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**THE PRINCESS SULTANA'S CIRCLE: JEAN P. SASSON'S
EMPATHY TOWARD PRINCESS SULTANA'S STRUGGLE TO
HELP WOMEN FROM THE PATRIARCHAL OPPRESSION IN
SAUDI ARABIA IN THE END OF 20th CENTURY**

THESIS



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Suchi Ayuananda Susanti

ABSTRAK

Skripsi ini menganalisis tentang bentuk simpati Jean P. Sasson terhadap teman Arabi nya, Putri Sultana yang berjuang melawan penindasan terhadap wanita di Arab Saudi. Dalam buku yang berjudul Princess Sultana's Circle ini, pembaca dapat melihat bagaimana Jean P. Sasson berusaha menyampaikan ide-ide Putri Sultana untuk melawan penindasan yang dialami oleh wanita di Arab Saudi.

Dalam menganalisis buku ini, penulis menggunakan teori Gynocritics dari Elaine Showalter karena dengan teori ini penulis dapat mengungkapkan ide-ide yang ingin penulis sampaikan melalui karyanya. Selain itu penulis juga menggunakan pendekatan ekspresif yang artinya teori ini focus kepada sudut pandang, ide, perasaan, dan emosi si pengarang. Data yang akan digunakan dikumpulkan dengan menggunakan kajian kepustakaan yang kemudian dianalisis dengan metode kualitatif. Hasil penelitian disampaikan secara deskriptif.

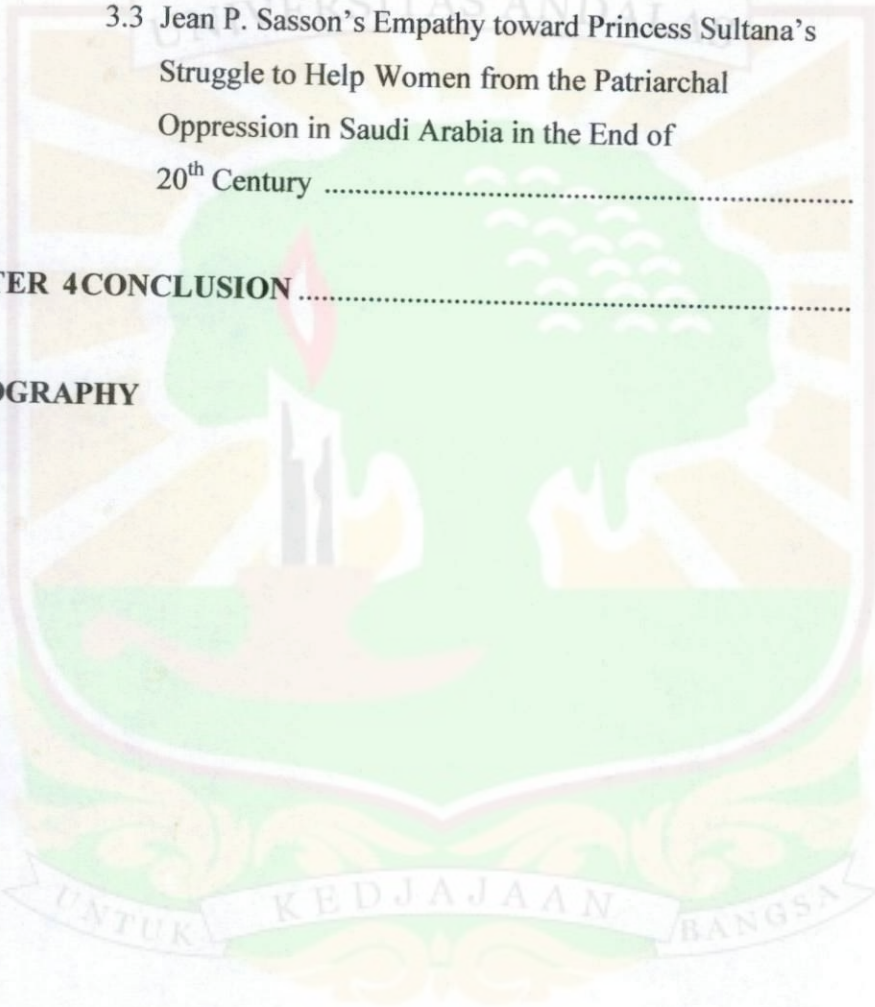
Setelah menganalisa buku ini, penulis berhasil menyimpulkan bahwa buku The Princess Sultana's Circle, karya Jean P. Sasson merupakan bentuk karya sastra perempuan yang mengungkapkan bentuk empati nya terhadap perjuangan Princess Sultana untuk melawan penindasan yang dilakukan oleh laki-laki Arab Saudi terhadap perempuan. Selain itu penulis juga menyimpulkan bahwa pertemanan lintas negara yang dijalin oleh Jean P. Sasson dan Princess Sultana merupakan salah satu cara baru penulisan karya sastra perempuan.



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CHAPTER I INTRODUCTION

1. Background of the Research

Feminist Criticism studies how literature analyzes the “oppression of women” in all forms. This criticism refuses toward patriarchal culture that traditionally, these culture show men in dominant roles and women in submissive roles. Feminist criticism in literature appears from the fact that position of women is dominated by men. In the literary works present woman as the man theme, but most of them always present men’s domination. (Barry, 1995:121). It means that the concentrating point of the feminist author are when women try to move into more dominant, or clearly less submissive roles, this struggle tends to become a focal point of the literature.

The Princess Sultana's Circle, a book by Jean P. Sasson was published by Windsor-Brooke Books in 2000. In this book, Sasson has tried to describe about her friend’s story, Princess Sultana. Princess Sultana is a woman with an independent mind who wants to bring change to women’s lives in Saudi Arabia to be free from patriarchal culture. Patriarchal culture shows men in dominant roles and women in submissive roles. Patriarchal ideology works to keep men and women follow traditional gender roles, so male’s dominance can be maintained. The Princess Sultana's Circle, also describes about how women’s lives under patriarchy. This book also describes the problems that happened in patriarchal culture.

The writer chooses this book because this book is based on the true story of a Princess of Saudi Arabia. In this book describe about the story of women's conditions under patriarchy, and show the impacts of man's dominations toward women's life. Beside that, from this book we can get more knowledge and information about life in Saudi Arabia. The last reason why the writer chooses this book is because this book can analyze by feminist theory and this book also written by women's author, it means this book is kind of female writing.

Based on some reasons above, the writer is interested analyze a book of The Princes Sultana's Circle by Jean P. Sasson by using feminist approach. The writer entitled her research "The Princess Sultana's Circle: Jean P. Sasson's Empathy toward Princess Sultana's Struggle to Help Women from the Patriarchal Oppression in Saudi Arabia in the end of 20th Century."

2. Identification of the problem

After reading this book, the writer finds out that this book is a kind of female writing. Jean P. Sasson creates this book because her empathy toward Princess Sultana who wants to help the women in Saudi Arabia from the Patriarchal domination that makes them gets the oppression. Women are always the object of men in this culture. They have no rights in their lives. All aspects in their lives are under the control of the men in the family. Therefore the writer will analyze this novel by using female critics that proposed by Elaine Showalter.

3. Scope of the Research

Because the writer conducts expressive research, so the writer focuses on the literary it self and also the factual data to support the analysis. The writer tries to find some interesting points to be analyzed and limits the research into:

1. The patriarchal oppression in Saudi Arabia in the end of 20th century
2. The impacts toward women in Saudi Arabia in the end of 20th century.
3. Jean P. Sasson's empathy toward Princess Sultana's fight to help the women from the patriarchal oppression.

4. The Objective of the research

The research is aimed to explain about Jean P. Sasson feeling toward her friend's, Princess Sultana who fights to help the women from patriarchal oppression that happens in Saudi Arabia. In this research reader can see how the Arabian - American friendship is a one of the new way of creates female's writing.

5. Review on Related Study

From the library research that the writer has conducted, she did not find any researches on this book. However, she could find some readers' review about the book in goodreads.com. As Carrie states in her review, The Princess Sultana's Circle, describes one woman, a member of the Al Sa'ud Royal Family (Princess Sultana Al Sa'ud) who gives a string of stories from her recent experiences about the lives of women in her country. In her review, Carrie states that Princess

Sultana, as the main character does not go against Islam, or men, or traditions, but she goes against men's domination in her country. Another review by Kristy is the description about Princess Sultana's struggles toward repression of women in Saudi Arabia. In this story, Jean P. Sasson shows women's tragic experience as the impact of patriarchal culture. From this story readers learn why it is difficult for Sultana to help these women and herself free from Patriarchal culture. This work tends to describe about women's rights, Princess Sultana's personal history, and the lives of rich Saudi aristocracy. These complex issues contribute to an interesting reading.

Abbey also gives the comment toward this work. She says that The Princess Sultana's Circle is an eye opening account of what really goes on in the lives of women who live in male-dominated countries. Princess Sultana is an endearing character and even more interesting because she is real. She says that this book is interesting to anyone of Middle Eastern descent, or anyone interested in learning about different cultures. Angibolso also states in her review that The Princess Sultana's Circle has an amazing way to let the world know what it feels to be a Saudi princess, both its good and its horrible sides. However it might generalize the fact that every Muslim country follows the same rules, which are not true.

From the reviews above, it can be seen this book mainly tells about women's lives in male-dominated country. This book describes about how women in Saudi Arabia live in under men's domination. Although the woman is a princess, she can not free from this problem.

The writer also finds out the previous research that uses the same theory. The writer finds some thesis in English Department, Andalas University that also uses feminist approach. Gitta Morena the student in Andalas University Padang, in her thesis "Woman's Struggle against Patriarchal restrictions as found in L.M. Montgomery's Anne of the Island" (2007) also uses feminist approach by Elaine Showalter with her theory women as writer. In her research, she focuses on women's struggle in getting the equality with men especially in education, working place, and marriage. Beside that she also describe about the reflection of Montgomery's childhood experience in her novel Anne of the Island which related to gynocritics theory.

Edo Virama in his thesis entitled The Image of Woman in O Pioneers! By Willa Chather: Feminist Study. He focuses on main character Alexandra Bergson who becomes an image of women in her society, in her family, and also her role. In his thesis, Virama also show the main character (Alexandra Bergson) present portray of feminist idea.

Tetty Royani in her thesis entitled "Images of Women Based on Feminist and Misogynist Ideas in Oscar Wilde's a woman of No Importance". She applies feminist theory by Cheri Register. In this research Royani analyzes about female character who is described from two different point of views; feminist and misogynous point of view. She also shows Oscar Wilde's ideology, either he is a pro feminist or misogynous. As the results, Royani finds woman in feminist point of view is like independent woman, strong, educated. And from Misogynous point

of view woman is assumed as unimportant person. So that she concludes that Wilde is not a feminist. (2007)

Dina Yoza in her research "The Woman Representations in Facing the Unfair 19th Century Matrimonial Law in Thomas Hardy's Jude of the Obscure", analyzes about the movement of women in fighting against the unfair Matrimonial law that is influenced by patriarchal society in 19th. Yoza uses feminist literary theory by Elaine Showalter with her theory of image of woman. As the result she finds that the representation of main character is smart, modern and pro feminist, she againsts matrimonial law and as the reaction they ignore the power and the hope of love. (2008)

Faiqah Mahmudah in her research title "Woman's Strategies to Fight against Patriarchal System: A Feminist Analysis Toward Pearl S. Buck's Imperial Woman." analyzes about this novel is the reflection of Buck's life. Because many aspects have the similar feeling and condition between Buck as the author with Yehonala as her main character for example; as being mother, being daughter, unhappy marriage, and etc.

After review the previous thesis, the writer think it's different from this research because in this research, the writer applies the female critics that proposed by Elaine Showalter in term women as writer. Writer try to analyses how Jean P. Sasson, as author share her feeling in her literary work. In this research reader can see how the Arabian - American friendship is a one of the new way of creates female writing.

6. Theoretical Framework

In this research, the writer analyses the Jean P. Sasson empathy toward her friend's, Princess Sultana who fights to help the women from patriarchal oppression that happens in Saudi Arabia. In this research the writer applies expressive approach by M.H. Abrams. According to Abrams in *A Glossary of Literary Terms* state that:

“Expressive criticism treats a literary work primarily in relation to its author. It defines poetry as an expression, or overflow, or utterance of feelings or as the product of the poet’s imagination operating on his or her perceptions, thought, and feelings; it tends to judge the work its sincerity, or its adequacy to the poet’s individual vision or state of mind; and it often seeks in the work evidence of the particular temperament experiences of the author who, consciously or unconsciously, has revealed himself or him or her self in it.” (52)

It means that expressive approach sees the literary work as the expression of the author’s point of view, feeling, emotion, and society around the author.

Patriarchal culture is one of the world cultures that show men in dominant roles and women in submissive roles. Feminists believe patriarchal ideology works to keep men and women confined to traditional gender roles so male dominance may be maintained. Feminist usually criticizes the patriarchal culture. In another word, feminist tries to rebellion against the domination by men toward women. According to Wilfred L. Guerin state “feminist literary critics try to

explain how power imbalances due to gender in a given culture are reflected in or challenged by literary texts” (1999:197).

In analyzing The Princess Sultana's Circle by Jean P. Sasson, the writer applies feminist criticism that proposed by Elaine Showalter. Elaine Showalter is an American literary critic, feminist, and writer on cultural and social issues. She is one of the founders of feminist literary criticism who developing the concept and practice of gynocritics.

Showalter in Towards a Feminist Poetics divided Feminist into two distinct varieties. First is woman as reader, this case concerns with the woman as the consumer of male produced literature. These subjects include the images and stereotype of women in literature, the omission and misconception about women in criticism, and the fissures in male-constructed literary history. It is also concerned with the exploitation and manipulation of the female audience.

Second is woman as writer, this case concerns with the woman as the producer of literary work. It's included the females' creativity, linguistics and the problem of the female language, literary history, and last is the study of particular female writer and her works.

In this research, the writer applies the second subdivision of Showalter's theory that is women as writer. The writer uses this theory to see how the women's representation in literary work by women as writer that called as gynocritics. Charles E. Bressler in Literary Criticism, an Introduction to Theory and Practice state that:

Showalter coin the term gynocritics to construct a female framework for analyzing of women literature to develop new models based on the study of female experience, rather than to adapt to male models and theories. Through gynocritics, Showalter hopes to expose the false cultural assumptions of women as depicted in literature” (184).

Showalter divides the tree phases of women’s writing tradition. First the “feminine” phase (1840–1880), women wrote in an effort to equal the intellectual achievements of the male culture, and internalized its assumptions about female nature. Second, “feminist” phase (1880–1920) was characterized by women’s writing that protested against male standards and values, and advocated women’s rights and values, including a demand for autonomy. The last is “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.

Showalter proposes four areas of investigation toward literary works created by women authors which are the biological, linguistic, psychoanalytic, and cultural. Charles E. Bressler in Literary criticism: and introduction to Theory and Practice state that:

The *biological* emphasize how the female body marks itself upon a text by providing a host of literary images and a personal, intimate tone. The *linguistic* model concerns itself with the need for a female discourse. This model investigates the differences between how women and men use language. It asserts that women can and do create a language peculiar to

their gender and how this language can be used in their writings. The *psychoanalytic* model, based on an analysis of the female psyche and how such an analysis affects the writing process, emphasize the flux and fluidity of female writing as opposed to male rigidity and structure. And the *cultural* model investigates how the society in which female authors work and function shape women's goal, responses, and point of view. (185)

After the explanation above, the writer sees The Princess Sultana's Circle by Jean P. Sasson deal with the third phase of Showalter division that is female phase. When applying gynocritics as the main theory in the research, the writer focuses the research on the fourth area of investigation is cultural model. This aspect remains applicable in analyzing this novel. Because Sasson as the writer writes this novel because she lives in where the novel takes a place and has influenced by society and environment there.

7. Method of the Research

In conducting the analysis, the writer follows some steps. They are collecting data, analyzing data and presenting the result of analysis.

a. Collecting the Data

In conducting this research, the writer uses library research. The data divide into two kinds; they are primary data and secondary data. For primary data the writer use the book The Princess Sultana's Circle by Jean P. Sasson. In

secondary data, the writer use biography of Jean P. Sasson and the writer also reads articles and brows the internet that related with this research.

b. Analyzing the Data

In analyzing the data, the writer starts from analyzing the preliminary data by reading the book first to get any evident that related with the research. After that the writer tries to find out the content of the book that informs the oppression of women because the patriarchal culture in Saudi Arabia. Then, the writer shows the life experiences of the author as the supporting data. It is reveals the readers related of author experience influence her work.

c. Presenting the result of analysis

In reporting this analysis, the writer uses descriptive method. By this method the writer presents the data descriptively. This method is used to present the result of the analysis by quoting the sentence from the literary work relevant to the analysis.



CHAPTER II

JEAN P. SASSON LIFE'S EXPERIENCE

In this chapter, the writer describes about Jean P. Sasson's and her personal experience. It includes, Sasson's childhood and her experiences when she lives in Middle East. Furthermore, the writer also explains about the reasons why Sasson writes the book about the true story of Princess of Saudi Arabia.

Jean P. Sasson was born at Louisville, Alabama in 1947. She is an American writer who writes mainly about women in the Middle East. Her writing career influences by her hobby reading many kinds of books. By reading many books make her knows about the world outside her life and makes her has curiosity toward cultures and foreign countries, as she stated in Author's Biography on her website [www. Jean P. Sasson.com](http://www.JeanP.Sasson.com):

Now I know that the book was truly a sensible purchase, for it was an introduction to a world that a small-town Alabama girl could never imagine. Coming from a town of only eight-hundred citizens, a place where people were mainly gentle and kind, I truly did not know that there were wicked people in the world...people so evil that they could kill innocent babies because they were of a different religion or nationality.

That is until I read William Shirer's book. (2010).

From this quotation, the writer sees how books make Sasson know about the condition of other places in the world. Sasson also get new knowledge from her hobby.

Her curiosity toward culture and foreign country makes her has desire to travel around the world to seek the adventure far away from her home. Sasson chooses Middle East to explore these cultures and the live in there. Sasson use these experiences as the inspiration of her writing career.

On September 7, 1978, Sasson traveled to Saudi Arabia and worked in the King Faisal Specialist Hospital in Riyadh. She worked as an administrative coordinator in Medical Affairs. Sasson worked for Dr. Nizar Feteih, the head of the King Faisal Specialist Hospital and Research Centre. For the first two years she had a responsibility to arrange doctor's meetings, but later she was promoting for better position as a Medical Affairs Coordinator.

Sasson was being Dr. Feteih's right hand and make she has responsibilities to manage Medical Affairs office's business. She worked at the hospital for 4 years, and then she married with Peter Sasson in 1982. Soon, after she married, she resigned from the hospital and lived in a Saudi neighborhood where Sasson had so many friends from all over the Arab world. They live in Saudi Arabia until 1990.

This job make Sasson had responsibility to met and knew with royal family. Although Sasson knew them, she never became really close to any one person include King Khalid and King Fahd. Although both of them very kind to her and always help her if she needs or wants anything. Years after leaving the hospital, Sasson met a Saudi princess who has changed her life in 1983 at an Italian embassy function. They become a close friend and their friendship that had

grown and strengthens over the years. From Princess Sultana, Sasson found the real condition about women's life in Saudi Arabia.

During ten years of living in a Saudi Arabia, Sasson developed a strong network of friendships with Saudi women. Through them, she began to understand the reality of being a female in a male-dominated society. Sasson clearly stated that in Author's Biography on her website [www. Jean P. Sasson.com](http://www.JeanP.Sasson.com):

Although I did have the pleasure of meeting and befriending a number of Saudis who lived customary lives minus the dramas highlighted in my books, I was a sad witness to appalling oppression against women, everyday occurrences that in most other cultures would be seen as shocking violations of human rights. (2010).

Sasson found most Saudis are friendly and very welcome people. Friendships with westerners are not a taboo for them. In 1985, Sultana requested Sasson to write a book about the injustice of women's lives in Saudi Arabia. She help Sultana make her wish come true. They are will bring the horrifying and unbelievable true story to get the world's attention. In wrote this book Sasson hidden Princess Sultana's identity and she becomes the voice for a princess.

Sasson created this true story in three parts, they are; Princess: A True Story of Life Behind the Veil in Saudi Arabia that describes about Princes Sultana's childhood and her personal experiences. Then, she continues to create Princess Sultana's Daughters. In this book Sultana share the story of her daughters, Maha and Amani. The last book is Princess Sultana's Circle. In this

book described about Sultana's life and other women in Saudi Arabia under patriarchal culture.

Meanwhile, before Sasson created about Princess Sultana's story, she was created her first book The Rape of Kuwait. This is based on the interviews that she conducted with Kuwaitis who had fled to Cairo, Saudi Arabia, London and Washington, D.C. This book tells about the Iraqi invasion of Kuwait. This book was published in 1991 before the war broke out.

Those books have been followed by three other books, they are: Ester's Child, Daughter of Iraq: Mayada, Love in Torn Land, and the latest book is Growing up Bin Laden. This book describes about true life story of Najwa Bin Laden, the first wife of Osama Bin Laden, and of Omar Bin Laden, their fourth born son. From the Sasson's latest book, the writer knows that most of Sasson's works are based on true story. Most of them take place in Middle East because it is influenced from Sasson's experiences by living in Middle East.

CHAPTER III

THE PRINCESS SULTANA'S CIRCLE: JEAN P. SASSON'S EMPATHY TOWARD PRINCESS SULTANA'S STRUGGLE TO HELP WOMEN FROM THE PATRIARCHAL OPPRESSION IN SAUDI ARABIA IN THE END OF 20TH CENTURY

In this chapter, the writer will analyze the book The Princess Sultana's Circle as Jean P. Sasson's empathy toward Princess Sultana's fight to help the women from the patriarchal culture. The writer analyzes the problem based on the author point of view. In conduct this research, the writer takes some quotations from the literary work, books, journals, and articles as the factual data that describes the Princess Sultana's fights toward the oppression of women in Saudi Arabia. In this research the writer applies feminist criticism by Elaine Showalter who develops the concept and practice of gynocritics. Gynocritics here mean by women as writer, which concerns with the woman as the producer of literary work. It's included the females' creativity, linguistics and the problem of the female language, literary history, and last is the study of particular female writer and her works. The writer uses this theory to see how the women's representation in literary work by women as writer.

This chapter is divided into three subchapters including the patriarchal oppression in Saudi Arabia in the end of 20th century, the impacts toward women in Saudi Arabia in the end of 20th century, and Jean P. Sasson's empathy toward Princess Sultana's fight to help the women from the patriarchal oppression

3.1. The Patriarchal Oppression toward Women in Saudi Arabia in the End of 20th Century

Saudi Arabia (in Arabic, *al-Mamlaka al-Arabiya as-Saudiya*) is a monarchy whose king serves as both head of state and head of government. Since the rule of King Abd al-Aziz Al Saud (died 1953), the kings have all come from among King Abd al-Aziz's sons, a provision that has been extended to include his grandsons. Saudi Arabia is located in the Middle East, occupying about 80 percent of the Arabian Peninsula. Saudi Arabia has a land area of 2,250,000 km². Saudi Arabia's population is very homogeneous. The native population is 90 percent Arab and 10 percent Afro-Asian. Arabic is the official language. Islam is the official religion of Saudi Arabia. The followers of Islam, called Muslims, believe in one God (*Allah* in Arabic) and that Muhammad is His Prophet. (Cole: 2010)

The law of Saudi Arabia is based on the Shari'a, the Islamic code of law taken from the pages of the *Qur'an* (Koran), the holy book of Islam and the Sunna, which are the traditions addressed by Prophet Mohammed. The *Qur'an* (Koran) is the constitution of the country and provides guidance for legal judgments. Executive and legislative authorities are exercised by the King and the Council of Ministers. Their decisions are based on Shari'a law. All ministries and government agencies are responsible to the King. (Cole: 2010)

Saudi Arabia is seemingly a patriarchy monarch. According to Loretta Zimmerman, patriarchy derives from the Greek patriárchēs, "patria" meaning father and "arché" meaning rule. (Zimmerman: 2010). Patriarchal culture is one of the world cultures where men play dominant roles. Patriarchal ideology works to keep men and women confined to traditional gender roles so male dominance may

be maintained. Saudi Arabia is one of countries that still embracing this culture. It is assumed that patriarchy in Saudi Arabia can not be separated from their religion, because it is related to each other.

Islam as Saudi Arabia's religion contributes big influence to the forming of patriarchal culture because there are some parts of the teachings that make patriarchy exists, specially in Saudi Arabia. As seen in Qur'an :

Men are the protectors and maintainers of women, because God 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 God would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): For God is Most High, Great (above you all).

(Qur'an, An-Nisa':34)

From this quotation, it can be seen how Islam gives the chance for men to get the absolute position. In reality, Saudi men interpret this verse as a reason to make women under men's rule and limitation. Even if women, especially wives are found disloyal and do something inappropriate, men (the husbands) have rights to give warning and punishment.

The domination can be seen as such; women are observed by male guardian, women are not allowed to drive, and women are dominated by men in marriage. As Donald Powell Cole, in his article Culture of Saudi Arabia states:

In Saudi Arabia, Men have more rights than do women. Women are not allowed to drive; cannot travel abroad without the permission or presence of a male guardian (*mahram*); are dependent on fathers, brothers, or husbands to conduct almost all their private and public business; and have to wear a veil and remain out of public view. (2010)

From this quotation, Cole states that Saudi women must have a male guardian, typically a father or husband. The guardian has duties to, and rights over, his women in many aspect of their life. From the article it can be seen how women have limitation in their lives. This article shows how patriarchal oppression happens and makes women being in the disadvantaged position. Besides, Mouna Naïm says “women need their guardian's permission for: marriage and divorce, travel, if under 45 years, they are must get permission for education, employment, opening a bank account, elective surgery, particularly when have a sex.” (2003)

Based on the quotation above it can be seen how women do not have any freedom to determine their own lives. They must get permission from their male guardian or mahram to taking every single decision of their life. In other words, women do not have any rights to take their own decision in their lives. It is also illustrated in the work, The Princess Sultana's Circle. In this work, the author shows how the Saudi women must be observed by their male guardian in daily

lives. Therefore, when Princess Sultana gets a chance to get away from that rule, she feels extremely happy, as shown in this quotation "I felt exuberant and happy to have the freedom to show my face, display my lovely clothes, and walk the streets of a large city and all without a hovering male escort!" (141)

This quotation shows how the reaction of Princess Sultana who get the limitation from the law in her country. So that, when she states in another country that have different rules, she feels happy to get the freedom and get control toward her own life without observed by male guardian.

Then, another limitation is women are not allowed to drive. Most religious authorities have declared that it is forbidden. Many reasons that make this forbidden to Saudi women. As Na'im states in her article;

Any reasons for the prohibition on women driving in Saudi Arabia, it is include; first, driving a car involves uncovering the face which is considered obligatory for women to cover in Saudi. Second, driving cars may lead women to go out of house more often. Third, driving a car may lead women to have interaction with non-mahram males, for example at traffic accidents. Fourth, women driving cars may lead to overcrowding the streets and many young men may be deprived of the opportunity to drive. Fifth, driving would be the first step in an erosion of traditional values, such as gender segregation. (Na'im: 2003)

From this quotation above, it can be seen the limitations that happen toward women. In this article, Naim states that Saudi people believe when they limit the women they can help them far from the harassment. Besides, this case also helps women preserve the shari'a to keep the sex segregation between women and men.

This opinion is also strengthened in the work, The Princes Sultana's Circle. In this work, the author also describes how the Saudi women are not allowed to drive a car. Like the author says "such I said I never tire of when I visit other lands! Women are not allowed to drive in Saudi Arabia, and since this restriction has no basis in our religion, it has always angered me."(138). In this work, Sasson describes how Princes Sultana's anger toward the limitation about driving car in Saudi Arabia. Although this measure is not prohibited by religion faith but the Saudi Arabia people can do anything to minimize the interaction between man and woman including this case.

The last is women are dominated by men in marriage. In Saudi Arabia, it's representing a commonplace when a man has more than one wife. Islam as their faith also enabling it, as a fact, The Prophet Muhammad also does it. As seen in Qur'an:

If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. (An- Nisa': 03)

Because it is enabled by the religion, many Saudi men also do this. But most of them do not think about how to be able to deal justly with their wives. They only think about how be polygamous without thinking about the feelings of those women they marry. In fact, most of the Saudi women do not want her husband has new wife. But they do not do anything; because they do not have any rights to protest this condition and the final decision is in men's hand.

This part is makes women being in a disadvantaged position. Saudi men will do the bad treatment toward women if their wives protest. Even they will divorce their wife if their feel unhappy toward them. Like the author says "In Saudi Arabia, a man can divorce his wife at any time without stating a cause, while Saudi women are not so fortunate."(65).

From the explanation above, it can be seen how patriarchy still exists in Saudi Arabia. Saudi men use religion to justify their patriarchal thoughts to put women in weak position. The men strongly believe what they do is religiously acceptable, thus women can not refuse their misfortune. This condition makes women have high potency to get the oppression by man and of course their get the limitation from the men.

3.2 The Impacts of Patriarchal Oppression toward Women in Saudi Arabia in the End of 20th Century

In The Princess Sultana's Circle, the author describes how man's domination makes women being in the disadvantaged situation. This work also describe about how domination of Saudi Arabia man is absolute. In Fact, Saudi Arabia's government doesn't arrange this case, so that make Saudi women being in disadvantaged position. As reflected in this work "Yet, so long as women in my own country can be married against their will, physically abused and raped under the sanction of the law, even legally murdered at the whim of their fathers, husband, and brothers..." (18).

This quotation shows the man's domination is more absolute. This work also creates some story that reflects the domination of Saudi man. "In Saudi Arabia, a man can divorce his wife at any time without stating a cause, while Saudi Women are not so fortune. However, if a husband is impotent, or does not provide for his family, a divorce, however difficult, is possible for a woman to obtain." (65).

From the explanation before, the readers can see how this work describes about the domination by Saudi men toward the women. The work describes some cases that show how Saudi men have the dominant roles in Saudi society that give disadvantages position to women. In the beginning of the story, readers can see how the author describes the patriarchal condition of Saudi Arabia. As seen in "once, I embarked on a noble and stimulating quest to improve the lives of women in my land. But finding myself helpless against the unassailable power of Saudi

Arabian men, I let my self grow discouraged” (18). It is clear that Princess Sultana feels annoyed by this situation and wants to do something to change the situation. However, this strong bound of patriarchy makes her powerless and desperate.

In addition, this work also describes the impacts of patriarchal culture that make the women get the oppression from men as seen in the work: “I was born a princess in a rich desert kingdom where the persecution of women is increasing...” (18).

There are many impacts of patriarchal oppression toward women in Saudi Arabia during the end of 20th century in The Princess Sultana Circle include: forced marriage toward women, human trafficking and slavery, and physical abuse toward women

3.2.1 Forced Marriage toward Women

In Saudi Arabia, parents still arrange their children’s marriages. Females are not involved in making decisions surrounding their own marriages. Whereas in Islam as their religion prohibiting the forced married toward women. As reflected in Qur’an “O you who believe, you are forbidden to inherit women against their will...” (An-Nisa’: 19) although in the Islam faith this case is prohibit but most of Saudi Parents arrange their child marriage for honor reasons. As seen in the work “The moment a girl is born in Arab lands, the parents immediately begins to think of an appropriate marriage. With the idea of future allegiances, suitable families with eligible sons are studied keenly.” (23). The

marriage contract is officially between the husband-to-be and the father of the bride.

There are no laws defining the minimum age for marriage in Saudi Arabia. Most religious authorities have justified the marriage of girls as young as 9 and boys as young as 15. However, they believe that a father can marry off his daughter at any age as long as sexual intercourse is delayed until she reaches puberty. This laws and culture make Saudi's parent doing the forced married toward their children, especially toward their daughter.

In The Princess Sultana's Circle also can find the forced marriage being assigned to Munira, one of Princess Sultana's nieces. "I pulled away. My hands twitched nervously as I speared my fingers across my face. One idea beat mercilessly into my brain. Another young woman, my own flesh and blood, to be married against her will."(22). From this quotation Sasson show how that Princess Sultana's niece, Munira gets the forced married and how Princess Sultana disappointed about that condition.

Munira gets the oppression from her father to married with Hadi, cruel and depraved older man. "Munira said that Ali had threatened to beat both her mother and herself if she dared to open her mouth in protest about her engagement to Hadi." (39) From this quotation writer know how that Munira get the pressure for her father and make Munira can not refusing what is her father wants.

Munira's father doesn't know what Munira really wants, he only estimates what his child wants and follows their country's culture. It is seen in: "Munira, Child, the man Hadi has asked that you be come an adored wife. You are aware of his friendship with this family and of his ability to provide for you and any children you might have. I have sought permission from the almighty God to give you in wed-lock to Hadi." (31).

To oppress the women, sometimes Saudi men use the religion faith to make their desire is realizable. In this work, the author also describes it. In this work, the author describes how Ali (Princess Sultana's brother) uses religion faith to realize his goal to arrange his daughter marry against her will.

I realize that Ali had cunningly used a sly trick to close the mouth of his male kin. He had repeated nearly word for word what prophet Mohammed had asked his own daughter, Fatima, when he had arranged for her to marry a cousin, Imam Ali. When Fatima made no response, all good Muslims know that the Prophet had interpreted the girl's refusal to answer as a sign of great modesty. (31).

Ali knows that if he uses this way, people who do not like his planning can not protest it. Because he knows if there are people who protest his planning it means that protest the Holy Prophet. "Under circumstances, my husband and brother in law could say no more. If they did, they would be arguing against the Holy Prophet" (31).

This matter is also strengthened by the statement in this work “A large number of muslim men do defame the prophet and his teachings when they oppress women in his name” (196). From this statement, it’s clear now that many women get the oppression by men because of patriarchal domination. Every Saudi man with easy can oppress the women only because the women are their mahram and their can doing anything to them. And one thing that make sad is that they can take shelter under religion faith and the Holly Prophet name.

3.2.2 Human Trafficking and Slavery

Human trafficking may be classified as a form of violence, especially violence against women, who are often physically and psychologically abused, especially when exploited for the purpose of sexual exploitation as domestic workers. (Sagr Al-Ghamdi: 77)

In The Princess Sultana’s Circle, Sasson also describes how in Saudi Arabia this practice also happens. Many of young women and girls are sold by their Mahram; including their parents, brothers, or uncles. “One of the younger girls, who disclosed that she, was from Thailand, wailed, “But, Ma’am, my own parents sold me to this man.” her sobbing voice drifted off. “They will not help me...” (108)

Most of women come from Asia such as Philippines and Thailand. “While most of the girls were Asian, I saw one who appeared to be Arab.” (108). Their purposes to come to Saudi Arabia are to get the occupation but in factual they are

being a sex slave. They think by coming to Saudi Arabia will help their family get out for poverty but they don't know that they are state in horrible place.

Time in the late 1980s when Cory Aquino, the president of the Philippines, had made a diplomatic issue out of young Filipino girls being hired to come as housemaids to Saudi Arabia, but when they arrived, being forced to serve as sex slave. Aquino had banned single Filipino women from traveling to Saudi Arabia. Aquino's brave attempt to protect her countrywomen was a failure for the economy of her country greatly depended upon Filipino people working in the oil rich land of the middle east and sending their money back to support their families. And so young Filipino women hired as housemaids still serve our men as sex slaves, in addition to their household duties. (104)

According to SAGR Al-Ghamdi, slavery is defined as an institution whereby a person is taken over as the property of another. Slavery requires ownership, buying, selling and exchange. Slavery Convention of 1926 defined slavery as "The status or condition of person over whom any or all of the powers attaching to the right of ownership are exercised. (SAGR Al-Ghamdi: 37).

The work describes most of women slave being the sex slave. They think that in Saudi Arabia they will get the occupation and get better life but it is lie.

Another frightened girl said "I believed that I had been hired to work as a maid! But, it was all a lie"

“And, I? I was employed as a seamstress in a factory. My days were spent sewing; my nights were spent serving many men. I was sold to three different men before being purchased by master Faddel.” (109)

Every Saudi man that have women slave can do anything toward them. These women get the oppression from the owner, they being raped repeatedly by the owner, owner's son, or other men. The women cannot doing anything because their family them self that sold them and no one can help them from their owner even the Legal Law in Saudi. In Saudi, it is a legal procedure if a woman bought by a man.

There is no authority that arranging this problem. So that make the owner of the slaves can do anything toward them. This condition also make the man domination is stronger than ever, especially in this case. “Every woman here was sold by her parents. They received what they were after, as did I. these transactions were legitimate. I have done nothing wrong” (112) from these statements the readers know that what happens with the girls in Saudi Arabia is the legal one. It also proves in “But I knew that the law of Saudi Arabia had no provisions to help those girls. There was nothing that I could do, and I knew it. Most hurtful; of all, Faddel knew it, too.” (113)

While the in Islam and Qur'an thus instructs Muslims to be kind to slaves and to treat them fairly. the Qur'an says “... and he who stays a Believer by mistake, on him is the setting free of a believing slave, and the paying of blood money to his family unless they remit it as alms” (al-Nisa:92). Islamic faith further commands “Your slaves are your brothers. Allah has placed them under

your authority. He who has his brother under him, should feed him from whatever he eats, and dress him with whatever he wears, and do not burden them (assign burdensome task to them) beyond their capacity; and if you burden them then help them” (Al-Bukhari and Muslim). On the basis of these Qur’an injunctions and Hadith, the Islamic position against the institution of slavery.

In fact, Saudi men always treat the women slave without consideration. They do the oppression toward them not only physically but also mentally. Although they know their religion teaching is different from what they do.

3.2.3 Physical Abuse toward Women

Not only until there, physically abuse also being apart of the domination that Saudi men does toward women. Physically abuse is an often case which happen in Saudi Arabia. Day after day this case always is promoted in every year.

In The Princess Sultana’s Circle, many stories can be found about physically abuse that women happen from Saudi men. Patriarchy has made Saudi men do something without considering. Moreover, they are with easy doing the physically abuse toward their wives and their children. As seen in “After her husband Saleem’s brutal assault, Reema had needed a colostomy, and would never regain control over all her bodily functions” (43) “I fretfully thrashed from side to side, brooding over the never-ending abuse of females born in my country. We Saudi women owned nothing but our souls, and only because no man had yet devised a method to seize them!” (67)

From all explanation above, it can be seen how the patriarchy cultures give bad impact toward women in Saudi Arabia. This culture has walked hereditarily. Most of Saudi men use their power in all aspect in their life. Patriarchy in Saudi Arabia makes women being in disadvantaged position and under men's power. Stay in this culture make the women life in the horrible place. Whereas in Islam, as religion in Saudi Arabia mention that Islam considers all human beings as equal before God, and this applies likewise to relations between the two genders. On equality between men and women, Qur'an Surah al-Hujarat: 13 states, "O mankind, we have created you from a male and female, and we set you up as nations and tribes so that you may be able to recognize each other." From this quotation we can see how Islam teaches about equality. Islam does not teach about there is absolute power between man and women.

3.3 Jean P. Sasson's Empathy toward Princess Sultana's Struggle to Help Women from the Patriarchal Oppression

Princess Sultana Al-Saud is described as a royal Princess in Saudi Arabia; she is a niece of King Fahd bin Abdul Aziz Al Saud, the King of the Kingdom of Saudi Arabia. As seen in "Uncle Fadh is my own immediate family's leader of choice, and there is great dread of the day he will no longer rule" (29). Princess Sultana is delightful and fascination Woman, She is also cheerful and beautiful woman. Princess Sultana is a woman with an independent mind who wants to bring change to the lives of women in Saudi Arabia.

At sixteen years old, Princess Sultana's father arranges her married with a cousin, Prince Karim. Different with another Saudi marriage Princess Sultana and Prince Karim has strongly attracted to each other so Princess Sultana did not get married against her will. The early years of her marriage, Princess Sultana is blessed first with a son, Abdullah, and then with two daughters, Maha and Amani.

Living in a country where patriarchal oppression exists and being the solid culture, make some impact toward Princess Sultana's life. The experiences that she has got since her childhood develop Princess Sultana's character. Life in under patriarchal oppression make Princess Sultana has strong personality and character. This culture makes Princess Sultana's show her reaction toward this condition.

Living and growing up as a Princess in Saudi Arabia and being the witness of the patriarchal oppression that make the persecution toward women happened make Princess Sultana promoting sisterhood. Princess Sultana being a sensitive one if she hears about the violence toward women in Saudi Arabia. Often, if she hears about the persecution toward women, she helps them although in the end she cannot do anything because of her limitation as women in Saudi Arabia. Princess Sultana's care is not come from at the moment but it is happened because some event that happen during Princess Sultana' life. It is strengthened in the work "everyday of my life I had heard about exploited, ill-treated, and abused women..." (143). This condition that make Princess Sultana being more care.

Readers can see in the work, how Princess Sultana shows her care toward her nieces Munira, who marrying against her will. Knowing about this condition, Princess Sultana shows her care as seen in “As I lay in bed, my thoughts swirled around Munira and terrifying and grim life she would soon lead.” (35). From this quotation, it can be seen how Munira’s problem influences Princess Sultana and occur her care.

Besides, Princess Sultana also shows her care when she hears about the problems that happen to American woman who her daughter has been kidnapped by her Saudi father. The woman has contacted the U.S State department cannot doing anything when the situation involves another country’s sovereignty. Knowing about that Princess Sultana shows her reaction. She tries to help the woman by using her power as royal family, as seen in the work “I was thinking how I might help. If only there were a telephone number or a home address.” (146). From this quotation it can be seen how Princess Sultana’s care is not only to Saudi woman but also toward women in general. Princess Sultana tries to help the women although she never meets with this woman before.

Another Princess Sultana’s care is shown when she knows most of the women slavery being sex slavery in her country. Most of them get the oppression from the Saudi men only because their have authority toward them. Princess Sultana’s doesn’t accept this opinion because she believes that women must treated with humane. It is strengthened in the work “No women should be the property of any man against her will, and he certainly has no right to rape and abuse her!” (240). From this quotation we can Princess Sultana’s care make she

more speak up to oppose about the man domination that damage the women in Saudi Arabia.

Princess Sultana's care and braveness to help the women who get the domination from the men have changed her mind. Her care also make her character is become different. The situation that she experience about the oppression that women get during her life has make her being fightful women so that she can not accept when a woman get the domination from man. As far as she can, she will help the women far from the patriarchy domination that still happen in Saudi Arabia in the end of 20th century as reflected in the work.

As the writer said before, Princess Sultana is independent and fightful women. So, she doesn't easy to accept the bad condition that women get from Saudi men. Princess Sultana's fight is shown when she hears and knows about the violence that women get from the Saudi men. Princess Sultana always does some action to help the women although sometimes she can't do anything. Sometimes she only shows how she doesn't accept the violence. As seen when she doesn't agree with the forced married toward her niece. Princess Sultana shows her fight with create one planning to solve her niece from that situation. Although finally she still doesn't help her niece out from that situation.

In coalition with Maha, I decided one risky proposal to rescue the bride after another. Finally, we concluded that a simple plan was best. We decided to hide Munira in our home at Jeddah until Hadi became so mortified by reluctance of his young bride that he would nullify their engagement." (39)

But she never gives up fighting men domination. When she knows that her royal cousin kept the girls as sex slave; she fights to set them free. As seen in “My plan was to gather the young women’s names and addresses of their families so I could contact their relatives. Once found, I calculated that their parents could demand their daughter’s return through their countries’ embassies.”(105). Princess Sultana never stops although she is failure again to do this rebellion. She only want to show about she doesn’t accept Saudi men bad attitude toward women. She just only wants their culture doesn’t hurt women anymore and she want the women treated appropriately.

In The Princess Sultana’s Circle, there is one incident that makes Princess Sultana doesn’t give up with easily in her fight. This incident that makes Princess Sultana realize about she can change the women condition. This incident is when Princess Sultana knows about her nephew, Shadi rape the girl with two of his cousin when Al-Saud family spent their time in the desert, Princess Sultana show her fight and help the women from Shadi’s control. As seen when Princess Sultana said to Shadi:

“I am coming, too, Veena, Shadi. If you want her badly enough to kill me then she is yours.”

“And, me, too.” Sara declared without a moment of hesitation

“And, me.” Tahani said in a low voice.

“I am coming, too, Princess Sultana.” Haifa called out.

Nura voice was loud and clear. “Shadi, your Aunties will form a circle to protection around Veena. I advise you not try to cross it.”

“Princess Sultana’s Circle of Safety,” Tahani said suddenly in a fierce tone. (242)

After being the witness of many incidents that show how women condition under men’s power, Princess Sultana’s can not to give up helping the women who get the violence by men although her fight is hard.

“I suddenly realize the only way we can help women, is to do what we have done with poor Veena.” I said “each time one of us hears of an individual mistreated woman, we will move together to help that one woman in any way we can.” I paused, “We’ll create a circle of support.”

Tahani smiled, “yes we will become known as Princess Sultana’s Circle.”

Haifa expressed her enthusiasm, “Together, we’ll be a grate force.”

Nura squeezed my hand, “your circle will benefit many women, Princess Sultana.” (247)

From this problem, the readers can learn about every action would lead to impact. Patriarchal culture also gives many impacts; especially give bad impact toward women. Its impacts also experienced by Princess Sultana, patriarchal culture makes her to have sensitivity so that she does not give up to make women’s lives are better than before in Saudi Arabia. She hopes all women together can help other women in need. “My hope is that every woman will eventually join my circle, and that every woman in the world will now reach out to another woman in need. And, I pray that the gracious and merciful Allah will bless every mission.” (247).

From the explanation above, what Princess Sultana is promotes sisterhood, love and help other women who are in trouble because only sisterhood's love and care can helps women since men will never care about them. Sasson as Princess Sultana's friends feel empathy to what Princess Sultana has done. Sasson also be a witness of this condition when she lives and works in Saudi Arabia, as state in her websites: "I was a sad witness to appalling oppression against women, everyday occurrences that in most other cultures would be seen as shocking violations of human rights."(2010). Although she reacts with horror, Sasson still does not feel that as a single Western woman, she is in a position to bring change in a rigid social system that happen in Saudi Arabia.

Like writer before in chapter II, Sasson's friendship with Princess Sultana as basic reasons why Sasson writes this book. This book as a shapes of her empathy toward Princess Sultana's struggle to help Women in Saudi Arabia far from the patriarchal oppression. Sasson and Princess Sultana wants people in the world knows about women's condition in Saudi Arabia. As she says in this quotation:

The Princess and I strongly hope that the men in power will ensure that change will come to the social customs within the Muslim world. As a matter of fact, it is my desire that women worldwide gain the recognition and status that they deserve. Sadly, injustice against women is alive and well in too many countries, including western nations. However, readers should bear in mind that these three books focus on one woman, her family, and friends who live in Saudi Arabia. (2010)

From this quotation, readers can see how Sasson and Princess Sultana's desires to help the women in Saudi Arabia. By creating this story, Sasson lets world to know about this condition and hopes people in the world can give the support toward Sultana's struggle.

By creating this book, Sasson wants to prove that the cross culture friendship is new way of female's writing. By creating this book, Sasson show her empathy toward her friend, Princess Sultana who struggle to help the women in her country. As Sasson state:

That visit helped to focus my mind on the realization that the story of Sultana and her sisters must be exposed, and it would take a woman who could bridge both Western and Eastern cultures to tell it. I was destined to be that person.

In conclusion, from this quotation readers can see how Arabian-American friendships as a basic of female's writing. Sasson's empathy is the reason why she wants to retell about her friend story.

CHAPTER V CONCLUSION

The Princess Sultana's Circle is a work which is full of sad stories about women under patriarchal oppression. By applying expressive approach and Gynocritics criticism to this work, this research shows that the work is representation of female writing.

The work reveals that most Saudi men justify their patriarchal oppression deeds toward women by using Islamic teaching. This oppression gives the bad impacts toward women's life in Saudi Arabia. The impacts of this oppression are: 1) women have no right to arranged marriage forced to them, 2) many women (Saudi women and women from other country) becomes victim of human trafficking and slavery, 3) many women become victims of physical abuse.

In The Princess Sultana's Circle, Jean P. Sasson describes about her Arabian's friend's story, Princess Sultana, who promotes sisterhood. Living and growing up in Saudi Arabia that still maintain patriarchal culture make Sultana has strong personality. Sultana is being care and fightful toward women's condition. She tries to help the women who get the oppression by men by giving love and care. It is formed in a circle support namely Sultana's Circle that helping the women who get the violence by men.

Princess Sultana helps the women who get the oppression by giving support to them. Princess Sultana knows that she can not oppose the man's domination in her country but she can help the women by giving them support, love and care. Princess Sultana also hopes that all women will join her circle and

every woman in the world also doing the same thing to help other women in need. By creating this book, Sasson want to show her empathy toward her friend's struggle to help the women from the patriarchal oppression in Saudi Arabia.

By using Gynocriticism the writer explain more about Sasson's feeling and her experiences which influences her in writing The Princess Sultana's Circle. By creating this book, Sasson wants to show her empathy toward her friend Princess Sultana who struggle to help the women from oppression by patriarchal culture. In this part we can see the conjunction of chapter II that explain about life experience of Jean P. Sasson with the literary work itself. Arabian-American friendships between Sasson and Princess Sultana are the reasons why Sasson writes this book. Sasson's empathy is the reason why she wants to retell about her friend's story.

Finally, the writer concludes that by using Gynocritics approach prove that Arabian-American friendships between Sasson and Princess Sultana are new way of female's writing. The book The Princess Sultana's Circle is the result of Sasson's feeling and influences her to create the true story of Princess Sultana.

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