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« SOCIOLINGUISTICS AND GENDER STUDIES »

**THE REPRESENTATION OF FEMINIST
IDEAS THROUGH THE COMMUNITY OF FEMALE VOICES
IN DREAMS OF TRESPASS**

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Dedication

First of all, I should be very thankful to Allah, for giving me the chance to continue my studies.

I dedicate this thesis to my supervisor Miss Gharnout Soumia.

I dedicate this work to all members of my parents especially and my family.

I dedicate this research to my best friend Miss Bourhia Houaria who has always helped me a lot.

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Abstract

This research analyzes a literary work written by Moroccan woman about women's experiences in the harem. It is the novel of *Dreams of Trespass: Tales of a Harem Girlhood* by Fatima Mernissi as the case study of this research work. It is a memoir of Fatima Mernissi's girlhood in harem in Fez in Morocco, in 1940s. In her autobiography, she retells her life experiences and her women's relatives and their own reactions about the harem life and its rules. Mernissi through the novel depicts women their life of harem about its traditions and rituals, and the desire for gaining their dreams and freedom. This study is to examine feminist ideas through the community of female voices in *Dreams of Trespass*. The research method used is a qualitative method. The data source is taken from the novel *Dreams of Trespass: Tales of a Harem Girlhood* (1994) by analyzing, taking notes from the story, and illustrating through quotations. The main findings of this research are that harem culture is based on patriarchal system where women are restricted and oppressed through unequal treatment. However, there are some female characters who do not keep silent and they try to convey some feminist ideas to Fatima Mernissi in different ways. Thus, the main conclusions which are drawn from this research are that gender equality, freedom, and education are the main feminist thoughts that are represented by female characters in the novel *Dreams of Trespass*. Those feminist ideas are transmitted to Mernissi by the various ways such as: by encouragement to education, giving pieces of advice, and telling the stories in the theater.

Key words: Fatima Mernissi, *Dreams of Trespass*, feminist ideas, female characters, harem culture, patriarchal system.

GENERAL INTRODUCTION

General introduction

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After a long history of suffering and discrimination of women by men in all parts of world, there would be a movement called feminism conducting by women for claiming their rights. It came to solve women's problems and to put an end to the injustice treatment for them and to be able to express their feelings and wishes.

During the nineteenth century, literary works often described women as inferior and weak characters, and men as strong and smart ones. This is probably because men's writing is more dominant than women's writing. The feminist literary criticism came as a reaction to solve women's position in literature. It is a theory of literary field based on feminist ideology that aims to get the equality of both sexes and supports women existence as writer or reader in literary products. This movement emerged in America and almost parts of the world including the Arab World. The inequality of gender can be described in most of literary works by male authors who portrayed women as the second sex and the subordinated person.

Many Arab feminists have contributed to this movement in order to establish the female identity in the social life. Fatima Mernissi is one of those authors who tackle gender issues in the Arab Muslim world. *Dreams of Trespass: Tales of a Harem Girlhood* (1994) is one of Mernissi's most famous and distinguished works. It is an autobiography of Fatima Mernissi that reveals various experiences faced by women living in a big traditional house called "harem". Women inside the harem house precise rules to follow and respect. Freedom of movement is one of the constraints made by male's supremacy which bound women from having their rights. . Women in harem were restricted from movement outside the harem by male supremacy and his rules.

There are many traditions and rituals in the harem such as living in communal harem with extended members of family, lack of education, illiteracy, early marriage, wearing veils.

General introduction

All these traditions are created by men's rules to oppress women and seclude them to be powerless and dependent in the patriarchal culture. Mernissi refuses all forms of restrictions and boundaries and tries to address some feminist messages.

This research work studies women's suffering, segregation, and subjugation by male domination in the harem world. It deals also the efforts of Mernissi to change women's oppression, and to ask equal rights and existence in all the domains, by answering the following questions:

- What are the feminist ideas of Mernissi in *Dreams of Trespass*?
- How did *Dreams* female characters transmit Mernissi's feminist thoughts?

This research is divided into three chapters. The first chapter introduces feminism movement and its different types that are liberal feminism, radical feminism, and socialist feminism, and postcolonial feminism. In addition to the emergence of feminist literary criticism came as a reaction to the oppression of women in literature. The work also highlights the status of women in the Arab world especially in Moroccan society. The second chapter, deals with a textual analysis of Mernissi's novel. The research analyzes the notion of harem in *Dreams of Trespass*, and how feminist ideas are reflected by female characters in different ways. The third chapter, however, includes the discussions and findings of this study in addition to the suggestions about this work.

CHAPTER ONE : LITERATURE REVIEW

Introduction:

After a long history of suffering and discrimination of women by male domination in society, women were still struggling and looking for their rights as men. This movement is called feminism; it has come to solve problems and to put an end to justice less treatments for women.

This chapter deals with the general definition of feminism and its types which are: liberal feminism, radical feminism, socialist feminism and postcolonial feminism. It highlights also movements in literary criticism field following the previous feminism movement that known as feminist literary criticism. As well it tackles the status of women in the Arab world.

1. Feminism:

The term feminism appeared first in France in 1872s by French philosopher Charles Fourier. By the first decade of the twentieth century, the term “feminism” emerged in Britain and the in America in 1910s and in the Arab world as Niswia in 1920s. Feminism originates from the Latin word “femina” that describes women’s issues (<http://www.sociology.org.uk>.20005). It describes a culture in which women are treated differently than men, and that in this difference of treatment, women are at a disadvantage. According to the Oxford English Dictionary is therefore “an advocate or supporter of the rights and equality of women “(online Ed).

Thus, feminism is a collection of movements and ideologies aimed at defining, establishing, and defending equal political, economic, and social rights of women .For the Meridian –Webster Dictionary ‘feminism refers to the theory of the political, economic and social equality of the sexes’.(<http://en.wikipedia.org/wiki/feminism>).

Many researchers and scholars used the term “feminism», they tried to define and explained it differently. Some of them use it to refer to some historical or political movements in USA and Europe. According to Maggie Humm and Rebecca Walker had divided the history of feminism into three waves. The first wave was in the late of ninetieth and early twentieth centuries, focused primarily on gaining legal rights, political power, and suffrage for women. The second was in 1960s and 1970s ,it encouraged women to understand aspects of their own personal lives, and concerned with other issues of equality, such as the end of discrimination in society, in education, end in the work place. The third wave extends from the 1990s to the present. It comes as response to the perceived failures of the second wave.

Whereas, other researchers refer feminism to the belief that women live in justice less life without rights and equality. Zara Huda Faris (2013) elaborated this idea as “...women need feminism because there are women who suffer injustice ...”(p.01).For her, feminism movement represented women’s problems and suffering and also unequal opportunities in societies which are controlled by man , by his power, rules and orders. Zara Huda Faris (2013) mentioned also “...women have traditionally been dehumanized by a male dominated society, which they call patriarchy; and that has been always been better to be a man...” (p. 1).

It is a movement conducted by women to refuse anything that subordinated by male domination either in politics, economics, or in a social life and to give them a voice an access to power by achieving women’s rights in terms of women’s suffrage, education, gender equality, freedom which seeking for social change through challenging patriarchal societies. Feminist movement suggested that patriarchal ideology is embedded in unequal power structures and represented in traditional femininity as efforts” to sustain gender inequities and sexual subordination” (Durham, 1999, p.214).

Thus, Feminism shared the view that women's oppression tied to their sexuality, because men and women are biologically different in the society and based on these differences, women have treated as inferior to men. Feminism specifically focused on women's experiences and highlighted various forms of oppression that the women have subjugated by men in the society. As Simon de Beauvoir in her book "the Second Sex" (1957) argued that women are not treated as subjects of their own experiences but as objects of men's desires and interests, hence as the notion of women as "the other" in her famous statement that "one is not born, but rather becomes, a woman" (de Beauvoir, 1972, p.259)

In spite of the lack inequality and the segregation between men and women, women were able to stand up and they were able to speak and express their problems, feelings and wishes. In addition, women were able to spread it in all over the world for calling of the equality, and make all people believe that men and women deserve equality in all opportunities, treatments and social rights respectively.

1.1. Types of Feminism:

Feminism is both social and political movement that seeks for the justice and equality for women and men and the end of sexism in all forms. There are kinds of theory in this research. Firstly, is the liberal feminism movement, secondly is radical Feminism, thirdly is socialist feminism, and finally is postcolonial theory.

1.1.1. Liberal feminist movement:

Liberal feminist movement focused on feminist demands for equal rights and it was started from the claims that women as good as men, women have the rights to full human rights. Liberal feminists are free to show their potential in equal competition with men. The

liberal feminist's arguments are used to demand legal and political equality. (Bryson, 2003, p.139)

It is an individualistic form of feminism, which focuses on women's ability to show and maintain their equality through their own choices and actions. Liberal feminism asserted on the important issues including: reproductive and abortion rights, sexual harassment, voting, education, equal pay for equal work, and domestic violence against women. In short, it aims at bringing equality between women and men in the framework and in social systems.

Liberal feminism goal is to free women from oppressive gender roles that is from the roles used as justification for giving women a lesser place, or any place at all especially in the academic place. Liberal feminist movement stressed that patriarchal society controls sex and gender, considering what is appropriate for women only jobs that are associated with the feminine personality.

1.1.2. Radical Feminist movement:

Radical feminist theory was developed by a group of women in the late 1960s and early 1970s, primarily in New York and Boston. Radical Feminist believed that male supremacy and subjugation of women are the source of women's oppression in society. It is a perspective within Feminism that focuses on the theory of patriarchy as a system of power that organizes society into a complex of relationships based on an assertion that male supremacy oppressed women. (Donovan, 1985, p.141-142)

Radical Feminist theory aimed to challenge and overthrow patriarchy by opposing gender roles and oppression of women. This group of feminists claimed that the root of women's oppression is biological. Radical Feminist theory believed that gender inequality comes from biological differences, biological differences create gender roles. Radical Feminist asserted that family institution and patriarchy create the domination of the men over

women and women's oppression. Mandel quoted from MC kinon about sexual relations that makes women's oppression. Mandel has seen sexual relations by men's domination over women and male control of female sexuality as the central cause of women's oppression. (Mandel, 1995, p.15)

The famous slogan of Radical Feminist is "the personal is political". The slogan sought to address issues like marriage, sexuality, violence against women, and work are political concern. The personal is political, that patriarchy or male domination is at the root of women's oppression; that women should identify themselves as subjugated class and put their energies in a movement with other women to struggle their oppressor (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, p.156). Radical Feminist stressed on culture more than politics in traditional sense. Radicals argued that it is the patriarchal system that oppressed women, a system characterized by power, dominance, hierarchy, and competition.

1.1.3. Socialist feminism:

Socialist feminism also known as Marxist feminism or Materialist feminism is an important movement of feminism. Socialist feminist is the women movement to free themselves through the changes of patriarchal structure. The gender equality can be occurred when the patriarchal structure changes. Socialist theory asserted that patriarchy and capitalism are the main source of women's oppression. It argues that capitalism strengthens and supports the sexist status because men the ones who currently have power and money. Those men are more willing to share their power and money with other man, which means that women have fewer opportunities and resources.

Therefore, socialist feminism tried to eliminate the capitalist system and replace it by socialism. Socialist theory believed that the women problems come from the capitalism where the exploitation of class that makes vast profits of women's unpaid labour in the home is the main source of oppression. Socialist feminists put their energies on broad changes that affect society as a whole, rather than on an individual basis. They seek to analyse the subordination of women as linked with forms of oppression, and attempt to unite the fights of socialism and women's liberation.

1.1.4. Postcolonial feminism:

Postcolonial is a period of time after colonialism, postcolonial feminism emerged from the gendered history of colonialism; colonial powers often imposed western norms on colonized regions. Postcolonial feminist movement is primarily concerned with the representation of women in eastern and western countries; it concentrates on the construction of gender difference in colonial discourse. Huddart (2008) asserted that postcolonial theory is related with western thought that asserts the universalisation of subjectivity (p.3). It means the subjectivities are shown and accepted to support the sameness. While, Loomba(1998) further explained «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 a descriptive not an evaluative term.(p.18-19)

Post colonialism and feminism have come to share a relationship as some feminist critics point out that postcolonial movement is male-centred that has not only excluded the concerns of women, but also exploited them. The postcolonial feminist theory aimed to show the role of women from the struggle for independence, and also of misrepresenting them in nationalist discourse.

The post-colonial feminist theory critics raised a number of social and political problems involved in the study of representation of gender. Post colonialism is related to orientalism that is written by Edward Said in his seminal study “Orientalism”, orientalism is the way to understand the East. The East is shaped and reshaped again by the West, so East will think, act, speak, dress like West, and the East culture is adapted West’s need. (Abu Lughod, 1978, p.1)

While, “Black Skin, White Masks and the Wretched of the Earth” is written by Frantz Fanon in 1967 who is the first publisher of postcolonial project. Within feminism and postcolonial studies, Fanon saw the different classes over the status, position and power. He also saw the inferiority among black people and negative connotation which is addressed to them as slaves.

1.2. Feminist literary criticism theory:

Feminist literary criticism is one of the literary studies that emerged as a response of the develop of feminism. The history of feminist literary criticism properly begins in forty or fifty years ago which termed in the second wave feminism. The term was usually given to the emergence of women’s movements in the United States and Europe during the civil rights campaigns of the 1960s (Plain, 2007, p. 6). Feminist literary criticism began from the desire of feminists to analyse women writer’s works in the past and to show women image in men writer’s works who presented woman as creator that in some ways are oppressed, misrepresented and underestimated by dominant patriarchal tradition.

Then, Feminist literary criticism centred the analysing the attention to women as reflected in political context need to consider the relation between the text works and the sex of the writers. Men’s writing usually presents women stereotype as a loyal, devotional wife, and a mother, prostitute, and subjugated women. Those stereotypes are determined by literary

fields which are not related to the real women because the evaluation about women is not fair. However, women have private feeling, emotions such as painful, uncomfortable or disappointed that only described and expressed well by women themselves in literary works.

The main goal of feminist literary criticism is to analyse the relationship of gender. Though, Feminist literary criticism described oppression of women by literature. Humm stated that the authors of literary history before the emergence of Feminist literary criticism reconstructed these works by focusing on woman's writing with special attention in using of her words in his writings (Ibid, p.14-15). Lisa Tuttle cited (1986) also the goals of Feminist critics as to develop and to uncover female tradition writing, and to interpret symbolism of women's writing so that it will not be lost or ignored by the male point of view, to resist sexism in literature and also to discover old texts. (p.184)

In fact, Feminist criticism started as part of international women's liberation movement. The first major book was the feminine mystique (1963) by Betty Friedan which contributed to the emergence of the new women's movement. In her book, Friedan criticized the dominant cultural image of the successful and happy American women as a housewife and mother. (B Leitch, 1988, p.308)

Thus, feminist literary criticism has successfully directed attention to the female intellectual tradition. Many early works on women writers before the 1960s usually focus on the female literary tradition. Then, literalist women are forced to identify with male standards of writing, and yet they are being female writers.

1.2.1. Feminist literary criticism in the in Arab world:

This theory based on the phenomena of inequality between men and women in the Arab world, there are women writers who make the feminist protest works related to the inequality of genders.

Feminists from the Arab world, especially those who write in French or English for representing the Arab women as complex agents, that is not as passive victims of traditional culture, but to expose what have been experienced such as: pain, sexuality and by advocating their rights.

Qasim Amin, Egyptian author in his book women's liberation (Tahrir al Mar'a) (1899). In this book, Amin criticized some of the practices in his society such as: the polygamy, the veil, he condemned them as an Islamic and contradictory to the true spirit of Islam. His works had a great influence on women's political movements throughout the Islamic and Arab world.

Another Arab women writer such as: from Lebanon, Zaynab Fawwaz (1550-1914) and wardah al -yaziji (1838-1942) .From Egypt, Aisha Taymuriyah (1840-1902) and Malak Hifni Nasif (1886-1918). From Palestine, Many Ziyadah (1886-1941) .Until the end of twentieth century such as Hanan Alshaykh and Layla ba'albakki from Lebanon, Gaddah Alsamman from Syria. The contribution of feminists in the Arab world in literary works that have been established the female identity and have shown the ability of writing as well as men.

1.3. Women status in the Arab world:

In order to understand Arab Muslim women's status in the Arab Muslim world, it is crucial to study and understand the Arab Muslim society in terms of geography, history of occupation, culture, and religion. These specific terms have influenced Arab women's status all over the past years until now. Most of the Arab countries were colonized by European countries due to the richness regarding the geographical space and the natural resources. (UN. Report 2004.11)

After years of occupation that felt its positive and negative impact on the occupied (Arab) countries. Colonization might be the most influential factor in the evolving of

women's movements in the Arab world in charge of promoting women were part of the Ministries of health, youth and sport. It has encouraged the emergence of many women's organizations have called initially for the liberation of the nation and struggle for ending all kinds of segregation. In Arab countries, the perception of women being relegated to a role of secondary importance is supported by a whole social and cultural system which opposes female emancipation and the equality of sexes (options Mediterraneennes, 2009, A 87)

Morocco is one of the Maghrebian countries in the Arab world, it was under a protectorate of France in 1940. The authority for local and religious affairs were Sultan Sidi Mohammed Ben Yousf. His authority for local did not influence the men's supremacy over women especially in the harem tradition. Meriem Webster defined tradition as an inherited, established or customary pattern of thought, action, or behaviour, such as religious practice or a social custom. 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 or jilbab, wearing haik. (<http://www.morocco.com.2011>)

In 1950, a woman in Moroccan society was a minor under the guardianship of the father, husband, or other male guardian. She could not be married without the agreement and signature of her wali. She might legally be married at age of 15, where her husband could legally be married at age of 18. She could not be employed or obtain a passport without the permission of her male guardian. Moreover, women could lose care of their children if they remarried and could be divorced without justification or judicial oversight. (Zoglin, 2009).

Conclusion:

This chapter dealt with historical background of the concept of feminism and its two types. This research uses liberal feminism which emphasizes on the power of an individual

person to alter discriminatory practices against women. Radical feminist theory tries to analyse the harem tradition that is very influential toward the women's life that are oppressed by male domination. Socialist feminist movement seeks to analyse the subordination of women as linked with other social forms of oppression, and attempt to fight for socialism and women's liberation. Postcolonial theory is used for analysis of subordinated women who cannot speak so and express themselves in patriarchal society and colonization.

The research work has also studied on literary works based on feminism ideology. It is named as feminist literary criticism which aimed to get justice and looking for the women existence either as a writer or reader in the literary works. Feminist literary criticism is concerned with uncovering the differential gender as cultural, social and political by male domination. It deals also with women's living in the twentieth century in the Arab world in conservative societies and in lower status and position. They hoped to transfer from traditional harem to a more progressive status and a modern lifestyle.

CHAPTER TWO:

METHODOLOGY OF THE STUDY

Introduction:

In the second chapter, the research is analyzed by using qualitative research method. The case is the novel *Dreams of Trespass: Tales of Harem Girlhood* by Fatima Mernissi. The chapter reveals how female characters represent feminist ideas through different ways in *Dreams of Trespass*.

Data analysis:**1. The notion of Harem in Dreams of Trespass:**

The harem in Fatima Mernissi's *Dreams of Trespass*, Matta Mamet Michalkiewicz gives a de the notion of harem was the frontier for Mernissi and other women in the story that they had to seek for permission to walk outside the gate of their house, which made Mernissi feel that their house was a definite frontier. She explained that "stepping out of the gate had a procedure" (Mernissi, 1994, p. 21). Women of harem were unable to cross the gate and were always dreamed to trespass all the time, and seeing the world beyond the gate was their main dreams.

In *Dreams of Trespass*, Fatima's grandmother points out how the word harem was a: "Slight variation of the word harem, the forbidden, and the proscribed" and it was the opposite of halal, the permissible. She also explains that Mecca:

The holy city was also called haram, and since Mecca was a place where behavior was strictly codified. The moment you stepped inside, you were bound by many laws and regulations. People who entered Mecca had to be pure: they had to perform purification rituals, and refrain from lying, cheating, and doing harmful deeds. The city belongs to Allah and you have to obey his shari'a, or sacred law, if you entered his territory. The same thing

applied to a harem when it was a house belonging to a man. No other men could enter it without owner's permission. (Mernissi, 1994, p. 61)

definition of a harem that centers on those same two words. She asserts on the etymology of the word "harem" metaphorically refers to a jail as haram means the «forbidden» in Arabic, whereas "seraglio" which is derived from Italian, literally means 'a cage for animals'. The harem consists of a house or a set of houses surrounded by gates (p.152).

Furthermore, Mernissi's grandmother introduces to her the real concept of "hudud" as those laws and regulations you had in your head, inscribed under your forehead and under your skin, the same thing to a harem as a private place that are regulating by the rules. It did not need walls. Once you knew what was forbidden. The harem is as a "hudud" or "sacred frontier". Fatima stated "in a harem you do not necessarily ask questions to get answers, you ask questions just to understand what is happening to you. Roaming freely in the streets was every woman's dream" (Mernissi, 1994, p. 22) Fadwa El Gindi (1999) has defined harem as Mernissi:

The English term harem (stress on the first syllable) is a distortion of the Arabic word harim (stress on the second syllable) a derivative of the same root(h-r-m) that yields the Arabic/Islamic notion of haram (stress on the second syllable), which means sacred (p. 26)

Mernissi asserted that there are two types of harem, the first one is called domestic harem in which Mernissi and her family lived in. For her, a harem is restricted women from movement because they must stick in. They have no opportunity to express their idea because they are voiceless. As Mernissi said that «what defines a harem is not polygamy, but men's desire to seclude their wives, and their wish to maintain an extended household rather than break into nuclear units" (Mernissi, 1994, p. 35). The second harem according to Mernissi is

the imperial harem which consisted of a master with a group of women as his wives. According to Edward Said “the orient was almost a European invention; the harem, as an integral part of this invention, was a western construct as well”.

2. Feminist thoughts in Dreams of trespass: Tales of Harem Girlhood

Fatima Mernissi is one of Moroccan feminist who has written about issues of inequality of gender in her works .Dreams of Trespass: Tales of a harem girlhood (1994) is a memoir which is a story of Mernissi's girlhood that exposes the multiplicity of her experiences and her women relatives who living in a harem .Mernissi in Dream of Trespass has described the inequality of gender and other feminist issues emerged in a harem that makes women hard to express their freedom and to declare their rights completely .

There are some important women in the story who have represented Mernissi's thoughts. They are her mother, grandmother, her aunts and cousins as female characters who never stop protesting against the patriarchal system. They are strong females who have struggled against some boundaries and they tried to educate Mernissi to be independent and critical woman in her life.

In addition, they believe that situation will change and women's life will be better in the future in all fields such as: education, public sphere and so on .They made Mernissi representative of the next generation of women for increasing the equality as men and they hoped to become educated woman.

In this analysis, there are two feminist thoughts that appeared in the story through female characters, they are:

2.1. Gender equality:

In *Dreams of Trespass* almost of women in a harem argued that gender inequality emerged in a harem. Harem is a place where women are oppressed and subordinated and do not get their rights as well as men such as: men could marry with many wives as they wanted. Even at work only men received money although women worked equally hard too.

The fact also that the women in *Dreams of Trespass* are kept under the surveillance by Ahmed the doorman they were unable to leave the gates of the harem until they get permissions to walk outside the gate of their house which made Memissi feel that their house was a definite frontier. She also explains that stepping out the gate had a procedure (Mernissi ,19994, p.21). As her father had starting that is a problem not to respect the “hudud” “the problem with Christians start, said father, as with women, when the hudud, or sacred frontier , is not respected .(Mernissi ,1994,p.1).

The function of these frontiers would thus remain the powerful to be dominant and the weak continue to stay under the mercy and power of their masters .Mernissi’s grandmother, Yasmina said that both men and women worked hard ,and was not making money ,she was stuck in a harem , even though she could not see it walls :”may be the rules are ruthless because they are not made by women ...The moment women get smart and start asking that very question , instead of dutifully of cooking and washing dishes all the time , they will find a way to change the rules and turn the whole planet up side down .”(Mernissi, 1994, p 63).Yasmina through her own lifestyle gives Fatima hope for her future to be smart, independent and happy. Yasmina says to Fatima “are we Muslims or not?” If are, everyone is equal .Allah said so .His prophet preached the same .Yasmina said that I should never accept inequality with her co-wives ,for it was not logical .(Mernissi ,1994,p.26)

Mernissi's mother is the strongest feminist in the text of *Dreams of Trespass* that taught her daughter that the men and women did not need to be discriminated. She also claimed that male superiority and domination was non sense and anti Muslim deeds, as the mother of Fatima insisted for celebrating her daughter's birth just as joyous fully as her nephew Samir's birth regardless their gender differences. The mother encouraged Fatima to be equally educated as men and start fighting to get their rights.

2.2. Freedom:

It was one of the main points of Merissa's feminist thoughts through female characters in *Dreams of Trespass* that believed that the situation of women in a harem is restricted and they are not free in their lives and imposed by men. These feminists dreamed and hoped to obtain their rights for Mernissi and her generation and claim for freedom and liberties as men in society.

The fact that women in *Dreams of trespass* are kept under the surveillance by Ahmed the doorman, they were unable to leave the gates of the harem until they get permissions to walk outside the gate of their house which made Mernissi feel that their house was a definite frontier. She also explains that "stepping out the gate had a procedure" (Mernissi, 1994, p. 21). Women in a harem were lacked the basic freedom of movement. As Mernissi plays outside and has fun with her cousins, she realises that the women of harem suffered in their houses, and they could not met outside their house gates in order to enjoy with freedom of life. Her mother hoped to live alone with her husband and her children "whoever heard of ten birds living together squashed into a single nest? "her mother would say (Mernissi, 1994, p. 07). For Mernissi's mother, harem is making women live in misery; she said also it is hard and not natural to live in a large group, unless your objective is to have a privacy or even autonomy. Her grandmother also wished that one day women will not have to share their

husbands with other women, by having co-wives it would take at least eight nights before she could hug or snuggle her husband. She hoped it could stop in the future “and hugging and snuggling your husband is wonderful...I am so happy your generation will not have to share husbands anymore” (Mernissi, 1994, p. 34). In harem both many women work hard until late nights but only men earn money, and women have to rely on their husbands because they do not have economic independency.

In addition, women in harem were always restricted to the outside world, the courts were guarded by the gatekeeper to ensure that women of harem did not go outside the gate. They could not go out for shopping in their life like the French women. Yassmina envies the French women who are never imprisoned by their husbands behind walls. This makes Yassmina believe that it is time for women to free themselves from the restriction and boundaries in the harem. “in fact, the qu’ida, the invisible rule, often was much then worse than walls and gates.” Said yassmina. (Mernissi, 1994, p. 63). She feels that the rules of harem were made to deprive women in some way and even she thinks it is so because they are not made by women.

Furthermore, women in the harem were going to the movies, going to the hammam (public bath), going to picnic. Going to the movies or to the theatre is special moments for women to express their desire of freedom. They can breathe the fresh air and see the world outside the harem, they are like birds to fly around the world. As aunt habiba narrated on special occasions only, was about “that women with wings”, who could fly away from the courtyard whenever she wanted to. Going also to hammam (public bath) which are separated by gender. Mernissi told that men and women did not understand each other and they were separated by gender “a cosmic frontier that splits the planet into two halves. The frontier indicates the line of power... the powerful on one side, and the powerless on the other side.” (Mernissi, 1994, p. 242). This indicates that if the woman could not get out, because she was

powerless and the force which impose by the powerful who is the men in society. This process needs the permission of men before going outside the harem, even going to picnic during spring season. It is the way that women expressed their feelings and desire for freedom and liberation.

3. The representation of feminist ideas through female voices

In dreams of trespass, Mernissi described some female characters as her mother, grandmother, Aunt habiba, and her cousin Chama in the story as the strongest and the powerful women although their oppression by men. They have strong feminist thoughts that conveyed to Mernissi and hoped for her and her generation to get equality, education and freedom as men have.

3.1. The mother:

Mernissi's mother taught how to act and carry for herself as a feminist woman, and to be smart and educated person. She said: "you have to learn to scream and protest, just the way you learned to walk and talk..." (Mernissi, 1994, p.09). she recounted to Mernissi the story of a thousand nights and one night about the tale of Shahrazad and Shahrayar. She told that when the king Shahrayar found his wife committed adultery with a slave, he was very angry and killed both of them. After that, he hated all the women and started to marry each night a woman and killed her the following day, it was always happening this habits but this act was stopped by a wise girl called Shahrazad who told him each night a wonderful story and keep it going on in order to save her life. "As soon as, she entered king Shahrayar's bedroom, she started telling him such a marvellous story which she cleverly left hanging down. So, he let her life until the next night, that she could finish her tale in the second night, she told him another wonderful story which was again far from finishing when dawn arrived and the king

who had to let her live again. The same thing happened the next night, and the next for a thousand nights which is almost three years, until the king was unable to imagine living without her. Then, they already had two children and after a thousand nights and one night, he renounced his terrible habit of shopping of women heads” (Marnissi, 1994, P. 16). The mother tells her little girl how to be wise and being able to make good decisions.

Besides, in a harem there were many illiterate women like Mernissi’s mother and grandmother ,they had encouraged Mernissi to attend literacy classes .Mernissi’s mother claimed that “the reason why men kept women in harems was to prevent them from becoming to be smart “(Mernissi ,1994,p.186).However, it was not allowed by Lalla Mani ,she is Mernissi’s paternal grandmother who was a conservative woman .She regarded that schools were only for little girls ,not for mothers ,she also said “it is not our tradition “(Mernissi ,1994,p.200).The mother responded :”who is benefitting from a harem ?what good can I do for our country, sitting here a prisoner in this courtyard ?why are we deprived of education ?who created the harem and for what ?can anyone explain that to me ?(Mernissi ,1994,p.200).Fatima believed that education is to know hudud ,the sacred frontier ...”to be a Muslim was to respect the hudud .and for a child ,to respect the hudud was to obey “(Mernissi,1994,p.03).After talking with her cousin Malika who tells her that “the hudud was whatever the teacher forbade “(Mernissi,1994,p.03).Fatima recognized that “looking for the frontier has become (her)life occupation “(Mernissi,1994,p.03).Fatima had already asserted that there is another life beyond the walls of harem.

3.2. Yasmina (grandmother):

Mernissi's mother and grandmother had allowed her to enter to the public sphere and they had supported her for getting higher education that said to become independent. Yasmina told her:

Of course, you will be happy! you will be a modern educated lady. You will release the nationalist's dream. You will learn foreign languages, have a passport, and speak like religious authority ...Remember than even I, as illiterate and bound by tradition as I am; I have managed to squeeze some happiness out of this damned life. That is why I do not want you to focus on the frontiers and barriers all the time and I want you to concentrate on fun and laughter and happiness. That is a good project for an ambitious lady (Mernissi ,1994, p.64). Yasmina hopes the young lady Fatima to be happy, and insists her toward the life of freedom and equality and even empowerment in the future is not like the traditional Arab women.

As almost of women in a harem wished their daughters would end up the oppression and subjugation by the control of men, and they pushed them to get privileged as men for higher education and liberties. Like in western system school, woman can learn math, science, foreign languages, and other subjects that will help her to maintain a better life and for being able to claim for her rights.

3.3. Aunt Habiba:

Aunt Habiba can never stop sending messages of her feminist thoughts to get freedom and liberties and to have a great dream. As she said: "the main thing for the powerless is to have a great dream true, a dream alone, without bargaining power to go with it, does not

transform the world or make the wall vanish, but it does help you keep a hold of dignity” (Marnissi, 1994, p. 214). Aunt Habiba states also some paroles in the theatre that are below:

dignity is to have a dream, a strong one, which gives you vision, a world where you have a place, where whatever it is you have to contribute makes a difference. You are in harem when the world does not need you. You are in the harem when what you can contribute does not make a difference. You are in a harem when what you do is useless. You are in a harem when the planet swirls around, with buried up to your neck in scorn and neglect. Only one person can change that situation and make the planet go around the other way, and that is you. If you stand up against scorn, and dream of different world, the planet’s direction will be uttered. But what you need to avoid at all costs, is to let the scorn around you get insight. When a woman start thinking she is no thing, the little sparrows cry. Who can defend them on the terrace, if you know one has his vision of a world without slingshots. (Marnissi, 1994, p. 214).

Aunt habiba stated that all women had a magic dream as other women inside their minds, when you happen to be trapped powerless behind walls, stuck in a dead and harem, she would say: “your dream of escape and magic flourishes when you spell out that dream and make the frontiers vanish. Dreams can change your life and eventually the world. Liberation starts with images dancing in your little head, and you can translate those images in words. And words cost nothing” (Marnissi, 1994, p. 114).

In the harem, Aunt habiba is an isolated and divorce woman, she had shared with Marnissi some feminist beliefs. She proves to Fatima that the hudud is not the only way to believe. Aunt habiba said that anyone could develop wings. It was only matter of

concentration the wings need not to be visible like birds, invisible ones where just as good and the earlier you started focusing on the flight, is the better. (Marnissi, 1994, p. 204).

3.4. Cousin Chama:

Furthermore, cousin Chama is one female character of the story that also the one explains to Marnissi the history of harem girlhood and talked about the taboo of topics inside the harem as freedom. The scene when cousin Chama is brought back inside the house by the doorman is then not an attempt to oppress her and keep her locked up, but an endeavour to protect her from the strangers burking in the street, including those foreign French soldiers standing in close vicinity to their house. As the narrator explains these soldiers were dangerous because “they had a power and could hurt us.” (Marnissi, 1994, p.17). Chama in her childhood misunderstand her position within the harem as an excluded member from the public field and to not allow her to become into privileged position. (Marnissi, 1994, p.18).

Cousin Chama stated that women in harem dreamed of getting freedom of movement and sense of empowerment, not submissiveness and obedience by the rules of men. As the control of the father of Fatima towards the goods that enter the house to be an attempt to protect his family from unhealthy goods such as: cigarettes. Marnissi informed in her story that: “a crusade from chewing gum and cool cigarette because as far he was concerned, smoking a tall, thin, white cool cigarette was equivalent to erasing centuries of Arab culture.” (Marnissi, 1994, p. 19). Marnissi’s father feared that if everyone dressed and talked and ate the same things without any regard for sacred boundaries, then the Arab world culture would disappear. In addition, cousin Chama put many plays in the theatre about the challenge of women in the harem about the mock traditionalism of men. It is performed by many heroines and Shahrazad in a thousand nights and one night. Chama portrayed Asmahane’s story as:

Asmahane wanted to go to chic restaurants, dance like the French, and hold her prince in her arms, she wanted a way with him all the night, instead of standing all the side lines behind curtains, watching him deliberate in endless exclusively male tribal councils. She hated the whole clan, and its senseless, a cruel law. All she wanted was to drift away into bubble -like moments of happiness and sensual bliss the lady was no criminal; she meant no harem (Mernissi,1994, p.110).

Conclusion:

In this chapter the research work has analysed the representation of feminist ideas through female voices in the novel of *Dreams of Trespass* by Fatima Marnissi. It explains the life of Arab Muslim women and the challenges they face in harem. It mentions the ways female characters represent their feminist thoughts by giving pieces of advice, persuading girls to access to educational institutions, and telling the stories in the theatre, Women in harem were looking for liberation and changes and to become public members through education and freedom.

CHAPTER THREE:

DISCUSSINS AND THE FINDINGS

Introduction

In third chapter, the study explores the discussions and the finding of the previous chapter about the analysis of *Dreams of Trespass*. Mernissi in this novel presents women of harem and her family as an example to show and represent Arab Muslim women living in communal harem by its traditional rules to oppress and seclude them in the public domains.

Discussions:

Through the analysis of the novel *Dreams of Trespass: Tales of a Harem Girlhood* in the previous chapter I make a conclusion by answering the question dealing with the representation of feminist ideas through the community of female voices in the novel *Dreams of Trespass: Tales of a Harem Girlhood*.

Dreams of Trespass are a memoir of Fatima Mernissi that describes her life's experiences. She was a young child; she was born in harem in Fez in Morocco in 1940. The young girl narrates incidents from her life's childhood in the harem with her extended family. Harem is a place where women are oppressed and enclosed from the outside world and must respect the hudud and boundaries, which make women hard to express their freedom and their rights.

Mernissi represents her voice with the voices of many women in the harem about the challenges they face. The women of harem were unhappy with the rules of harem and they were struggling to obtain freedom and entering to the public domain. Those women are her mother, grandmother, aunt Habiba, cousin Chama, and other female characters in the harem. They try to utter and voice their feminist ideas through Mernissi and her teenagers as the next generation of women's life in order to be educated and independent women.

In her autobiography, she records her experiences as a woman who lived in the harem life in the Arab Muslim world in her early age of her life who was asking questions on the older people, but it is difficult to know the answers and understandings what happening in the world of harem.

Mernissi explores in her novel the reality of the empowerment of men over women in the Islamic world through her personal voice. Mernissi confused about women's limited access in patriarchal system where women get difficult accessed to public places and to be separated from the outside world. As a result, she finds that escape from the disempowerment and restraints is the best way to free themselves by creating them the female identity behind the walls and gates of the harem and to discover the life outside the harem house.

Mernissi indicates in her novel that harem is associated with men and sometimes with women playing of Mahram or safeguard. For example, a woman could move outside the harem but she is supposed to be accompanied with man either her husband, her father, her brother, or her closer man's relative, and it is permitted also be accompanied with an older woman to go to the hammam and shopping.

Moreover, Mernissi's grandmother about the life of harem in a harem that "sometimes to be stuck in a harem simply meant that a woman had lost her freedom of movement. Other times, she said that a harem meant misfortune because a woman had to share her husband with many others" (Mernissi, 1994, p. 34). Similarly, Mernissi's mother attempts to move out of the harem and to live with her single home with her husband and kids, not with an extended family.

Harem according to Mernissi means a place where are enclosed and sealed in. It is separated men and women and the outside world by guarding the door as Ahmed the

gatekeeper and to watch women's movements inside the harem and not allowing them to go outside and forbid men strangers from entering inside the harem.

Women of harem are addressed to Mernissi they are totally in silence for the right of education, illiteracy, freedom of movement. As oppressed women, they need awareness to speak and only educated women who can help them to speak up, and also give them proper education and prosperity.

The novel portrays various characters seemed as rebellious women in the harem. When Mernissi's mother gives birth to her just an hour after her cousin Samir as a male, the mother insisted that there be a joyous celebration to the birth of both children, not just the boy child. (Mernissi, 1994, p.34. Mernissi's mother insisted to her daughter for education and ton move from the Qur'anic school to the national school which taught in French, and told to all mothers to permit their daughters in the harem to enter to the national school. Education was one of the first steps on freedom and liberation. Mernissi's mother is one of the most powerful women in the story. The mother taught to Mernissi how to survive as a woman in her life and how to be smart and wise. Mernissi's mother role is in motivating her daughter in achieving her goals in life.

Another character, Mernissi's grandmother who influenced her by giving pieces of advice about harem life and to help her gain some understandings about the rules that made in harem in which they were to deprive women by men's rules. According to Yasmina, the rules were oppressive over women; man could marry many wives as he wanted. Even at work men and women worked equally hard, but only men receive money. The rules of harem disallow women from freedom of movement. The gates of harem were always restricted to the outside world and the courts were guarded by the doorman as they said for the protection of women. Whenever, women would go to the outside the harem for shopping or to the picnic they were

allowed, but must accompanied by male members of the harem. Yasmina persuades Fatima to find the way to change the rules and that will be a better future for women. She inspires her for the hope to be happy and educated lady toward the life of liberation and empowerment.

In addition, not only mother and grandmother who transmitted the feminist thoughts to Fatima, but also aunt Habiba and cousin Chama who elaborated many plays by telling the stories of heroic women such as Schahrazad and Asmahan. Through their stories, they clarify the traditions and the rules of harem comparing with western feminists culture. They convey some messages to have a big dream as well as can change them owns life.

Furthermore, there are various ways that used by those female characters to represent the feminist thoughts in the story of *Dreams of Trespass*. Those ways are: motivation of education, giving pieces of advice, telling the stories through the theater. The mother and grandmother have encouraged Fatima to be smart and educated girl in higher level to get higher job. At the same time, aunt Habiba and cousin Chama play in the theater inside the harem about feminist ideas and dreams about their lives. Those feminists are used these ways for the desire of equality, education, and freedom as well as men.

Mernissi through the novel 'Dreams of Trespass' explains the lives of Arab women in the harem and the challenges they face. The women of harem were struggled against male's domination and patriarchy rules them preventing them from entering public places and freedom of movement outside the harem. The men in the harem will never let their women to go to the school because education will make progress of women liberation and intellectuality for creating a better future for their own life, so as to be existed women in the public spaces as men. Men's rule in the harem is to forbid the women to see what is happening outside. They can travel whenever they like without asking permissions of anyone. Unlike, women were stayed inside the harem under the control of men from the male strangers in order to protect

them. These rules are to keep their domination and oppressive practices over women in the harem.

Mernissi and other feminists in the harem were struggled against male supremacy and subjugation of women and their oppression in Moroccan societies. They advocated feminism and its types of movement as liberal feminism, radical feminism, socialist feminism, and postcolonial feminism. These movements claim to the end of the oppression and exploitation of women in patriarchal societies. The demands among the branches of feminist movement are different, but the aim is the same to fight about social and political issues and for gaining freedom and liberties.

Throughout the novel, Mernissi herself suffered and endured of sever restrictions of her live in communal harem and the right of movement. Likewise, women of harem had resisted against male's patriarchy, and make their dreams to trespass is the only way they believed that" a woman could be totally powerless, and still give meaning to her life by dreaming about the flight" (Mernissi, 1994, p. 154)

Fatima Mernissi mentions that the first of freedom is walking a distance between the gate of harem and the school because freedom was forbidden in a life of harem. However, Mernissi's mother demands to allow Fatima to go to the school where literacy is taught, but the family members denies this issue with Lalla Mani who was a conservative woman. She considered schools were being for little girls, not for mothers. The mother of Fatima envies many daughters in a harem to have a better life and education will be part of the changes in the Moroccan society.

Another example of assertive and strong woman in Mernissi's novel, Mernissi grandmother Yasmina who lived in rural harem with her husband and his group of wives. She admired to Mernissi's life will be better than Yasmina's life. She told her that if you married

you should not to share any woman. Yasmina also predicted to Mernissi's future; to learn foreign languages and have a passport. These predictions seem to be what her mother and grandmother lacked and wished to achieve it through Fatima.

Dreams of Trespass reveals the reality of Arab Muslim both men and women status. It shows men as an authoritative and dominant by their rules and wishes. Whereas, women as empowered, strong and not weak as they usually admired to be like the western feminists.

Findings:

In this study, Mernissi has described women in harem as oppressed and subordinated person by men's domination which preventing them from access to public places, and do domestic duties and they were always devote their life to men's rules. In the harem culture, women are depicted as the inferior, weak, stupid member in the society; all these descriptions are negative connotations.

Therefore, Mernissi and other females criticized women's oppression and obedience to the rules of men and must speak and represent themselves as men do without fear. It should be educated persons to claim for their rights and liberation in order to penetrate to various institutions like social aspects, politic, education, religion, and knowledge. They argued for equality and change and to find ways to express their desires. For instance, Mernissi grandmother Yasmina has influenced Mernissi's life to build rebellion against patriarchal system. Another character, Mernissi's mother is the one of the strongest women in the novel; she taught Mernissi how to be smart and wise in life. Both her mother and grandmother have supported Mernissi to study in higher education to get higher jobs in all aspects of life that make women more independent and liberal. Not only her grandmother and mother of the next generation who transmitted the feminist ideas to Mernissi with all women and their kids, but

also cousin Chama and aunt Habiba has elaborated many plays in the theater about the famous women's lives.

These thoughts have helped Mernissi understand more about the culture of harem in traditional Moroccan society, and to refresh her mind with some feminist's beliefs to be the representative of the next generation in order to live in better future.

Suggestions:

After the discussions and the findings of this study, there have been proposed few suggestions for further researches about the analysis of *Dreams of Trespass: Tales of a Harem Girlhood* by Fatima Mernissi. It is better for this research to analyze Mernissi's critics against men's domination over women's oppression in *Dreams of Trespass*. Moreover, this research work is analyzed by male vision, that will be more challenging and different.

Conclusions

This study concludes that many feminist ideas appeared in the novel *Dreams of Trespass* by male characters who criticized the harem where they lived and struggled against male domination in harem tradition in terms of equality of the two sexes in all the fields of social life, freedom and liberation without limited boundaries in Moroccan society.

GENERAL CONCLUSION

General conclusion

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In the past, woman was not considered equal to man; she suffered from bad treatment, subjugation, and discrimination under man domination and his rules. At that time, woman was under the control of men who dominate all the fields such in politics, social institutions and so on, in which they represent a symbol of power and authority.

After all these problems, suffering and misery women in all parts of the world started to seek for ways to improve herself to change her low status and position in social life. Women try to unit themselves with their efforts to voice their dreams and wishes in movement called feminism. By coming feminism, women were able to speak up for their rights by changing negative image and connotations. The main goal of feminism is to give women their total freedom in addition to the equal opportunities in social and political life.

This first chapter of this study is theoretical, in which introduces the definition of feminism and its different types. This chapter speaks about the emergence of feminist literary criticism in the Arab world. It shows also low status of women in the Arab world in the twentieth century and the obstacles that can face when looking for their rights.

The second chapter explains the culture of harem in *Dreams of Trespass: Tales of a Harem Girlhood* where women are oppressed and need to respect the hudud or sacred frontier in traditional rules which created by men's power and domination over them. That makes women difficult to express their needs. However, there are some important feminists in the story try to voice their feminist ideas to Fatima Mernissi as the representative of the next generation.

In the third chapter it has discussed those feminist ideas concerning gender equality and liberation through the community of female characters in several ways through

General conclusion

motivation to access to education, giving pieces of advice and experiences, and telling the stories in theater about heroines' women of the western culture in order to imitate them in the sense of power and wisdom.

In short, *Dreams of Trespass: Tales of a harem Girlhood* by Fatima Mernissi reveals the reality of Arab Muslim (men and women) status .It shows men as authoritative and dominant by their rules and wishes. Whereas, women wake up to be empowered, strong and not weak as they usually admired to be like the western feminists.

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