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**A Woman's Rights to Get Better Education
in A Border Passage by Leila Ahmed: A Feminist Study.**

A THESIS



**LIDYA PRATIWI
06985029**

**ENGLISH DEPARTMENT
FACULTY OF LETTERS
ANDALAS UNIVERSITY
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May Allah bless all of you

The writer

ABSTRAK

Dalam penelitian ini penulis menganalisa karya Leila Ahmed, yaitu A Border Passage. A Border Passage adalah sebuah memoir (autobiografi) tentang seorang tokoh yang bernama Leila. Tokoh ini tumbuh dalam keluarga yang masih menjunjung nilai-nilai patriarky yang membuat kedudukan wanita lebih rendah dari pria terutama dalam keluarga ibunya. Berdasarkan data yang di dapat dari memoir ini terdapat isu feminis mengacu pada hak untuk mendapatkan pendidikan yang baik diperoleh Leila Ahmed dalam 2 aspek, yaitu: dengan pendidikan akan mendapatkan pekerjaan dan sektor publik yang baik.

Dalam membahas karya sastra ini, penulis menggunakan pendekatan ekspresif oleh MH.Abrams dan kritik sastra feminis oleh Elaine Showalter. Dalam hal ini penulis menggunakan teori Elaine Showalter yaitu wanita sebagai penulis, yakni gynocritics. Yang membahas bagaimana penulis wanita menggambarkan image wanita di dalam karya sastra tersebut dengan memperhatikan 3 kesempatan tersebut. Penulis menggunakan penelitian kepustakaan dalam pengumpulan buku-buku dan referensi yang berkaitan dengan topik analisis. Kemudian dilanjutkan dengan metode kualitatif untuk mengambil kutipan-kutipan yang mendukung analisa penulis. Hasil tersebut dipaparkan melalui metode deskriptif.

Setelah penelitian ini diselesaikan, penulis menemukan bahwa dalam karya Leila Ahmed ini menyuarakan tentang hak-hak wanita untuk mendapatkan pendidikan yang lebih baik. Melalui pendidikan secara tidak langsung wanita bisa terlepas dari sistem patriarki yang terdapat dalam keluarganya. Disini Leila menampilkan hal tersebut, pertama, Leila menekankan supaya wanita bisa mendapatkan pendidikan yang layak untuk mengangkat derajatnya sendiri supaya tidak lemah di mata laki-laki. Melalui pendidikan ini wanita akan mendapatkan pekerjaan yang membuat derajat mereka sama di mata laki-laki dan keluar dari sistem patriarki yang sudah lama mengukung di keluarga dan masyarakat. Kedua, dengan mendapatkan pendidikan wanita akan mempunyai keterlibatan dalam sektor publik. Jadi dapat disimpulkan bahwa Leila Ahmed menekankan supaya wanita setidaknya harus memiliki pendidikan sebagai tombak buat mereka keluar dari paham patriarki dan membuat derajat mereka lebih terangkat.

UNTUK KEDJAJAAN BANGSA

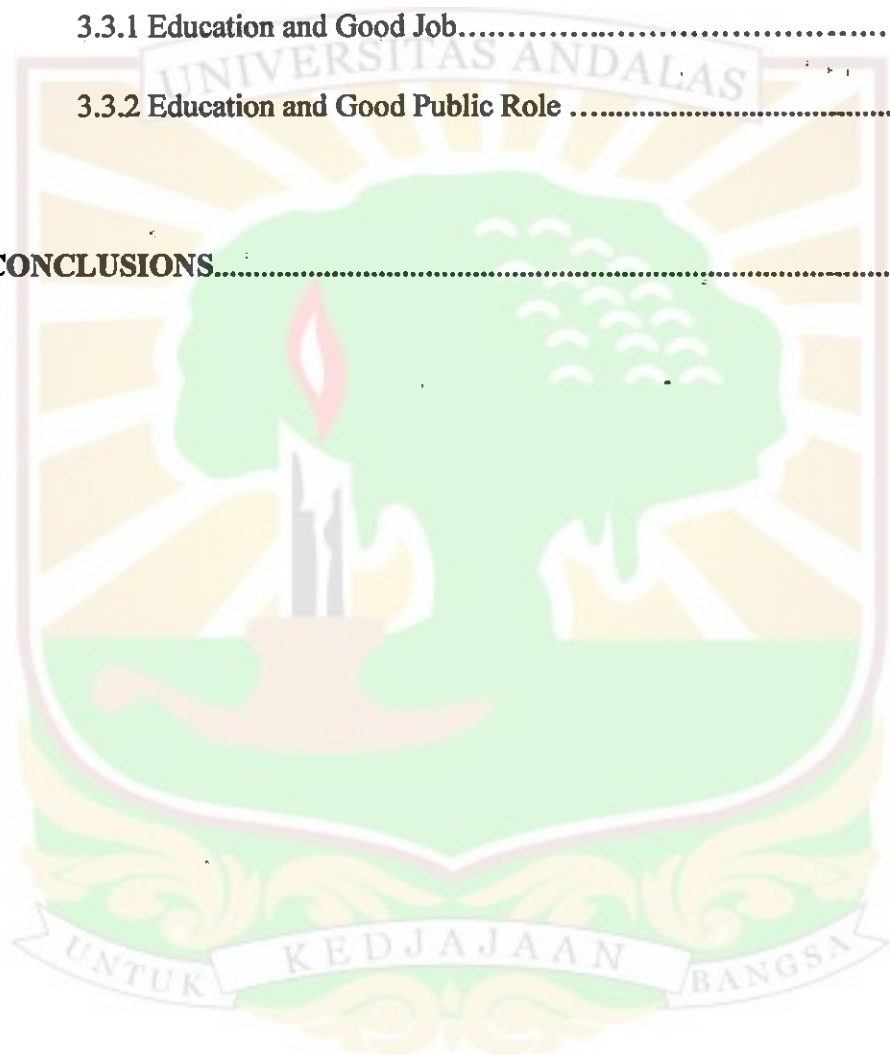
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Synopsis



CHAPTER 1

INTRODUCTION

1.1 The Background of the Research

Feminism is women's movement to struggle in getting equal rights and position to man. Feminist this movement comes from fact that women are oppressed. Moreover, feminist criticism in literature appears from the fact that position of observers or critics are dominated by men. As Barry in his book entitled Beginning Theory. An Introduction to Literary and Cultural Theory states that, "in the literary works present woman as the man theme, but most of them always present men's domination" (121). Furthermore, feminist critics want to define their own field, particularly in literary criticism that discusses about this issue and usually the works are based on their own perspective. Feminist literary criticism is a critic to examine literary works through women points of views as the result of development women life like autobiography or memoir in a literary work.

One of the writers who apply the feminist idea in their work is Leila Ahmed. She is an Egyptian and lecturer of Women's Studies in Massachusetts. The way of she expresses idea in works based on her personal experiences. One of her most popular works is A Border Passage, a memoir which tells many things about the woman opportunities in condition of patriarchal value particularly in religion perspective in the time inherently in her mother's family.

The writer chooses A Border passage written by Leila Ahmed telling about an Egyptian woman or Leila's memoir as an object, because first, this memoir implies

the side of woman's rights to get better education in condition of patriarchal value still adhered in Leila's mother family. At that time, the equal right did exist but her mother's family remains holding on the patriarchal value, while in the contrary to her mother's faith, Leila's father supports the equal right between men and women.

Secondly, this memoir also delivers about the inequality of gender between men and women that were appeared in term of education, job and public role. Which leila could not acquire easily because she must live against the traditional rule in her mother's family by breaking the rule that has existed and embraced by her mother's family. In this memoir Leila bluntly shows woman opportunities to be an intellectual and educational woman despite the condition of patriarchal value which till adhered in her mother's family.

The last reason the writer chooses this topic and work because this memoir is written by woman's author and because this is the real experience or true story of the author herself. Through this memoir, the writer can observe how the writer as woman describes the woman as main character in her memoir. It makes the writer is aware of the women condition especially in the literary work in Leila's memoir.

Leila was born from the upper class family. In A Border Passage memoir Leila tells how she pursued her goal to be an educational and intellectual woman in the middle of a strong patriarchal value that still adhered in her mother's family. Despite the fact of modern era and the fact of decreasing gender diversity, in fact, patriarchal value still existed in Leila's mother family, but Leila settled to shape her knowledge as a woman that later makes her succeeds to gain the equal rights to man.

She broke the role that had been strongly attached in her mother family such as staying at home and doing the same monotonous activities like listening music, watching television and regarding man as a god and superior beings. It can be seen from the fact that Leila entered English school in Egypt then continued her study in Cambridge and then successfully received her Ph.d degree from this university. In Leila's thoughts, she does not want to be women like her mother or aunt who spent their time by just staying at home and being passive and submissive woman who does not do anything in their life. Leila wants to change this image; her father who is a moderate people who gives her an opportunity to make her own decision for her life to be better as an educational and intellectual woman.

The writer argues that Leila Ahmed as the author of this memoir really supports Feminism by providing feminist frameworks to resist the patriarchal values in her mother's family. That is interesting point that the writer gets, so the writer is eager to find the standing point that the writer then entitled this research *A Woman's Rights to Get Better Education in A Border Passage by Leila Ahmed: A Feminist Study*.

1.2 The Identification of the Problem

Leila is a lecturer of woman studies in Massachusetts. Since her childhood, she lives with her parents in an upper class family. As an upper class family her father could afford to send into one of schools in Egypt. Leila lives between parents who have different perspective about life; in fact her mother still hold on the patriarchal value

that makes her passive and submissive, while her father is a moderate one who respects the equal right. Her father attitude influences her attitude toward life and it makes Leila does not want to be woman like in her mother's family because the women stereotype inherently in mother's family such as passive and submissive women. It makes Leila intends to change this perception, then shows and proves that men and women are all equal.

From the summary above, the writer sees the rights that Leila could obtain despite the condition of patriarchal value regarding shaping her goal to be an intellectual and educational woman. In this research the writer focuses on woman rights since patriarchal value particular in fundamentalist Islam still adhered in her mother's family that makes them become submissive and passive women because of grandfather role. While father supports the decision or rights that Leila gets to be educational and intellectual woman by achieving higher education, because by getting an education women can get a good job and public role making them equal with men.

1.3 The Scope of the Research

In this research the writer focuses on the character of Leila's rights since the beginning of her life in the middle of the patriarchal value. The research will be focused on the scopes below:

1. Patriarchal Religious Interpretation
2. Stereotypes of Women in the Memoir
3. A Woman's Rights to Get Better Education in A Border Passage

1.3 The Objective of the Research

By using the Feminist approach, the writer tries to analyze feminist voices in this memoir. It is used to show and explain a woman's rights to get better education that is found in this memoir. By using this theory, the writer will analyze the work from the feminist point of view by explaining a woman's rights experienced from Leila Ahmed.

1.4 The Review of Related Literature

In doing the research, the writer uses some previous study to be used as sources. The writer has found out some articles and essays, one of them is thesis that discusses about the same literary works A Border Passage. Moreover, there are some researches who conduct the research with different topic that is still related with this theory and work.

One of them is Dwi Putri Amelia in a thesis entitled *Place, Displacement and Identity in A Border Passage By Leila Ahmed: Postcolonial Study* (2009). This research uses the Postcolonial of Literature approach. In this thesis she discusses about the concept of place and displacement that play a key role in shaping of the identity towards people affected by colonization by seeing the main character Leila Ahmed. As the result the writer gets benefit through this thesis about the history of Egypt since Leila or author life's because this thesis applies mimetic theory proposed by Abrams that helps the writer easy found some data about the author life.

Next, in a thesis by Gitta Morena entitled *Women's struggle Against Patriarchal Restrictions As found In L.M Montgomery's Anne of the Island* (2007). In this thesis she applies the Feminist approach proposed by Elaine Showalter that is women as writer. In this thesis she discusses about the women's struggle in getting the equality with men especially in education, working place and marriage, which this term is related to patriarchal system in which women get discrimination from men in society. It also discusses about Anne of the Island reflect the real life experience of Montgomery's childhood's experiences in which related to gynocritics term. However the research focuses on the gynocritics theory by observing the woman struggle. As the result, the writer can get information about women struggle in pursuing equal rights that makes woman and man have same position in society and also gives information about the gynocritics theory in order to help the writer in developing this research to be applicable.

Last, Edo Virama Putra also uses feminist approach in his thesis entitled *The image of Woman in O Pioneers! By Willa Cather: A Feminist Study* (2006), his analysis applies Elaine Showalter's theory in his research. This thesis analyses about woman has important role in their family, and also the woman as the heroine of the woman to struggle, to defend her land from the drought hits and social crisis. The writer found that the woman's domination build images of woman as a hero that represented by woman character in this novel that portrays of feminist aim point of view. However the research focuses on the gynocritics study that is woman as writer by focusing on the image of woman. As the results; the writer found advantage

through this thesis that is woman in feminist point of view is like Independent woman, strong, educated people and also she becomes as an object not a subject in this analysis such as male point of view that makes women as an inferior to man.

By considering all of previous studies that have ever been discussed by other researchers about the diverse topic that are still related with this theory and work, The writer is convinced that this research will be different from the previous studies mentioned above because in this research the writer analyzes about the women opportunities as found in Leila's character by using gynocritics study proposed by Elaine Showalter.

1.5 The Theoretical Framework

In this research, the writer analyzes a woman's rights in A Border Passage memoir by Leila Ahmed. In conducting this research, the writer uses the expressive approach proposed by Abrams. As Abrams stated in his book entitled: The Mirror on the Lamp: Romantic Theory and Critical Tradition:

A work of art is essentially the internal made external, resulting from a creative process operating under the impulse of feeling, and embodying the combined product of the author perception, thoughts, and feelings. The primary source and subject matter of literary work, therefore, are the attributes and actions of the author's own mind; or if aspect of the external world, then these only as they are converted from fact to literary work by the feelings and operations of the author's mind (22)



It means that the writer sees this literary work as an experience, thought and feeling of author. So, through this analysis the writer wants to show about the woman writing in this work that is reflected or influenced by the background of the author's life.

Since long time ago, women are always regarded as an inferior to men, because men have dominated in all aspect such as education, work and others. Woman have no rights to do what they want because at that time man possessed a power that makes woman are positioned or controlled by man in a system that we called patriarchal system.

Then women movement then emerges, women later struggle to fight against the patriarchal system. They carry out a movement to get the same position in society and equal right in all aspect. This is the reason why the feminist literary criticism was established. Guerin emphasizes "feminist literary critics try to explain how power imbalances due to gender in a given culture are reflected in or challenged by literary texts" (197). It seems that feminist criticism is dealt with a woman as a subject in which to examine literary works by women point of view as the result of development of woman life.

In doing this analysis, the writer applies the Feminist literary criticism proposed by Elaine Showalter. Elaine Showalter in *Towards a Feminist Poetics* divides two major subdivision of feminism: woman as reader and women as writer. First, women as reader, this case concerns about the woman as the consumer of male produced literature. Its subject includes the images and stereotype of women in

literary works, the omissions and misconceptions about women in criticism, and division of male constructed literary history. It also concerns about the exploitation and manipulation of the female audience. Second, woman as the producer of the literary works includes the females' creativity, linguistics and the problem of the female language, literary history, and the studies of particular female writer and her works (Moi: 75).

In analyzing this research the writer focuses on the second subdivision of Showalter's theory that is women as writer. The writer uses second subdivision of Showalter because first, the writer wants to see how women's representation in literary work written by women authors that called it the study of female's writing 'gynocritics'. Therefore the writer sees only a woman that can describe the women in literary works because they really know about the feeling to be a woman, in contrast man describe a women only from a man's point of view and it relates to theory that writer used meanwhile Newton states that "Gynocritics is to construct a female framework for the analysis of women's literature, to develop new models and theories" (269).

Secondly, this theory is applicable to use in analyzing women's writing or a critique by woman author because this theory special for the women writing or author and definitely this work written by woman author that is Leila Ahmed. This case author portrays herself as an independent and strong figure woman in getting equality with man in her mother's family. Woman as writer is a portrayal women who have felt and experienced, while male as writer determine a belief that women should an

object for the man. In the simple way, the feminist wanted to save the female writings to emphasize the writings to be available to put in the same position to the male writing. It is supported by this quotation that Newton states “gynocritics begin at the point when we are free ourselves from the linear absolutes of male literary history, stop trying to fit women the lines of the male tradition, and focus instead on the nearly visible world of female culture” (269).

Women’s writing is based on women’s experience in her life by seeing a critique by a female author that is represented in her work. Showalter divides the three phases of women’s writing tradition. First, the ‘feminine’ phase (1840-1880), women wrote in an effort to equal the intellectual achievement of the male culture, and internalized its assumption about female nature. Second, the ‘feminist’ phase (1880-1920), the winning of the vote, women are historically enabled to reject the accommodating postures of femininity and to use literature to dramatist. Third, the ‘female’ phase (1920-present), women reject both imitation and protest-two forms of dependency-and turn instead to female experience as the source of an autonomous art, extending the feminist analysis of culture to the forms and techniques of literature (Newton:269).

The writer sees A Border Passage by Leila Ahmed deals with third phase of Showalter division that is female phase. The author writes this book in her freedom and also without any pressure in society during her life and it’s around twentieth century. She writes this book based on her experience by looking condition that happened in her life since the patriarchal rules inherently in mother’s family. This

work published in 1999 while the female phase is the women's phase in writing that start from 1920- present. So, the writer classified this women's writing tradition into female phase. Additionally in the female phase women writer develops her own characteristic and it seems through memoir of Leila Ahmed.

In the other case, Bressler states that Showalter in gynocritics studies identifies four models of difference: biological, linguistic, psychoanalytic, and cultural (1966:199). This analysis focuses on the cultural presented in the novel. According to Showalter (in Bressler), cultural model explains about how the society in which female authors work and function shape women's goals, responses and point of view (200). The cultural model is suitable take place in this work because of the background this book based on author's experience and it cannot be separated from the cultural model itself. Cultural model that is society which is supported Leila to gain her ability and goal to create some works, and one of Leila works is A Border Passage. This model identify what kind of society in which Leila Ahmed lives and create her works in order to explore the principles from Leila Ahmed ideas and her worlds.

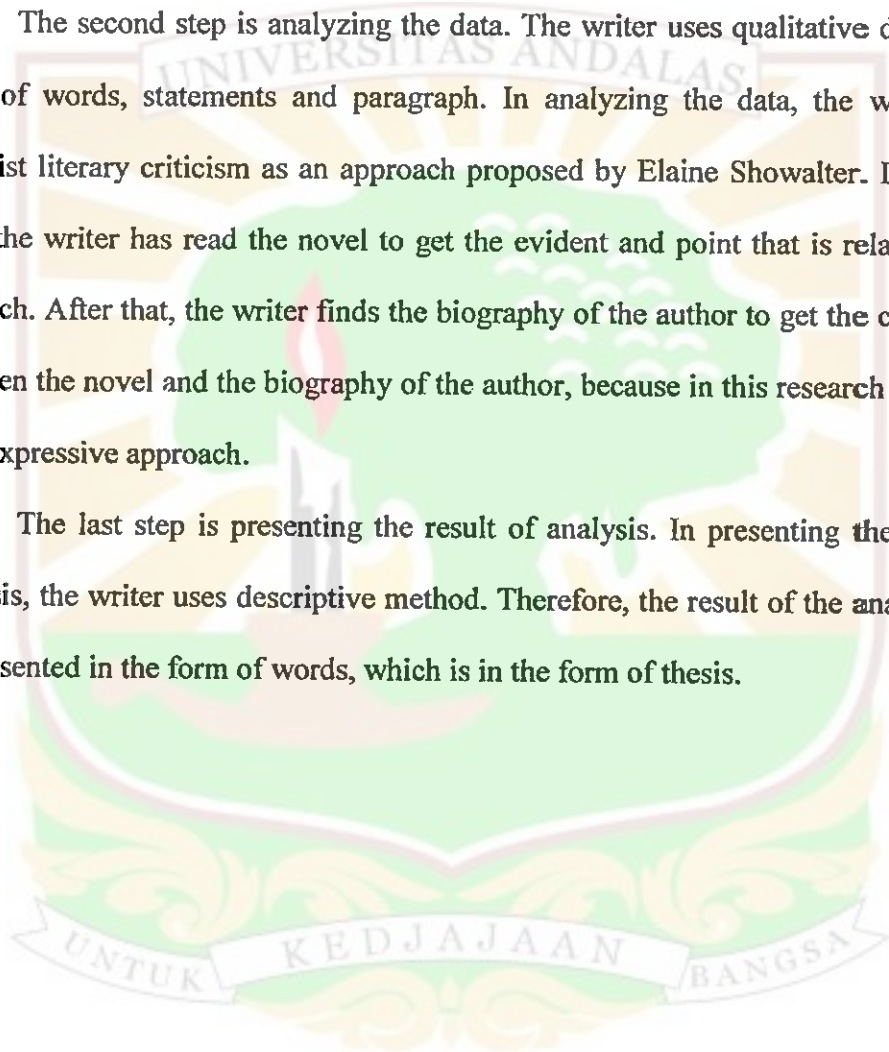
1.6 The Methods of the Research

In conducting this research, there are three steps will be followed. The first step is collecting the data. The writer uses the library research in order to collect the data. In conducting this research, the writer uses two kinds of way for collecting the data. First, the primary data, which is taken from the literary work itself, A Border

Passage by Leila Ahmed. Then, secondary data, the writer uses some sources such as books and articles are related to the topic and browse the data from the internet, in the form of articles or theories and essays.

The second step is analyzing the data. The writer uses qualitative data in the form of words, statements and paragraph. In analyzing the data, the writer uses feminist literary criticism as an approach proposed by Elaine Showalter. Doing this step, the writer has read the novel to get the evident and point that is related to the research. After that, the writer finds the biography of the author to get the connection between the novel and the biography of the author, because in this research the writer uses expressive approach.

The last step is presenting the result of analysis. In presenting the result of analysis, the writer uses descriptive method. Therefore, the result of the analysis will be presented in the form of words, which is in the form of thesis.



Chapter II

An Overview of the Author's life and Career

2.1 Author's life

Leila Ahmed was born in the Heliopolis district of Cairo to an upper class family in 1940 (Kritas's journal, 2006). She began her childhood in a modest villa with an expansive garden at the outskirts of Cairo. She was born when her parents were as a civil engineer when Gamal Abdel Nasser as a Prime minister in Egypt. She lives with her parent since childhood until she graduate senior high school in Egypt.

Ahmed's childhood was shaped both by Muslim Egyptian values and the liberal orientation of Egypt's aristocracy under the ancient regime (Thomas Christopher Kim, 2009). He has a strong opponent of Gamal Abdel Nasser since Nasser govern in Egypt because Ahmed's father denied about the Aswan High Dam construction in Egypt on ecological principles. It makes her father lost his job because of his opposition to Nasser's Aswan High Dam project.

From childhood, Ahmed spoke both English and Arabic and sometimes French. She was taught principally by her family and also from her English school in Egypt. In 1960, Leila Ahmed attended Cambridge University in England. It was in England that she honed her balanced views, not giving way to extremism and over simplification. She received her Ph.D. at Cambridge and in 1981; she became professor of Near Eastern Studies at the University of Massachusetts in Amherst.

She has an experienced the educational opportunities take by her father who moderate person that support equal right between men and women (Thomas

Christopher Kim, 2009). While, for her mother family education seems like absurdity because although her mother and aunts are getting education they can not explore their ability for something useful for her life they more like spent their time by gossiping with their relatives. It is impossible for them to get a job in the outside because they can not shape their knowledge. It causes by the rules of fundamentalist islam is still inherent by her mother's family that is causing by grandfather It is making them more depend on men in their life that is grandfather and husband, because they can not have ability or knowledge do something in the outside.

2.2 Author's career

In 1940 until 1950 leila grew up in Cairo until she graduates her study as a senior high school. Then she moves into Cambridge by achieving her master degree there. In 1981, Leila recieved her Ph.D at Cambridge and she become professor of Near Eastern Studies at the University of Massachusetts in Amherst. In 1999, she became the first professor of Women's Studies in Religion at Harvard Divinity School where she currently teaches. She earned her undergraduate and graduate degrees from the University of Cambridge, before she moved to the United States to teach and write. She got married with a man comes from America when leila gets master degree in Cambridge. This married is not long because her husband wants Leila just stayed at home by doing women's role and only men can go outside, that makes Leila decides to get divorce.

Despite as a lecturer at the University of Massachusetts-Amherst, where she was a professor and director of the women's studies and Near Eastern studies program. Leila Ahmed also spent her time to fill all of the seminar that talks about the women movement or oppression, because she want all of women in the world having an equal right such as man. Leila Ahmed is a Muslim Feminist because her voice to support the equal right for women and also her movement to live outside from the role that is still inherent in her mother's family.

Leila Ahmed had begun to publish her first work in 1978 on Edward Lane (Victor Thomas S. 2010). Almost her work told about her life experince. Her early articles show her effort to define an Arab feminist sensibility. In her first articles she has examined women's roles in the Muslim world and fought stereotypes about them, both within Islam and in the non-Islamic world.

In 1984, Leila Ahmed published her article titled *Western Ethnocentrism and Perceptions of the Harem* (Krista's journal, 2006). This articles talks about Leila's frustation with Western feminists assumptions about the Arab World. Thus, through this article Leila Ahmed views to fight one stereotype that is women as inferior. In 1992, Leila Ahmed published her first memoir that is *Women and Gender in Islam* that talks about the history of gender in the Arab world and its implications for modern Arab feminists.

In 1999, Leila Ahmed published her next memoir that is *A Border Passage* (Krista's journal, 2006). Writing this memoir leila spent six or seven years to write it. For most of the time she was teaching as well, basically she was writing only during

vacation, although occasionally during the semester she would be able to get to it on a weekend. In *A Border Passage* memoir Leila does not want to tell her family names in her works, because she imagined it would cause a hullabaloo. It means that everybody would be trying to tell her what could she write, and should she write, and very likely. She tells about in writing was hard enough without the all of experience or event that happens in her life. This is the reason why she did not tell her family names exactly.

From the day of her move to the US, Leila Ahmed was active in Egyptian women's rights activity (Victor Thomas S. 2010). She always shows her voice about women having equal rights with men. It makes her become a Muslim Feminist because she is dedicated to defend women's rights not to be subordinated by men. Her current research and writing centers on Islam in America and issues of women and gender in the world. She supports all of women to get the education as a based foundation to make them equal with men. She ever works in social institution in order to support all of women to get the education. Because by having education women can get a good job and public role in society that make her status equal with men.

CHAPTER III

Education: Woman Opportunities to get better future

In A Border Passage by Leila Ahmed: A Feminist Study

In this part of analysis, the writer presents the education as a main point of woman's opportunities to get better future and go away from patriarchal values are still inherent adhering in mother's family that the writer found in A Border Passage and matched them to the feminist point of view. In conducting this research, the writer employs expressive theory based on Abrams (sees a literary work as an experience, thought and feeling of author) and its relationship with the theory that the writer used which is gynocritics theory by Showalter (how the woman representation about the woman character in her work and also by seeing a critique by female author). In fact this research used autobiography or book that means the factual data and fictional data that already exist in this biography. Thus, this research the writer is not using fiction but non-fiction as a main data which in non-fiction or autobiography containing factual and fictional data and this autobiography is already called expressive because the author (women author that is Leila Ahmed) expresses her real life and idea into this memoir directly in which she is the main character This memoir also includes the characters of all of her family, friends and her teacher within her life. Thus, this memoir depicts expressive theory because this memoir really directly goes into the writer feelings, thought and perception into her work and things that

happened into this work by Leila Ahmed; A Border Passage that links into the theory writer used Gynocritics proposed by Elaine Showalter.

In this part of analysis, the writer presents the portrayal of woman's opportunities against the patriarchal value that the writer found in A Border Passage and matched them to the feminist point of view. The writer also quotes some statements and events from the memoir to support this analysis. The writer will observe the problem faced by Leila Ahmed, who succeeds to live outside from patriarchal values and show her voice to defend with all of women about education is an important thing to get better future and go away from patriarchal values.

3.1 Patriarchal religious interpretation

In this research the writer analyzes the condition in fundamentalist Islam toward women that makes women to be passive and submissive as found in this memoir. In A Border Passage, Leila Ahmed portrays the fact about fundamentalist Islam is still inherent in mother's family, in which grandfather holds all authority in the house. The memoir takes place in twentieth century in Egypt. In this era, patriarchal religion is still dominated by men especially in this memoir, where the men still regarded that the women were weak, dependent, submissive, and passive in society.

Generally, since the past until now, patriarchy has a big role in family and society. The women are dependent on men; like father, brother and husband. Patriarchy itself means a form of social organization, which male acts as head of the family or household, holding power over females, children and dominate in family.

In patriarchal religion, women are still regarded as weak. According to Laura Gerral patriarchal religion is the primary type of religion, with males leading – and often benefiting from – practices (2010). This case, the cultural and society believe in patriarchal religion making women are more oppressed than man. In the other hand male are regarded as god and superior beings while women are regarded as nature and mortality. This situation makes women position is disrespected and becomes helpless. As an example: women has lower education than man because their duty is only at home because her society and faith were supposed to take that, woman as an obedient people with the man in their family such as father, grandfather and husband, etc. It means that male as superior in society and family while the women activities must be controlled and harnessed by the men it makes women space had a limitation. Women regarded cannot do anything without men. Because men think that the qualities of women are lower than men. It happened because the physical condition of women that was not able to handle some problems.

In 20th century the equal rights for women have been presented. In the other fact male dominated still existed, because they still faith or believe in the fundamentalist Islam that believes with men authority. Therefore, people in Egypt classified with fundamentalist Islam (Abdulatif, 2010). It means that the faith with fundamentalist Islam make it women to be inferior to men because women duty only household and stay at home. Leila Hessini in <http://hubpages.com/hub/Women-and->

Patriarchal-Religion in 2004, in which she reviewed the position women under patriarchal religion:

1. She cannot divorce you, while you can divorce her whenever you wish.
2. She can take nothing from you, while you can take everything from her.
3. As long as she is in your net she can have no other husband, while you can have another wife.
4. Women were morally inferior to men
5. Without your permission she may not leave the house, while you can.
6. She is afraid of you, while you are not afraid of her.
7. She is content with a cheerful look and a kind word from you, while you are not content with any action of hers.
8. She is taken from her kinsfolk for your sake, while you are not separated from any person unless you so wish.
9. She kills herself with worry when you are sick, while you do not worry when she dies
10. Women have traditionally been preoccupied with household tasks and child rearing and have rarely had opportunities for contact with men outside the family

Cited from Leila Hessini journal

As a husband or breadwinner, a man has the right to all that is hers; as a wife and daughter, a woman has no right to anything that is his. Women believe in violence is justified if a woman argues or refuses her husband. People still believe in fundamentalist Islam making women as an inferior being and only man can do anything in the outside and have authority at home. It proves in this memoir when Leila says: "worse still, this seems to be an era of the unstoppable spread of fundamentalist Islam, textual Islam more narrow and more poorly informed modern descendent" (128). It is clearly fundamentalist Islam making so worst for women especially, making women to be inferior. This is the reason of patriarchal religion appear because this faith making men seems like god and superior beings.

3.1.1 Women and Education

Education is one thing needed by people to increase their intellectuality and knowledge. Women think that they want to become smart and intellectual like men. Actually, they think that it does not only man who gets education but women has also to get the same rights in education with the man.

In A Border Passage, Leila illustrates her mother's family is still depended on the traditional culture that still dominated by man that is faith or believe in man authority. In patriarchal society man thinks that woman does not need high education; because woman's life is household duty that is woman just learns about everything at

home. Patriarchal religion (believe in man authority) has made woman be isolated in family.

As the writer sees in this memoir, Leila portrays her mother's family like mother, grandmother and also aunts still hold on the fundamentalist Islam. Actually her mother's family gets education from her father (Leila's grandfather), unfortunately they didn't use it to explore their ability because her faith with this faith very strong that indicates women duties just stayed at home as a household. Thus, no matter an important thing that Leila can get from women in her family because they seem like less education in the way of their thinking and behavior.

...but mother, the eldest, was withdrawn from the school at the age of twelve and thereafter had private tutors at home" (Ahmed, 94)... "I too saw those women, and above all my mother, as people who "did" nothing, and I took their "endless talk as idleness, gossip, as "doing" nothing (193).

The quotation above means Leila's mother having an education from her father but she cannot use it properly as an other students because of her mother behavior that is 'withdrawn' people that makes she cannot adapt herself in surrounding to be educated people and more chosen to get the private school at home. Her mother cannot share with other people in the outside; she likes to spend her time at home with her relatives such as gossiping without do professional thing for herself. It indicates the way of women behavior cannot be separated from Leila's grandfather background is a rigid

person with fundamentalist Islam. It is clearly, women at the age 12 supposed to get education in private tutor at home because women having a mature person and they are not to go out. It makes all of her daughter cannot explore their knowledge, skills and ability in education especially in the outside because they still faith with fundamentalist Islam. Therefore, Leila thinks the all women in her mother's family as less educated people, although they get education but it is not important for them because they cannot use whether for themselves or other people.

It can be seen through one of verse Quran in Annisa: 34 that support this analysis:

Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. (in Maududi, 1979)

From the quotation above this is the one of verse in Quran that talks about women. In the other hand the people who belief in fundamentalist Islam thought this verse means men have more power than women including in term of education (Abdulatif, 2010). Men think that Allah has given him one more strength, become a protectors and maintainers that makes men supposed to be got a higher education than women and forbid women to get education in the outside except about religion.

It relates to the way of Leila's family belief or faith with the fundamentalist Islam special for her grandfather thought about "Muslim male powers have considered being true for centuries" (129). He still hold on with fundamentalist islam that thinks man as a power in family and society that makes her daughter or women in her family as less educated figure. Fundamentalist Islam have been existed for many centuries that makes this faith developed and people who still believe in this faith will used and applied in their family. So, it is clearly this faith regarding that verse in Quran as a key to make women activities become narrow. The writer assumes education in leila's mother family have been existed but their faith making their movement become obstructed.

3.1.2 Women and work

According to Martian, work is something tangible, physical, an association with actually doing something, something with an end result (2007). It means that something that we do and giving a result as an actively for ourselves as an example building a house is work and selling also work. In patriarchal religion interpretation as reflected in this memoir A Border Passage requires women believe in male domination and it is really strong especially in Leila's mother family. Hence the women are not active in society like man. The man thinks that woman insist to be inferior to the man. Woman did not have a chance to do men's activity like business

and become a merchant. However, in this memoir, Leila depicts her mother family did not have a work.

The alexandria house at Siouf, where all of us – my mother and her sisters and their children and Grandmother – summered together, had all the pleasures of Zatoun and nothing of its atmosphere of somberness and sorrow of its sense of hidden impending danger (112).

It indicates that the quotation above Leila depicts her mother's family behavior since the summer day by gossiping or there is no important thing that can be proud from her mother's family to spare the time. The word "somberness and sorrow" are indicates Leila's mother family do not happy with her husband or father (Leila's grandfather) because she feels comfortable to stay there without any men disturb them. Women in this case, more dependent with her husband because they have not a job and it cannot be separated from the patriarchal religion itself. When Leila says "aunt aida had not inherited anything as yet and was financially dependent on her husband and her father" (132). Patriarchal religion in Egypt really strong influences within some family that makes women belief in man authority and make them more depende on the men in family.

In another quotation, there is a quotation about the women and work in Leila's mother family in this memoir.

...regarded Mother as an idle woman of the spoiled upper classes, someone who applied herself to no useful work but wasted her days, after a few moments in the morning instructing the servants and discussing the menu with the cook, exchanging visits and chatting with her relatives (54).

It proves about Leila depicts her mother and relatives did not have a job to do for her life. They spend their time just talk to each other at home or in family house, there is nothing special that Leila gets from her mother's family. Only men get a job such as husband and grandfather "grandfather was an astute and dedicated farmer who devoted much of his time to attending to the land (106)...a distinguished engineer, Father, previously chairman of the Nile Water Control Board (17)". It is clearly the differences woman status in Leila's mother family only men can get a job while women just stay at home without do anything except just gossiping. In fundamentalist Islam women regarded no have a professional thing for herself that makes leila's mother family that still believe in this faith making their activities just stayed at home and spent their time by gossiping with their relatives.

Quran in Sura 2:228 says:

The women have rights, as well as obligations, equitably. Thus, the man's wishes prevail (in Maududi, 1979)

The verse implied about between men and women have the equal right. In the other hand people who have or believe in the traditional faith will think about this verse means men as a superior than women in all aspect. It is proved that in the past time people in Egypt was thought like that in 7th century making man as a superior

being and only men can socialize or get a job in the outside (Maududi, 1979). It means that this faith was happened since the past and people who still believe in traditional rule will use in their family, and it is happened until right now such as in Leila's family. This is the reason most of men have been controlled their family and only men have a job in the outside while women just stayed at home and do household.

By seeing all of quotation above it is clear about women and work in patriarchal religion. In this memoir Leila depicts the condition in her mother's family who still hold on the patriarchal religion for their life. It seems through in getting job, women in her mother's family did not have a job such as grandfather or father. They more spent their time by gossiping with relatives. Patriarchal religion makes them become pacifist with the traditional faith that have in Leila's mother family by believing in males leading and often benefiting from other practices because they think male as a superior being. It also supports in Quran about people believe in traditional rule will regard man has a higher position than women especially in getting job. This verse is reflected through this memoir which men have a job and can be socialized in the outside while women spent their time at home and do household.

3.2 Stereotypes of Women in the book

According to Nadra Kareem stereotypes are about the groups of people are inherent prone to certain behaviors. The stereotype of Egypt women especially in Leila's mother family that is 19th century, women as inhabiting a separate, private

sphere, one suitable for so-called inherent qualities of femininity; emotion, passivity, submission and dependence (2010). These are qualities of women in Egypt in 19th century. They inherently with femininity which is woman usually use her feeling rather than their mind, passive and submissive. Additionally in patriarchal value making women as a care giver while men as breadwinner. It was happened because the system that they believe make women stereotyped which is women duty only at home; take care of children and husband while men can go outside having education, job and public role that can not get by women. Therefore, it is supported women as a secondary citizen because male domination in society making women position in the outside become imbalance.

In patriarchal religion, as reflected in A Border Passage, the writer finds out the patriarchal value particularly in religion makes the women to be passive and submissive through its female characters, especially in Leila's mother family such as grandmother, mother and aunts, because they still believe in male domination in society that is with grandfather. The memoir portrays the women's life to be passive and submissive from male in family as portrayed in early 20th century as reflected in the memoir Leila Ahmed's A Border Passage. The writer finds female characters in this in Leila's mother family is still believe in the patriarchal religion that makes them become inferior. The women have no more rights to Leila's mother family to deny grandfather's role in family because male having high authority than women in this case. Some of patriarchal religion above is faced by female character, Leila's mother

family in *A Border Passage*. By seeing some of reviewed the position women under patriarchal religion, the writer can see the fact about leila views about patriarchal religion is still existed in her mother family and it is as something makes women in mother's family become passive and submissive. Rich (in Einsten, 1984: 5)

patriarchy is a power of the father: a familial-social, ideological, political system in which men-by force, direct pressurare, or through ritual tradition, law, and language, customs, etiquette, education, and the division of labor, determine what part woman shall or shall not play, and in which the female is everywhere subsumed under the male

3.2.1 Submissive woman

According to Lioness submissive is inclined or willing to submit to orders or wishes of others or showing such inclination; "submissive servants"; "a submissive reply"; "replacing troublemakers with more submissive people" (2010). It means that submissive reflects on the willingness women especially to men. In *A Border Passage*, Leila's mother family shows their submission to their father or Leila's grandfather. Even, his daughter still single and having marriage, grandfather as a breadwinner in this family has a big authority into all of their daughter, they obey to their father or Leila's grandfather roles, and when they marriage, their obedience also focus on their husband and also grandfather.

Patriarchal value was a rigid in case of family. This believe making women depend on men roles, and they cannot go away from that role although they live it unhappily. It seems when Leila resists that rule although since she adulthood grandfather is still arrange the roles in family that women's in mother family become submissive. However, Leila Ahmed does not want to follow that rule. She more decides by following her father faith that supports the equal right between men and women. Moreover, Leila's father more giving the decision about life by her. Leila realizes that, it is not the live that she wants to be submissive woman. That's make she does not want to be like her mother's family:

I was fifteen. Like many other girls that age, I was sure of one thing: I did not want to be like my mother; I was sure that I wasn't like her and would never grow up to be like her. I didn't want to think we were alike anything, let alone in our deepest heart's desires, and didn't at all want to think that I might indeed be her daughter (74).

It means that Leila really-really does not like to be her mother and also her aunts. She wants to be independent from patriarchal values that has in mother's family that makes miserable in family. However, it is different for Leila Ahmed, she always want to choose everything that she wants for her life. In her bravery and power, she always wants to see her grandmother, mother and also aunts being independent, it seems that from Leila very angry about one of her aunts committed suicide because grandfather and aunt aida's husband did not permitted divorce her. She talks by herself that:

And I found myself angry also at her sisters, my mother and aunts, their eyes swollen and red, receiving condolences in the rooms for women. Why are you crying now? I thought. What's the point of that? Why did you do nothing to help her all this time, why didn't you get her out of that marriage? I thought it was their fault, that they could have done something. If they had cared enough they could have done something (120).

The quotation above shows the grieving situation of Leila aunts that is aunt aida. All of her family seems feeling guilty because her aunts committed suicide. In the other case Leila shows her contradiction, she angry with her mother's family attitude by letting aunts aida committed suicide without do nothing. It causes of her mother's family do not have authority to oppose grandfather role to help her aunts. Here, it seems that Leila is refusing to be submissive women such as her mother's family does with aunts aida by seeing her contradiction in thinking.

So here, the writer can say that the authority in family making daughter to be submissive in Leila's mother family because patriarchal value is still inherent in her mother's family. This is one pattern of traditional women such in mother's family that is submissive to patriarchal value. It reflects in this memoir that is Leila's mother family is pictured as submissive character since the status of woman still inferior character to men in patriarchal society. The male is superior that is grandfather. It makes Leila does not want to be like her mother's family for just accepts the role that makes mother's family to be submissive to men characters that is grandfather. So, it is clear, Leila Ahmed shows her feminism through memoir based on her attitude by

ignoring her mother's family role because it be contradiction with her because she does not want to be submissive. Nevertheless, she can do her own will reject or disagree about the grandfather behavior since grandfather dictate Leila's mother family.

3.2.2 Passive Women

According to Carrol passive is a form of expression that is ineffective which is women are not have ambitions to reach their opportunities because women depend on men (1976). It means that they are not an aggressive women and incapable to resist temptation because of her dependence on men by regarding men as superior. It makes them having feminine behavior. Feminine means that they should have their own personality as a passive character.

Dealing with the quotation on previous pages, women in *A Border Passage* especially in Leila's mother family were expected to have feminine behavior. The passiveness deals with the women's character which is not ambitious and aggressive person. This case, Leila mother families are not ambitious in doing something except her role as a woman. In this memoir, Leila does not want to be like other women such as in her mother's family at that time. She does not want to be trapped by patriarchal value inherently in Leila's mother family. This situation is implied in quotation below:

I went up to her, bending to kiss her goodbye – always with her a formal gesture, a careful kissing of the air, for my mother, unusually in this society, always shrank from touch. And I remember thinking as I left them sitting

together in the flicker of the black-and-white television, the dusk outside closing in, how terrible it must be to do nothing with one's life, to just sit there, passively watching television (21).

This quotation implies the condition of women's life under patriarchal values inherent in Leila's mother family. Mother's attitude shows that she has no experience in the outside her house. This leads the writer categorize Leila's mother as a passive woman. However, Leila Ahmed does not want to follow the rule. She imagines this situation is "terrible" thing for just sitting and watching television without any activities. Therefore, women condition in patriarchal values as passive thing. However it is different for Leila Ahmed. She always wants to show about the equal right in every position in life as Ahmed illustrated on the lines below:

I refused to give up. It was not a choice for me. As month after month and then year after year passed. I simply would not give up. Everyone around me began to urge me to face reality, resign myself to the inevitable, settle down and accept what I was obviously going to be able to continue my studies abroad. Relatives and friend remonstrated with me and treated me as unreasonable for being so utterly and relentlessly determined to leave... (28).

It is clear, the condition of patriarchal values in Leila's family although Leila's mother having marriage with her father who supported the equal right for women, but because the condition her mother's life with grandfather before get

marriage it makes the passive women inherent for her and it is difficult for them to leave that rule. It was supported with Chodorow (via Tim Penelitian LSSPA, 1999:6):

Pembiasaan dengan dunia rumah tangga ini telah mengantarkan anak-anak perempuan cenderung mempunyai kepribadian feminin (feminine personality) yang berciri terlalu perasa, rendah diri dan kurang berani tampil atas nama pribadi ketika kelak mereka dewasa (Adib Sofia and Sugihastuti 2003:143)

Translation:

Accustomed with household has led the girls tend to have a feminine personality with too sensitive characteristic, low self-esteem and lack of courage to appear on individual when they grow up someday

From the quotation above, the writer gets to know that rule or the ideology in society compel the women to be stereotyped as feminine creature. The women are assumed to do all domestic duties, meanwhile the men are assumed to go to public duties. Women have no title, only men have the chance to gain it. So that, the time in Leila's mother life that is in the last of 19th century the women still influenced by this customs, that makes Leila's mother cannot leave this traditional value from her although her husband (Leila's father) is a moderate people.

However, it is different for Leila, she breaks the rule by do not following her mother behavior, she becomes ambitious and aggressive women to achieve her dream to be an intellectual and educational women. Additionally, her society or environment in 20th century supported for Leila to break the rule because equal rights was existed and she wants to follow her own way by ignoring the traditional rule that inherently

by her mother's family. It is an act that never will do by Leila's mother family at that time because her society and family make them to obey with the traditional rule that is patriarchal religion.

It can be conclude that in this memoir the passivity is one character of women and it emphasizes about women's place under the patriarchal value. They are not aggressive or ambitious, it shows the inferiority of women to man. In the other case Leila Ahmed shows the representative of woman at that time who were not chooses the mother's family behavior to be passive although she got marriage with Leila's father who supported the equal right, which makes Leila, becomes aware and chooses better thing for her life. Leila clearly shows her feminism through this memoir by resisting the traditional rule not to be passive women such as in her mother's family.

3.3 Education: Women's Opportunities to get better future in A Border Passage:

According to Andrew opportunities in feminist point of view means the women have the freedom to decide their own path by do not following the rule or stereotyped by men (2010). It means that women have a choices for her life to choose their own decision by breaking or living outside from the rule that has been stereotyped by women such as passive and submissive or powerless. In this part of analysis, the writer presents the portrayal of woman opportunity that earns from the condition of patriarchal value the writer found in A Border Passage and matched them to the feminist point of view. The education: a woman's opportunities based on three aspects: by getting education women can get a good job and good public role that can make women fight the patriarchal religion in family and society. Women in

20th century have the equal right, in the other hand in this memoir of Leila Ahmed her mother's families still hold on with the patriarchal religion. In this memoir Leila is different with the other women in her mother's family at that time. Women in her mother's family are stereotyped as less educated and dependent. It causes women in her mother's family live under fundamentalist Islam that believe in male as leading and superior beings. It makes Leila wants to live outside the patriarchal rule in her mother's family by reaching opportunities that cannot be achieved by her mother's family in term job and public role. Leila is not only exposed the way patriarchal values inherent in her mother's family but also people in America. It seems when Leila decides to move in America, some of men and women are still regarded the patriarchal values inherent by them.

Ratna (in Teori, Metode, dan Teknik Penelitian Sastra, 2004: 184) says that :

Kritik sastra feminis pada umumnya membicarakan tradisi sastra oleh kaum perempuan, pengalaman perempuan di dalamnya, kemungkinan adanya penulisan khas perempuan, dan sebagainya.

Translation:

Feminist literary criticism generally talked about the tradition of literature by women, women's experiences in it, and the possibility of existence the characteristic of women writing, etc

It means that women can explore themselves based on their experience through her work without imitate with man perception about women. In this memoir Leila shows her feminism by seeing about she lives outside from the patriarchal

values in her mother's family and proves into her mother's family and also women in America about women also can get the opportunity such as men.

3.3.1 Education and Good Job

There are many ways that women can do to achieve the equal right, chance, and same position with men. One of them is realizing from domestic duties to be educated. A woman should have a role in education. Women can fight the old traditions in society that always put women in marginal position if she has power. A woman's power can build by education; so that she can reach her confident to obstruct women subordination that put women as the second sex to be have an equal right.

In A Border Passage the writer found woman this case Leila Ahmed is an educated woman that she shares directly through her works. She is a woman who life in a family that is still believed about the right place of a woman is at home. However, she has a different thought with the other women particularly in mother's family in her time. She wants to reach her dream to get a better position because she wants to convince into her mother's family that a woman has the same chance as man especially in term of education. It is proved by her education and graduation and continues her study in abroad Cambridge. It is proved from the quotation below:

Everyone around me began to urge me to face reality, resign myself to the inevitably, settle down and accept what I was obviously going to have accept - that I was obviously going to have accept- that I was not going to able to leave and not going to be able to continue my studies abroad (28)

From the quotation above, the writer can see how Leila Ahmed describes her memoir this case; she has an obstacle when she wants to continue her study in abroad from the mother's family. Although having restriction from her mother's family but she never gives up in continuing her education in abroad. She struggle by do not following the role that inherent in mother's family that is patriarchal value still having by them.

The education she got made Leila grow up as independent woman and hard-working who realized her self-respect. She owed much to the education of her teacher or supervisors care and paid attention to build up her self-confidence by giving love and tender to her. She said, "Mrs.Bennet and Dr.Radzinowicz, took enough interest in the practicalities of life to teach me a few elementary but essential skill, like how to structure an essay and even her to take notes..." (187). Additionally her father also supports about all of decision for her life such as in getting education. She said "My father alone seemed completely to empathize with my yearnings and my refusal to give up, even though, as time were on, that refusal was in some sense "unreasonable" or, at any rate, unrealistic" (28).

As an inderectly Leila shows through getting education people especially women can get a good job based on their background knowledge. Education is based form to develop ability and knowledge to get the appropriate job making women position equal with man. In this memoir the writer find how Leila describes about job that she gets, and she feels more comfortable to work there:

Also making my initial experience of America a more arduous experience than it might otherwise have been was the fact that I took a job in women's studies. I had come intent on working in this field and had applied for an advertised position as a part time lecturer at the University of Massachusetts at Amherst (293)

From the quotation above the writer can catch the meaning how Leila gets more experience through her job as a women's studies. Particularly it makes Leila can shape and develop her knowledge itself through her job because she can share her ability and knowledge with all of people she meets in the office.

In the other case the place ,America, which Leila sees as a land that gives liberty for all women but the women position is still subordinated there. Because women who are not educated enough can not grow up or make their position equal there. It can be seen in this memoir, that Leila describes:

In America... "can you imagine a pregnant woman," he said, making the gesture of a swollen belly before him, "giving orders to her soldiers!" he looked around at us, laughing a humorless, scandalized laugh. Laughter ensued from all around me. For some reason that moment has stuck with me. (277)

This quotation above sees clearly about the women condition in America the patriarchal role is still existed. Women do not have a background of education will serve a men although she has pregnant. They can not have a choices to against because they have not ability and knowledge to refuse that. It shows that gender

diversity is still having there. Moreover, education is the important thing for women to against the all of women oppression because by getting the appropriate education automatically women also can get a good job. It is not seems like one of women in America based on the quotation above it causes she has not the background knowledge making her position as subordinate or second sex just doing women's role such as by serving men demand.

It is clearly the patriarchal roles are not just have in Egypt but in America the place that Leila thinks is liberty for women too. It makes Leila emphasizes in her memoir, that talks about:

Even though people had their prejudices, if you had the ability and the qualifications you could move forward in America. And I had been carefully putting aside part of my salary so that I would be able to finance such a move (291)

The quotation above shows Leila gets a job in America because that place is liberty, and also women can free in acting and getting the appropriate salary if they have the ability and qualification there. It indicates Leila has an opportunity to gain more information and knowledge by moving into America and rejects the all of patriarchal value in mother's family. In fact Leila sees the patriarchal role also existed in America the place that leila stayed which women as a second sex are having there by serving men.

Through the memoir Leila Ahmed portrays her feminist voice about education is the important thing for women to build her confident to obstruct women

subordination. Having a good education women can achieve a good job too, that makes she become equal with man.

3.3.2 Education and Good Public Role

Public role is one of the achievements for people to socialize or maintain public for high profile people and organization (Alexandra, 1999). It means that public role is one of the achievements for people to socialize and organize to people in surrounding with having the background knowledge. People have a good public role and be accepted in their society can not be separated from the education they get.

In this case, Leila as a woman wants getting the same level and right with men in society. She tries to realize her dream by just not to be a subject for men as a wives and mother such as ironing, cooking, washing and cleaning the house. In the other hand her education as a master degree in Cambridge makes her to be independent person by living in the outside from her family especially not depends on her father and doing everything in the outside her house by herself. The education taught her that nothing could be achieved without any effort. As stated when she was a student in England, "I was in England working desperately hard to get myself registered quickly for a doctoral degree instead of the M.Litt. That beginning students are registered for until they prove their worth" (30). It implies about Leila realizes the importance of struggle for what she dreams of and at the end she grew up as an ambitious woman. The word "desperately" emphasizes about Leila achieves and gains the all of her dream uneasily such as in getting education. The education made

great change for her, because it is a foundation for someone to raise everything in her life.

By getting the appropriate education making Leila is well accepted in surrounding or environment the place that she stayed. Here, in the memoir A Border Passage, the writer can see that Leila has her own public role in society. As the writer found in the memoir "...For I naturally made a point at these conferences of attending, and often participating in, sessions and panels on Muslim women...The women's studies conferences I attended when I first came in 1980" (291)

So, the writer can see the quotation above about her role in that community is well accepted because she can join with that conference and it can not be separated from her background knowledge as women's studies. Thus, her society regarded her as a smart woman because her voices can be heard by the people around. That indicates in this memoir "...we would be besieged, at the end of our presentation, with furious questions and declarations openly dismissive of Islam" (292). Although for the first time when she comes to America having a problem because she is a woman and only a few women at that time as a women's studies. comes from the non-local woman that makes people around her sees strange. In the other hand Leila adapts in her new environment as far as she can that makes the prejudices be lost. In spite she is a new comer in that society, her public role cannot be separated from her job as a woman studies and make her is well accepted. She influenced that committee by the way of her background knowledge. So, that makes Leila easy to entire into this committee. Actually Leila has been inspired from Huda Shaarawi (Egyptian

Feminist) in Leila's era (96). She inspired wants do some movement like Shaarawi who brave to go outside from patriarchal value in Egypt at time. At that time Shaarawi is the first Egyptian women do some movement since Leila childhood, making Leila brave and want to seem like Shaarawi by choosing her own path.

Since having stayed in America, Leila awares that the patriarchal system is still existed there. It can be seen from the men thought about women. That Leila share "for another thing, he had chosen to focus on women whose virtues were as good wives and mothers, whereas he had left out women who were great leaders, great warriors" (290). It seems that men in America like with women who their position are lower than men without any professional thing for themselves. The men that Leila describes in this memoir more like with the women do such a women duty as a wives and mother without any role or educational background for them.

Leila's husband also think about women duty only household as a wives and mothers without any role that inherent for her. Leila's husband comes from American society. In the other hand patriarchal values cannot be separated from him about the way his thought. That Leila shares in her works:

he felt I was not there when he needed me, and I felt the same about him. And once he was no longer a student he changed – and began to pressure me to hit into the conventional role of wife, the person who would be there for him when he got home from his job. It was a misserable. (230)

From the quotation above, it seems that the way of Leila's husband thought still influence by the patriarchal value that women's role only at home and do household

and faithful for waiting husband at home. Thus, leila refused that role because she thinks this is a miserable think and more choosen to get divorce (293). In the other hand leila's husband thought wants leila submit with him without any role that leila hold. Leila's husband thought implies the patriarchal values wants that is regarding men as superior in any way. Moreover, leila emphasizes in her memoir about having education women can have a power to fight the patriarchal values in family or society that makes they become inferior.

The writer sees in this memoir Leila shows her feminist voice about herself, if her intellectuality was not acknowledge, then her figure as a woman studies cannot be well accepted. It means that people can have a good public role in the society if they have an education to make her begin bravery to live outside from patriarchal values. In the other hand having an education people can have a good public role and refuse patriarchal values that inherent in family or society.

CHAPTER IV

CONCLUSION

A Border Passage is a memoir written by Leila Ahmed in 1999. This memoir tells how the Egyptian woman pursued her dreams to be intellectual and educational. Leila Ahmed shows by getting education that makes women can get a good job and good public role that makes women can go outside from patriarchal values cannot be achieved by her mother's woman family member such as mother, grandmother, and aunts. She has to deal with various obstacles to achieve all of rights that she wants. The struggle to be an intellectual and educational woman must go through a lot of efforts, some of which is by breaking the rule or lives outside from the patriarchal rule that inherently adheres in her mother's believe that is women must be passive and submissive and making men as superior than women. Although leila is not oppressed by man directly but she is oppressed by the rules or systems in her mother's family that is fundamentalist islam by regarding man as superior and it seems like unfair for woman.

In analyzing this research the writer focuses on three points, first in the patriarchal religious interpretation by seeking out women and education then women and work. As the result women role in education and work that lives under the patriarchal religion are still more inferior to men. Because people belief in the traditional rules in which patriarchal rule is regarded men as a superior being or god while women are expected to be more obedient with the all of rules created by male and they cannot reject at all, thereby these rules resulted the condition that women

position is regarded as a second sex such in giving opinion, complaint, argument and work. It is difficult for them to leave the traditional rule that inherently adheres in the society for many years because it seems like ingrained for them and also the society. Moreover, the circumstances when they live did not support the women in getting the equal right. Thus, the society will look down for women opposing and breaking the traditional rule.

Second, the writer focuses on the form of the stereotypes of women in this memoir who live under patriarchal that makes the stereotyped of women existed in this memoir in terms of submissive (willing to submit or showing such inclination) and passive (the form of expression that is ineffective or ambitious). Here, in term of submissive, the women in Leila's mother are more dependent on male role; in this case is the grandfather. This condition makes the women in Leila's mother to become inferior and regard men as superior such as grandfather and husband in family. Then, in passive term, women become unmotivated women to reach their opportunities as it is reflected in the behavior of women family member in Leila's mother family.

The last, the writer focuses on women's opportunities to live outside patriarchal rule as found in A Border Passage. Leila Ahmed does not want to be stereotyped as a submissive and passive woman such as her mother's family, so she get through the all of opportunities to reach the opportunity to be equal in term of education, job and public role. Later, Leila succeeds to prove with her mother's family that woman also can get the same opportunities as man by moving outside of the patriarchal rule in order to follow her dreams to have the same opportunities in the

outside of the rule. Although leila breaks the rule in her mother family traditional rule and deals with some contradiction from her mother family, she finally succeeds to prove to her mother family that women deserve equity in many aspects of life such as to be intellectual and educational woman and are not only responsible about women domestic duty at home. In the other hand society and at the time leila lives, early 20th century, is the time when the condition already can support leila to make some movements so that her family can accept her and belief of gender equity.

From all of the analysis above, the writers concludes that A Border Passage is closely related with Gynocritics theory since it is writing made by a woman. In this writing, women's represent the memoir about the author self and experience. Leila Ahmed as a female author has succeeded recounting her personal experience in her life through this memoir. She also supports the feminist idea in this memoir, in which she portrays the courageous women to break or live outside patriarchal rules. She shows her strategy to gain independence by getting education that makes women can get a good job and public role making them can go outside from patriarchal values that inherent by women. In the other hand, patriarchy uses a religion that is fundamentalist Islam as a place to make women to be inferior to men. In fact patriarchal values does not existed in Egypt but in America also has it that makes women position inferior than men.

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SYNOPSIS OF A BORDER PASSAGE

A Border Passage opens on Leila in junior school in the British school. Leila enjoyed attending an English school and studying English. Her favorite's class at school was English as she indulged her time in reading enchanting fairy tales and children's tales such as *Peter Rabbit*, *Winnie the Pooh* and *The Wind in the Willows*. Leila does not like studying Arabic, and came to think of it as a boring, tedious subject. She preferred more to chat with her friends and laugh at their jokes of the Arabic language and culture. At her home in Ain Shams, Leila was also busy with the imaginative garden and books which her father had surrounded with her. She spends most of her childhood happy and unaware of any of the political crisis surrounding her, playing with other children of Christian and Jewish faith.

As a young child, Ahmed is very attached to Nanny, her Croatian governess. Nanny is a deeply religious Christian and tells Ahmed stories of angels and the supernatural. Ahmed has a more conflicted relationship with her mother. Ahmed aspires to be a professional and views her mother with contempt for not working. Later, when Ahmed's father falls ill with chronic pneumonia, Ahmed will come to value her mother's dedication more, as well as the strength of the bond between her parents. One of Ahmed's closest childhood friends is Gina, a neighbor girl and the daughter of Italian parents. Gina's older brother, Freddy, subjects Ahmed to brutal and sexual games when she is around eight years old, and when Ahmed's mother finds out about it, she beats her and takes her to a doctor to be examined. In the aftermath of this

event, Ahmed is forbidden to play outside, even with Gina, and is subjected to her mother's disdain, furthering the rift between mother and daughter.

Ahmed's view of Islam is shaped through the time she spends at her mother's childhood home of Zatoun, in Cairo, where Ahmed is surrounded by a rich and engaging community of women. While listening to her mother, grandmother, and other women converse, Ahmed learns about Islam as being a generous and pacifistic faith. Though she receives no direct religious instruction from these women, and her father has decided not to send her to an Islamic school, Ahmed nonetheless comes to appreciate the oral, living tradition of Islam, which, in contrast to the rigid, authoritative Islam that is handed down in texts, encompasses many interpretations. As much as she recognizes the positive force that this humane form of Islam has manifested in her family's life, she also recognizes the powerlessness of her mother and grandmother in the society they live in. A fate befell Grandmother's daughter Aida, who committed suicide after being unable to secure permission for a divorce from an unhappy marriage through the stern figure of Grandfather.

Ahmed is soon headed to Cambridge, England, to study literature, a place she reveres as an intellectual wonderland and the embodiment of all the things she remembers reading in English books as a child—forests, fog, turrets, and towers. Between her undergraduate and graduate days, Ahmed returns to Egypt to find it totally changed. Her father is gravely ill, and she can tell that her mother had suffered

the burden of her father's illness as well as persecution via Nasser's increasingly repressive regime. Upon returning to Cambridge to begin graduate studies, Ahmed meets Alan.

Then, Ahmed leaves Cambridge because she accepts a teaching position in Abu Dhabi and joins a committee to help reform education throughout the United Arab Emirates. Then she meets Alan, the man she will marry and eventually divorce. Ahmed moves to the United States and finds that the atmosphere in women's studies departments in the 1980s is not exactly hospitable to the viewpoints of women from other cultures and she feels joy to live and get a job there.

