural identity becomes the great issue for the contradiction and ambivalent therefore there is no original culture. Bhabha also concern with mimicry. It is about the mixed culture between colonizers and colonized which creates mimicry. Mimicry is full of ambivalent. In one side, colonized want to the sameness identity; the colonizers look like but in the other side, colonized want to keep their different from colonizers.

Gayatri Chakravorty Spivak can be called as the founding father of Post colonialism. She has the great contribution over the Post Colonialism continuously especially discusses *subaltern*. Gayatri Chakravorty Spivak adopts the term subaltern from Antonia Gramsci "Subaltern Class" that means inferior rank . This group becomes the hegemony subject in the superior class. Morton (2003:5) says that the only reason why Spivak likes the term *subaltern* because it is useful and also flexible especially to accommodate social

identities and struggle like for women and colonized. Spivak in “Can Subaltern Speak?” says that subaltern is the oppressed subject. Morton (2003: 49) asserts,

The meaning of the term subaltern is broad and encompasses a range of different social locations. In the social context of India’s rigid class and caste system, the location of the subaltern is further effaced by the layered histories of European colonialism and national independence.

Women become the important variable in *subaltern* class. Spivak sees the two different classes over status, position and power. She sees that subaltern class refers to the oppressed one, inferior who is treated badly by the colonizer. She gives the term “*subaltern*” as the oppressed class who can not speak, therefore they are not able to get what they feel or want. For Spivak the oppressed subject can not articulate themselves, therefore they need some helps to represent themselves. Spivak believes that only educated people or intellectuals who can help subaltern by giving them proper education and prosperity.

#### **F) Research Method**

To collect data, the analysis is based on library research. This research involves a collection of text books, journals, articles, virtual resources. The main resource of this research is Mernissi’s memoir *Dreams of Trespass: Tales of Harem Girlhood*

This research method consists of type of the research, type of data, object of the research, type of data and data resource, technique of data collection, technique of data analysis.

##### **1. Type of the Research**

The present researcher proposes the descriptive qualitative method that is a research which employs the method of collecting, describing, classifying, and analyzing the data and then drawing conclusion to conduct the research. All primary data are taken from the memoir and the secondary data are taken from some materials and references related to the study whether derived from journal, internet, textbooks or articles.

##### **2. Object Of The Research**

*Dreams of Trespass: Tales of AHarem Girlhood* is the object of the research which is written by Fatima Mernissi, consists of 242 pages. This memoir is originally in English (USA) version 1994. It’s published in 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.

##### **3. Type of Data and Data Source**

The data of the research are the text in *Dreams of Trespass* (memoir): *Tales of A Harem Girlhood* that cover words, phrases, clauses sentences,

dialogues and narrations. The data source fall into two categories: primary data sources and secondary data sources.

a. Primary Data Sources

The primary data are taken from *Dreams of Trespass* (memoir): *Tales of A Harem Girlhood* that is written by Fatima Mernissi

b. The secondary data are including the references and also materials related to the study by picking up whether from textbooks, internet, journals or articles.

**4. Technique of Collecting the Data**

The methods of collecting data are as follows:

a. Reading the memoir several times to get adequate Information then the present researcher finds the supported text from the memoir as the primary data

b. Using note taking

c. Using paraphrase

d. Reading some related textbook, internet, journals or articles to find out the theory, data and information

e. Drawing the conclusion to get the final result

**5. Technique of the Data Analysis**

In analyzing the data, the method employs descriptive qualitative analysis. The analysis is started from the data which are collected, described and then analyzed. The first is using note taking. The present writer reads the memoir first to understand the information, then select or record it. To record the information, the present researcher quotes directly by using a sentence or more, word for word of the work of the author, and it uses the quotation mark. The second is using paraphrase. It can be done by the present researcher. She doesn't use all the words of the author but only some of it. The present writer also can rewrite with her own word and that's based on the author's work. The third is reading some related textbooks, internet, journals or articles to find out the theory, data, and information required. The present writer finally can analyze her own thought based on the present researcher's knowledge. The data are analyzed by using Radical Feminist Theory and Postcolonial Theory to scrutinize Moroccans' ideology and to show how Fatima Mernissi's struggle against male domination in harem and how Fatima Mernissi's criticism against women marginalization. The fourth is drawing conclusion to get the final result.

**G) Research Finding**

The first finding is Mernissi's struggle against male domination in *Dreams of Trespass: Tales of A Harem Girlhood* where Gender role determines males as the breadwinners which is getting position as the

household and they are allowed to work out of the home and they can do anything that is related with public domain. They are in position of super ordinate, role in public domain and rights which encompasses unlimited access; unlimited control and unlimited participation. Gender role also determines females as the homemakers which are getting position as housewives who have to stay at home. They do not make money and doing anything in domestic domain, so in society, they get low position. Gender Role places the women in position of subordinates role in domestic domain and who have rights in limited access and limited participation.

Gender role covers inequality treatment between female and male infant, women's household task, women's economic dependence, women's limited access and men's unlimited access to information, education and public places, Men's unlimited control and women's limited control to making decision and standard of beauty, men's unlimited participation and women's limited participation to public places. Violence against women covers women's limited access to the justice system in the equal divorce rights and early marriage.

In patriarchy or male domination, women are described as the inferior creature, weak, stupid, have no idea, etc. All descriptions are negative. Simone de Beauvoir in her phenomenal book *The Second Sex* calls women as the other. Women always become the object, they never become the subject. They always suspend their life to men. The female and male are treated differently since they were born. Biological differences make the female babies are hard to get the high position in society. Biological sex and the cultural value tie each other and it can place biological sex of someone in unequal position in society.

Women's household tasks is introduced by adults to female and male children, thus female children learn to be lady like from their mothers. They wear dresses and accessories of being girls. Their mothers teach them how to cook, dress up, sew, and clean the house. Male children are taught by their fathers such as fishing, playing football, making decision, fixing things. When females and males children grow up, they will take gender role into their life. Women's economic dependence covers workload which is created by gender role where women work only in domestic domain and men in public domain. In the political activity, public area 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.

Women's limited access occurs in patriarchal society where women get difficulty to access information, education and public places meanwhile men get unlimited access to information, education and public places. The

physical features make female gets limited access to do some activities in public domain. It sounds unfair for female because physical features are not the reasons to separate them from public domain.

The survival of male domination also takes part in education. Schooling for women are hot news for men in harem. They will never let their women go to school. Education gives the impact of the progress of women liberation. The illiteracy is expected gradually disappears from the society, women get the same chance to achieve the higher educations, get better jobs. Women, then get their rights to make their own decisions. Education opens women's eyes to the big world. They can expand their knowledges for creating the better future for their own life. Thus, the existence of women in public domain is as important as the men.

Men still use their domination to limit women's space therefore traveling is a serious business for female children and women since the men's rule forbids them to see the world. Men have unlimited access to go abroad. They can travel whenever they like without asking permission because they are the law. Separation between men and women in harem basically are to control the women from the male strangers and the world, besides to keep the virginity of Mernissi's women. Keeping the women inside harem make them blind from information and knowledge.

Men's unlimited control and women's limited control covers in making decision and standard beauty. They create the rules to keep their domination over women. Unlimited control to making decision is also occurred in the women hair business. Cover their hair is a must for them based on the tradition and misinterpretation of Qur'an. Under men's power to control their women, veiling probably seen as a symbol of women's oppression, thus the veil in this case is linked to oppressive practices against women.

Men are the creator of the standard of beauty in the lens of patriarchy. Ideal body sizes and shapes are the crucial matter for women and they are created by society. Women and men have age differences in society because gender constructs and give different definition then reinforces and legitimates the differences. This legitimating gives different consequence for women and man even though their bodies have changed and the change of their bodies are normal as part of human aging.

Early Marriage is a crime. It is part of Violence against women. The women face the bitter experience when their parents force them to get married in the early age. They are not ready to be wives and mothers. They are also not ready to do the hard domestic works. They are under pressure of their parents and husbands. At the young age, the female children cannot make their own decisions toward their life. Thus, they are in the powerless side. When the little

girl gets married, she will be treated like adults. They are still young when they bear their children. And for the female children, having babies will give the risk for their health both physically and psychologically.

The second finding is about women as subaltern in *Dreams of Trespass: Tales of A Harem Girlhood*. Subaltern is the oppressed subject. Women become the important variable in Subaltern class. As the oppressed subject, they can not speak or articulate themselves, therefore they are not able to get what they feel or want. The educated people are needed to help them to represent themselves and give them proper education and prosperity.

Before the King Mohammed V, the Nationalist and the religious authorities of Qaraouiyine Mosque decide to support women's education to continue their study, women have to accept their destiny that family council opt the boys to continue their study for higher education. The only reason why men send the girls to Qur'anic school is the girls are prepared to be mothers. They will be house wives who do not work. That is why they needn't higher education. Women voices are muted in the family council and only men can help her. Spivak asserts that there is no subject position for women to speak up, express their idea and represent themselves. They are totally isolated from superior class.

Morocco opens the opportunity in education, including adopts French model where the students in Nationalist school are taught french as the foreign language but during occupation, it becomes the first. This language also spreads in administration, technology, and business. After Independence, French becomes the secondary language after Standard Arabic as the official language. Meanwhile the varieties languages cover three namely; Classical, Standard, and Moroccan Arabic. These languages have their own statuses, functions, and domains of use except Berber language that never get the attention from the monarchy. This tribe then uses Moroccan Arabic as the second language but it does not involve the berber's women who are still illiterate because they speak their mother tongue only. Under the King Hasan II policy, one who speaks only one language is an illiterate. Mass media is related with illiteracy, where the women do not understand at all the information from the newspapers because all of them are illiterate. And they also have no information from the radio because men take control the news. Women also become the subaltern from the colonizer, since France occupied Morocco in 1912.

Haik and Djellaba are traditional dresses in Morocco. They represent the modesty which is obeyed by the Moroccans. Haik is worn by the women only in public places. Meanwhile, Women's djellaba and men's djellaba are worn by the elderly. Women do not have the opportunity to wear clothes they

like. They must follow the rules without any condition. They are totally in silence. When *Djellaba* becomes the new trend all over Fez, women have no ability to express their desire to change their dress. Women need a help from the educated people who are represented by nationalists to replace their old dress, *haik* to *djellaba*. Wearing dresses is not a simple matter. Again they need educated people to replace their *djellaba* to western dresses but unfortunately, women in harem have no ability to make their dream comes true. French fashion came to Morocco when French conquered the monarchy since 1912. French introduces the western dress cleverly. The dress is part of the uniform in French school, even the Nationalists support all younger generation both male and female for going to school.

Life style covers mealtime, movies, hammam (public bath), picnic and hadra. Lunch time is very important activity in Morocco. It can not be inseparable from family because lunch time is considered as the sacred activity. Men as the representative of the power arrange the activity of mealtime by using their power to the women which represent subaltern. The mealtime is set for surviving men power in harem. The position of the table indicates that men are more important than the women. Men are always the first, meanwhile women are the second. They have no position and voice to change the mealtime ritual. The widows are considered as the less important women. They have no voices; therefore their existences do not influence the men's power

Going to the movies, Going to *Hammam* (public bath), Going to picnic, and *Hadra* or possession dance. Going to the movies is a special moment for women to express their desire about liberation. They can breathe the fresh air and see the world. They are like birds that are ready to fly around the world. They welcome to the special moment with the best performance. They have to choose the cosmetics and the clothes although it takes a long time to prepare everything perfect. What they do is also the reflection that going to the movie is the only chance for them to get the confession about their existence to the world. Spivak says that subaltern women need the awareness to speak. They have to speak for themselves. Thus, dressing up complements women' action to reach their agenda. There is one condition in watching the movie, women have to obey the rule which is created by men in the name of protection to the women. The rule is created to avoid direct contact with strangers especially men. Giving the perfect reason is the only way to keep men's power over the women, so the women do not realize what the men do is not the really protection to them. Going to *Hammam* (public bath) is followed by women. This activity needs the permission of the men. Without their help, there is no opportunity for women to go to *hammam*. Going to picnic is done during spring time in harem. All the members prepare everything before going. Going

to picnic gets much attention from women since going out becomes a serious problem for men. It is the media for the women to express the desire of freedom. They can smell the fresh air from the sky. *Hadra* or possession dance has the ritual that is connected with the djinns. The belief in djinns is followed by Berber as the tribe in Morocco and it is also found in most African societies. It is one way to be free from the oppressed subject, to represent themselves and also to express their feeling. Their dreams will come true if they get the permission from the men to go out. And in this case, men and nationalists forbid women to join it because in their sights, *hadra* is against Islam and shari'a.

#### **H) Conclusion**

Mernissi's struggle against male domination in *Dreams of Trespass: Tales of A Harem Girlhood* is the proof that male supremacy and subjugation of women is indeed the root and model of oppression in society. Patriarchy or male domination as the root of women's oppression belongs to Radical Feminism. Besides Radical feminism, the other branches of feminist theories are liberal feminism, Marxist feminism and socialist feminism. As the women movement, feminism gives the assumption that the women basically are oppressed and exploited, so this movement tries to find the effort to end the oppression and exploitation against the women. The point of view of the all feminist theories is different but the aim is the same. They fight the same value and the freedom to control their life in the domestic domain and public domain. Meanwhile Fatima Mernissi's criticism against women marginalization places women as subaltern who can not speak, therefore they need educated people to represent themselves. There is no space for women to share her idea. Men who keep the power do not care about them. As the inferior rank, she becomes the easiest target for superior class.

This study then concludes that Mernissi's memoir *Dreams of Trespass: Tales of A Harem Girlhood* is her struggle against male domination in harem tradition. Mernissi also distinguishes harem into two in her foot note of her memoir. Firstly is called imperial harem and the secondly is domestic harem. The distinction between Mernissi's harem and harem in the past (imperial harem) where the famous Ottoman empire was successful to lead the empire meanwhile Mernissi's harem is a house, a shelter where a husband lives with his wife or wives and children. The sameness between Ottoman's harem and Mernissi's harem are locking up the women from the equality human rights.

Separation between men and women in harem basically are to control the women from the male strangers and the world, besides to keep the virginity of the women. Keeping the women inside harem make them blind from the aspects of social, politics, economic, religion, education, information and

knowledge. The honor and prestige by separating women from the environment are nonsense. What women get from separation is nothing.

Her memoir talks much about life in harem which is related with gender role and violence against women. Gender inequality comes from biological differences. Biological differences create gender roles. Gender role covers inequality treatment between female and male infant, women's household task, women's economic dependence, women's limited access and men's unlimited access to information, education and public places, Men's unlimited control and women's limited control to making decision and standard of beauty, men's unlimited participation and women's limited participation to public places. Meanwhile according to Mandel, violence against women cover actions, actors, social locations and also psychological violence, economic or financial and spiritual forcing. It has the nearness with women's life and it doesn't matter the age, class, caste, race and ethnicity, women become the main target of violence and the masters of fear in their lifetime. Violence against women covers women's limited access to the justice system in the equal divorce rights and early marriage.

In patriarchy or male domination, women are described as the inferior creature, weak, stupid, have no idea, etc. All descriptions are negative. Simone de Beauvoir in her phenomenal book *The Second Sex* calls women as the other. Women always become the object, they never become the subject. They always suspend their life to men.

Women as subaltern is Fatima Mernissi's criticism against women marginalization. Women as subaltern covers right for education, Illiteracy, Dress Code and Fashion. Meanwhile Life Style covers mealtime, movies, hammam (public bath), picnic and hadra. In *subaltern* class, women become the important variable. The subaltern class refers to the oppressed one, inferior who is treated badly by the colonizer. The term "*subaltern*" means the oppressed class who can not speak, therefore they are not able to get what they feel or want. As the oppressed subject, they can not articulate themselves; therefore they need some helps to represent themselves. The educated people are the one who can help them by giving proper education and prosperity. As subaltern women, their voices need to be heard. Finally, women as subaltern must be able to speak for themselves.

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Mernissi <http://visionlab.harvard.edu/Members/Anne/Writing/Trespass.html> on  
Sunday 16 January 2011 at 13.26 pm  
Ruth V. Ward <http://www.mernissi.net/gallery/ruthward.html> on Monday 24  
January 2011 at 12.16 pm  
<http://www.oxfordislamicstudies.com/article/opr/t236/e0527> On Thursday at  
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