

InterAcción y Perspectiv

Revista de Trabajo Social

ISSN 2244-808X
D.L. pp 201002Z43506

**Enero-Junio 2019
Vol. 9 No. 1**



Universidad del Zulia
Facultad de Ciencias Jurídicas y Políticas
Centro de Investigaciones en Trabajo Social

Interacción y Perspectiva
Revista de Trabajo Social
Vol. 9 N°1 pp. 95-106
Enero-junio

Dep. Legal ppi 201002Z43506
ISSN 2244-808X
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The feminist ideas of Nawal El Saadawi in light of the intellectual foundations of existentialism and socialism

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Abstract

The Feminist critique, by revising some of its notions, and attempting to understand the cruel nature of what seemed like an autonomous philosophy, was based on stereotypes imposed by the society on women (stereotypes such as the woman of death, The angel in house and the moral guard of man), and these representations are linked to the humiliation of women in social life. Consequently, throughout its history, it has been continually calling for the abolition and destruction of the patriarchal system and the elimination of the predominance of gender discrimination. This movement has several peculiarities, of which the most important are existentialist feminism and socialist feminism. Nawal Sadawi is one of the feminist writers in the Arab world; in her works, including the novel "a Woman at zero point ", she deals with the patriarchal system and gender discrimination stemming from social and religious traditions. In this essay, we have examined the feminist ideas of Nawal El Saadawi in light of her being influenced by intellectual foundations of existentialism and socialism in the novel "Woman at zero point ". To Nawal El Sadawi the suppression of women is the fundamental form of patriarchy. Hence, she often defines male dependency in terms of male sexual feelings.

Key Words: Feminism, Existentialism, Socialism, Nawal Saadawi, a Woman in point zero

Recibido: 25/11/18 Aceptado: 15/01/19

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Las ideas feministas de Nawal El Saadawi a la luz de los fundamentos intelectuales del existencialismo y el socialismo

Resumen

La crítica feminista, al revisar algunas de sus nociones e intentar comprender la naturaleza cruel de lo que parecía una filosofía independiente, se basó en los estereotipos impuestos por la sociedad a las mujeres (estereotipos como la mujer de la muerte, El ángel en casa y la guardia moral del hombre), y estas representaciones están vinculadas a la humillación de las mujeres en la vida social. En consecuencia, a lo largo de su historia, ha reclamado continuamente la abolición y destrucción del sistema patriarcal y la eliminación del predominio de la discriminación de género. Este movimiento tiene varias peculiaridades, de las cuales las más importantes son el feminismo existencialista y el feminismo socialista. Nawal Saadawi es una de las escritoras feministas en el mundo árabe; en sus obras, incluida la novela "La mujer en el punto cero", trata sobre el sistema patriarcal y la discriminación de género derivada de las tradiciones sociales y religiosas. En este ensayo, hemos examinado las ideas feministas de Nawal El Saadawi a la luz de su influencia en los fundamentos intelectuales del existencialismo y el socialismo en la novela "La mujer en el punto cero". Para Nawal El Saadawi, la supresión de las mujeres es la forma fundamental del patriarcado. Por lo tanto, a menudo define la dependencia masculina en términos de sentimientos sexuales masculinos.

Palabras clave: feminismo, existencialismo, socialismo, Nawal El Saadawi, mujer en el punto cero

Introduction

Feminism is a branch of social science studies with the aim of providing a system of ideas about the life of man, in which the woman as a subject and actor consciously operates. Feminism combines three notions: Social reality, social meaning, and social behavioral notions. The main thesis of the feminist theory is to look at social patterns, patterns that are rooted in sexual and social inequality, patterns that are based on the order of domination. It is presented to the public in order to satisfy their interests through the work of the descendant. Feminism, as a social movement, is always sought-after. Philosophical themes have turned into different schools. Among these are Liberalism in the Enlightenment, Romanism in the nineteenth century and Existentialism in the middle of the twentieth century, and the New Left in the sixties and seventies.

In her novel "Woman at Zero Point," Saadawi sought to embrace the intellectual foundations of Existentialism and Socialism, and concepts such as "self," "another," "freedom," "alienation of the individual with oneself," "work," "capital," "designing your feminist ideas". In this novel, she addresses women's issues through their theoretical and philosophical approaches and philosophies, and in terms of "sexual abuse", "another sense", "freedom", "right to choose", and brings up the sound of the present generation of Egyptian society.

In this article, after briefly mentioning Feminism in general, and Existentialist and Socialist Feminism in particular, we will look at the behavioral patterns of society in order to provide them with the tools to advance attitudes. Have feminist ideas!

Research questions

1. What is the function of the intellectual paths of Existentialism and Socialism in the feminist attitude of Nawal El Saadawi?
2. What are the roots of subjugation and oppression of women in the eyes of Nawal El Saadawi?

Feminism

The origins of Feminism in the Enlightenment and the emphasis on the equality and full equality of men and women in this movement will be restored. Following this movement, in the eighteenth and nineteenth centuries, there was the creation of a special school of thought for women's issues. The graduates of this school of thought were women such as " Mary Wollstonecraft ", "Emmeline Pankhurst" in England, " Susan B. Anthony "and " Elizabeth Cady Stanton " in the United States, who analyzed social structures in an analytical way. In the 1950s, the feminist movement with influential and radical theorists such as "Simone De Beauvoir ", "Betty Frieden" and "Gloria Steinem" became a global movement in which the woman's passive role was criticized.

The main assumption of Feminism is that men have dominated women in various forms, and the underlying woman has been male, which has led to many inequalities against women. Feminist opinions are rich in diversity and, as a result, it is difficult or impossible to achieve a single vision. The most important category is their division into liberal, Marxist, radical, social, and existentialist feminist groups. With the advent of Postmodernism, you have added a postmodern view.

Existentialist Feminism

Existentialism is a philosophical theory that makes individuals responsible and free, who are able to transcend their social roles and determine their existence. Simone De Beauvoir, in the "Second Sex", adopts this type of school of thought. She created Feminist Existentialism. Women are suppressed because they are "other" to "themselves" and "other" are "immoral". Therefore, the man is "self" and free, the decisive determinant that defines the meaning of his being, while the woman "another" is the subject of identification (Ham, Gamble, 1382: 147), which means It is not determined by what she is:

"Man, never begins to work with his plan as a person of a certain sex: there is no doubt that he is male. In the offices of the municipal registers and the declaration of identities, the male and female columns are clearly as "The relationship between two sexes is not quite like that of two electrical poles: at the same time, the man is the positive and neutral expression, so that in French language, to designate the human beings, the word "men" is used. Because the specific meaning of the stem "vir-" is similar to the word "Homo"; the woman is different from the man, not the man in relation to the woman, the woman in the opinion of the original, the subordinate. They consider the man's soul an absolute level: Nothing is said about women" (Beauvoir, 19-20: 1985).

Socialist Feminism

The theoretical body of socialist feminism is composed of factors such as fatherhood, capitalism, and domination. Socialist feminism can be divided into two categories in terms of its subjects:

A) A group of socialist feminists who seek to describe the capitalist patriarchal system. The patriarchal term of the literature of radical feminist theorists is derived from socialist feminists and the capitalist term refers to the ideas contained in Marxist feminism, which emphasizes the description of the class system in the capitalist system and, consequently, the influence that these systems have had in the oppression of women as main source of work therefore, this group of socialist feminists try to describe and analyze the phenomenon of women's adherence and worship from two paternalistic and capitalist points of view.

B) The other group of feminists base their theoretical basis on the phenomenon of domination. This group of feminists believe that the phenomenon of domination originates from the universal hierarchy of different nations, and the analysis of the social determinants of social oppression in this global hierarchy. Therefore, their view of the issue of oppression towards women has a global dimension. One of the doctrines of socialist feminists is the confrontation with the problem of women oppression in the community itself (Nersicians, 2004: 143).

Nawal-el Saadawi and the Novel "Woman at the Zero Point"

Nawal-el Saadawi was born in Cairo in 1931, a social activist, feminist, and Egyptian doctor. The book "Woman and Sex" was published in 1972, the first volume of a collection of books on the issue of bullying women.

He wrote many novels, including "The Memoirs of a Woman Doctor," "Woman at the Zero Point," "Love in Oil Time," "Arab Female Nude Face," and several other short stories, as a famous writer.

Saadawi wrote the novel "Woman at the Zero Point" in 1973; the novel is the story of a woman called Ferdows, who is awaiting execution for the murder of a man in Cairo. The story unfolds around the tense dialogue between Ferdows and her lawyer and the expression of Ferdows' personal experiences, and ends with Ferdows execution. Nawal Saadawi portrayed the Arab woman as Ferdows' character in this novel. "Ferdows" left her house because of the persistence and violence of her father, and was sent to her uncle's house. But there is also domination and oppression as a matter of the male-dominant phenomenon and, being an adolescent, she was obliged to marry an eighty-year-old man. She was forced to escape from the house because of the beatings and harassment of the old man. A person named Biyum endangered her life by sexual exploitation and violence. She lived in the streets; then she is caught up by Sharifa.

"Sharifa" puts Ferdows on sale. After a while, Ferdows leaves her nocturnal life and decides to stand against all of these social imperatives and social norms; she tries to regain the liberty that society has denied her. She accidentally kills the man who was trying to assault her, a smash whose complex odor spreads in society, and she was emancipated by her execution.

Existentialist-Socialist Feminist Notions in the Novel "Woman at the Zero Point"

The feminist thinking of Nawal-el Saadawi has been radicalized by influencing two schools of existentialism and socialism. As Boltre and Scott considered feminism as a sphere of critical action that would not be complete. (Butler and Scott 1992: xiii) In her entire intellectual project, she also constantly sought to critique the human relationships of her community by exploiting this critical function of feminism. In this novel, in her attempt to get women to equal rights in the community, Saadawi criticizes the stereotypical ideas about women, including the subordination of women. It can be said that on the basis of the feminist thought of "no-name" criticism, the stereotypical stereotypes of femininity are to fight the ways in which a woman is subdued in society:

Subordinate Women

In the opinion of some feminist theorists, the subordination of women is rooted in two characteristics of women. One is related to the reproductive character of women and the other is related to their nature and instinct, which in both cases makes women as unworthy of representation. Therefore, women in male-dominant societies are usually vulnerable, reliant and marginal creatures. According to Eisenstad, women are placed in a subordinate position on the basis of historical, economic, political, social, cultural, psychological, and sexual material. This documentary shows that women have a widening marginal life in the fields of knowledge and structures of public life and their existence is completely denied (Eisenstein 1979: 245). One of the foundations which is a subordinate issue for women, is the tempting look at women and sexual exploitation.

In this novel, Nawal Saadawi focuses on the sexual nature of the woman's image and the role of eyesight, fetishism and narcissism in the male-headed system to examine how society views its audience with a gendered attitude toward women.

The foundations of gender statements formulation in this novel have highlighted the male-patriarchal discourse, no matter whether the results of this foundation have in the development of gender discourses in consciousness, or in the subject thoughts, of self-determination, of the intuition, of institutions and social relations, and the economic community that Ferdows (the heroine of the novel) brings visible.

"I suddenly saw two eyes in the dark that were approaching to me very slowly. They looked at my shoes. They stayed momentarily... The next moment, with a stare of those eyes, a shudder ran through my body, and eventually they stared cold into my eyes" (Saadawi, 2017: 48).

The beating of a woman is another notion of socialist feminists, whose abundance of manifestations in this novel is extensively seen. Saadawi portrays this notion in a more

general form as one of the manifestations of the subordinate position of women toward men, since the "Slaughter" is a historical occurrence of male domination within the family, which institutions, the economic organizations, and the division of labor gender in the capitalist society provide for its establishment and consolidation.

"Faouzi! Do you beat me? ... – I haven't been beaten for a while. Apparently, your heart is tired of being beaten. "(Ibid: 45)

"My voice was not loud. I dropped my head down. But she got up and slapped on my face and said: "The street girl! Do you raise your voice to me? That blow of hand was the strongest slap I had in my face. With the slap, my head got confused several times (Ibid. 40)

The notion of masculinity, such as the superiority, strength and originality of male domination, which reflects the subordinate nature of women in society, is also one of the important issues of Nawal Sadawi in this novel:

"My father slept next to the oven in the kitchen in the winter, and I was cold in the hall. My uncle was sleeping on the bed and I was on a wooden sofa. My husband ate twice more than me, but he constantly looked at my plate. "(Ibid. as: 39)

Man / Patriarchate

Man / Patriarchate is one of the most controversial notions of existentialist and socialist feminism, both of which pay special attention to it. Generally speaking, "patriarchy" is a social system in which men control family members, property and other economic resources and are the main decision makers in all family and community affairs. The belief that men are superior to women and women must be under men control, since they are in fact part of men's property, is rooted in this social system.

Socialist feminists believe that in various institutions existing in human societies, humans are dominated by a group of other human beings, and thus, in a human group, they always have a pattern of domination and subjection That suggests that the system of paternalism is the first structure of this domination; and, in the system of paternalism, men learn ways of supervising the work of others. From the viewpoint of this group of feminists, there is no fatherhood. The only system of domination and subjugation is a system in which there is a structure of social inequality. Therefore, the picture socialist feminists have from paternalism is a very rough picture that is consistent with the thoughts of numerous brains drains within the psychoanalysis. Considering the influence of psychoanalysis on feminist ideas, two major tendencies emerged among them. The first is Freud's feminist tendency to pay attention to the importance of psychoanalysis and the formation of sexual characteristics in the formulation of male domination. The second tendency relies on the work of Jacques Lacan, a post-Freudian psychoanalyst and Freud's commentator, who emphasizes the extreme

fragmentation of gender identity. Thus, Freud's emphasis on the importance of the "father" in the form of mental health is emphasized. "Father" as a generalized cultural symbol of masculine authority, which can be measured to some extent by the mentors / men. That is, those who have a penis.

Nawal Saadawi, with the fullness of the ideas of socialist feminism, and Freud's psychological comments, take the novel "Woman at the Zero Point" into a paradoxical way as a theoretical tool to transcend the patriarchal approach. In this novel, with a superior male gender, the patriarchal rules are fixed. That is, the male becomes the active subject of the story, and the female becomes the passive object of the spectacular look that has been made for the male gender. In this way, with the patriarchal approach, the male looks structured and the appearance of women are reproduced in the "woman at zero" point of view. The male gender scarcity is clearly seen in the place of the novel. Saadawi is trying to persuade his audience that imposing restrictions on the male / paternal world, which tends to value the dominant culture based on male criteria, obliges the woman to follow orders and show a submissive personality, being loved by men sometimes hateful and disgusting.

" Having grown up a little, my father gave me a pot. I remember how to get his feet up and how to play my mother's role. "(Saadawi, 2017: 21)

Saadawi brings the concept of power to the surface during the story. Either in the form of a capitalist man, or in the image of the father of the family, or in the form of the husband, or in the form of the uncle. In his view, this is the class of society that harasses the woman as a passive object.

"My father never went to bed without dinner. No one changed his dinner schedule. Sometimes, when there was no food at home, we were all hungry and went to bed with an empty stomach, but his dinner was always there. My food was in my head. The food was hidden. In front of our eyes, he was eating food. One night I dared and stretched my hand to his plate. I was forced to pull off my hand with a sturdy back paddle. My mother got a glass of water when he was finished. My dad was drinking water and blowing a large burrow and emptying his stomach gas with a loud voice ... Then he took his hook ... Then he stretched out and the next moment a voice, the nightmare filled the room. "(Ibid. 22)

The patriarchal hegemony of the author of the novel is to describe a society in which a creature is a woman who is constantly oppressed, subjected to humiliation, condemned and subjected to the dictatorship and the powers of society.

"I said that I was not born a bad person. It was this father, my uncle and my husband who made me become this woman "(Saadawi, 66: 2017)

Feeling like being other

The sense of "Feeling being other" is another notion that the existentialists, including the feminists of this school, have endeavored to accomplish, and the meaning of this feeling, that is, from the perspective of the dominant group of society that causes the person to feel like an object and fall. It is not in the position of the norms for the dominant class, not for itself, and this is the same complaint that Simone De Beauvoir had of women.

According to Sandra Barnky's analysis, when a woman is among men and sees a variety of unethical encounters, she feels that, as Sartre says, she is surrounded by a suffocating gas, this is "the other", anxiety and self-immolation. And on the basis of such an image of the "other", there is a norm that transforms the woman's identity into a figure that is wrongly identified with the "collection of beautiful models", which is the mainstay of the billions of dollars on women's cosmetics sales. This variety of beauty and accessories and attractiveness techniques are an important factor in the development and strengthening of "anxiety" in women. The same anxiety or, in other words, a great fear, which is the main axis of the existential concerns of the Existentialist School (Barnky.1982:140). For existentialists, human beings are anxious when they feel unimportant.

In this novel, Ferdows wearing Fahhera's uniforms portrays a woman as an object that left "self" to completely embrace another "self". And this "self" represents a damage that is only noticeable to a woman, and it is nothing more than a male domineering and a loss of a real "self" woman.

"No one can easily recognize me. I am the most similar woman to the aristocratic women. I have arranged my mummies for the specialist artisanship of the aristocratic women I made my face like senior female women. ... I walk in the street as if I were a single woman" (Saadawi, 46: 2017).

The intellectual framework of the feminist critique of Saadawi is that the organization of culture has led to the denial of access to the pleasure of one's soul in the degradation of the woman in front of the "other"; in other words, the woman is driven out of the space of the man's system, the suppressed existence that guarantees the function and survival of that system (Wortmann, 2012: 62). The basis of Nawal Saadawi's notion is the distinction between "self" and "the other," but she cannot be the "other" without inclusion in a dialectic relationship. She sees this as a kind of difference that constitutes an instinctive woman's economy, which cannot be described by male discourse.

The link between gender and instrumentation and the transformation of the body into a machine for personal self-promotion and maximum exploitation is a reflection of the domination of the hereditary religion in this novel. The Prophecy is influenced by the philosophical thought of Existentialism from the Hegelian dialectic. Hegel points out that he defines each subject in relation to another. According to Simone De Beauvoir, she believes that in the male-dominated societies, the woman's identity is an "other"; this identity defines and strengthens the views of the male mentality and defines the role of

women in the struggle between acting "for themselves" in the form of "in themselves", as an object of the game of being like men.

Like Sartre and Heidegger posit, Saadawi calls the women of the Arab community to excel for themselves:

"I was walking in the cold weather. I was wearing a thin coat. But I did not feel the cold ... Had my body changed? Was I carrying another body? What was the real where?" (Saadawi, 52: 2017)

Violence

Sexual Violence is any action taken or intended to result in such physical, psychological, or psychological harm, including threats, compulsions and liberties in public and private life. Because there are gender roles and expectations, the inequality of women's power under men, the identification of sexual relations, the legitimacy of distribution, the unequal power of sexuality, and the rewards and punishments aimed at the naturalization of these inequalities, contribute to the persistence of violence against women. Sexual violence is a form of the power and care that men exercise over women on the basis of male culture.

Feminists believe violence against women in any form - whether in the form of rape, beatings, sexual harassment, or in the form of pornography - is the product of patriarchal culture, the culture that men also have on social institutions and women dominance. "There is no longer systematic bias towards male-dominance or male-female violence, but towards women" (Edward, 1991: 14). Often, feminists use the concept of politics to describe violence against women, a form of violence that exists not only in male-dominated institutions, but also in other more oppressive societies. (Brownmiller, 1984: 346). The literature on women's violence is all subject matter and this is the emphasis on the human essence of women and the insistence on the woman's integrity and dignity in her human condition, and ultimate ending to the female object.

In feminists' view, violence is the result of male culture control that should be replaced by sexual equality; and it is important to educate male and female activists about the positive results of equality for the development of personality and social development. This is impossible, because "violence is an interpersonal behavior and both a stimulus as a consequence of interaction" (Russo and Pirlott, 2006: 179).

In this novel, once Ferdows has learned to help, she aligns her motivations and attitudes with the results of the sexual violence that has been imposed upon her. As a result, the fear of man/male world, and the lack of trust in the woman (in herself, Ferdows), made Ferdows to prepare herself to play a violent role over men with her own moral. To make, in other words, the woman/Ferdows to complete her advocacy cycle by tolerating male / female violence in the absence of any social security.

"I said I can no longer stay in your house. I am a woman and you're a man. And people talk. You promised me that if I stayed with you, you would find a good job for

me. Angrily she answered, "What can I do? Bring a job for you from the sky, a street girl? He kicked me with his feet... but I did not have a choice, despite my desire and pleasure". He had a positive answer. "(Saadawi, 48: 2017)

In the novel "Woman at Zero Point", Ferdows is not only the victim of sexual violence, but she is also prepared for violence, with anxiety, fear, confusion and severe psychological pressures. The story is intended for women to succeed in different stages of life, so that they will enjoy social support and social facilities. But the main issue in society is the same problem of lack of support, and the need for security and financing is vital for survival.

"When I went to the market, I looked at the school girls walking in the street. I remember that I was like them too. I had a diploma. (Ibid. as 56)

Marriage

The issue of marriage is one of the feminist subject areas. Feminist theory considers marriage in several respects, and it recognizes the position of the formation of gender groups, the gender division of labor and the subordination of women, and the pattern of a "sexual norm" for other social institutions. Analyzing the psychoanalytic aspect of this theory, the general use of women in marriage as interchangeable objects provides the basis for the male-male society. Essentially, existentialist and socialist feminists have a radical approach to the problem of marriage. In the famous saying: "we are not born a woman, but rather becomes a woman", Simone De Beauvoir conveys womanhood as the result of sexual stereotypes. And marriage and love are among the issues that lead to the loss of women independence and freedom.

Socialist feminists also have a sharp approach to this issue. In their view, the separation of women from the realm of production and their diminution is women cruelty. These ideas led Saadawi to describe the foundations of male dominance by profiting from the issue of violence in most of their marriages. Marriage is a form of compulsive heterogeneity, the main purpose of which is to control the sexual feelings of women by condoning them to their husbands. Hence, marriage in the Arab-dominated community is the main source of women's oppression.

By combining these two ideologies, Sadawi adopts a radical approach to the issue of marriage. Since the cause of culture and society leads to one woman becoming a man, she defines marriage as one of several persistent factors of women's oppression and subjugation. The promise of marriage is a form of ownership; for instance, the private ownership of women controlled by men and family as a system for the cultivation of monopolism which prevents social ties. Thus, they are not only denigrating marriage and prostitution, but also the prostitution of prostitution in society. In both cases, the woman is treated as a sex commodity and, in her opinion, both are oppressive for women.

However, in her extreme view, the situation of married women is worse than the situation of the prostitutes, because the prostitute, irrespective of the woman married, is free to pay attention to her work:

"Men will make you fall asleep. And when you fall into oblivion, they will punish you for falling into oblivion. Men impose marriage on you. Then they will punish you with continuous beatings and beatings. But bad guys are women, who are less deceived by men and fake their false love" (Saadawi: 57: 2017).

Freedom and choice

Freedom is another foundation of Existentialism, and it does not mean that man exceeds the position imposed upon him and defines and limits his very existence. According to Humanist Sectarian Existentialism, humans should not be subjected to the situation that nature and society impose on them. According to the famous Sartre, "man is nothing else but that which he makes of himself". Therefore, they themselves must create and determine their identity. Existentialist feminists, following the same formula, regard women's desire to be the ones who have imposed social conditions and nature, to escape freedom. Hence, Existentialist Feminism demands absolute freedom for women.

In this novel, Nawal Saadawi seeks to root women by highlighting the problems and problems of their community. In her view, she is the first step in the liberation of self-knowledge as a woman / man. Saadawi sees awareness as a subject of cognition, stating Hegel's sentence: "Man is not... truly human", which recognizes humanity by human beings. Another, I would prefer biologic survival (Matthews, 1378: 166). To solve the existential problems of women in society, one has to come to an awareness. Freedom of man to Heidegger means that I am "choosing my own way of thinking to act against some of my abilities" or "I choose my own being and that's why I am also responsible" (Cuirse, 1378: 30).

In Existentialism, man faces an individually and personally selective situation that is necessary for the development of his nature. Thus, the main axis of philosophical thought of Existentialism is to describe the struggle of man to achieve his personal nature through choice. Thus, from the point of view of this school of thought, man has no predetermined or fixed nature. He makes himself what he is, only through that. And he himself is responsible for choosing his actions. And to achieve this, man is inevitably free. In this novel, Saadawi has taken this seriously into account. The atmosphere of the novel is a description of the nightmarish world of society for women. As a radical feminist, he considers complete liberty as a genuine agency, which is existentialist.

"Woman's life is bad at all, but maybe the life of the wicked woman is a little better ... I convinced myself that I myself chose this life. Insisting on being a wicked, it's because I have chosen it myself ... I am taking freedom with this way of life" (Saadawi, 65: 2017).

This ultimately leads to her separation from others and her alienation in the world. Despite the fact that the novel's protagonist seems to be proud of this feeling, within the context of nothing but absurdity and despair, which requires that the adoption of such a way of life does not come with anything:

"I am with the foreign people and they are with me. The Earth, Heaven and the trees are alien to me. I live in a magic world ... do whatever you like and do not like... Freedom in independence and pleasure is separation from the being. You live in an ethereal world, a world in which there is no man and no law of marriage and no love" (Saadawi, 69: 2017).

Conclusion

By combining the ideas of Feminist Socialism and the Freudian psychoanalytic ideas, Saadawi takes the novel "Woman at the Zero Point" as a theoretical tool to transcend the Paternalism Approach. She highlighted the creation of elements such as female repression by society and man, discrimination and inequality of sex and gender, sexual abuse and, at different levels of the field, the right to social and cultural critique of society in the form of the personality of Ferdows. She first deals with the issue of reproduction with the subject of gender and, in the next step, she determines the cultural-social factor in the destiny of individuals. On the basis of the ideology of Socialism, Saadawi puts the roots of solving the problems of the Egyptian wives by creating a fundamental change in the social and economic system of society.

Under Saadawi's point of view, the oppression of women in the family and society is the fundamental form of male domination / paternalism. Hence, she defined male-domination, often based on male sexual feelings, as seeking to suppress women in institutionalized sexual feelings. In other words, women oppression results from the centrality of society. In this radicalized narrative, Saadawi takes an overwhelming interest in the origins of male domination and believes that all forms of oppression are due to male domination. Men slavery is characteristic of a form of society.

Sadawi sees the root of oppression against women in the complicity of capitalist systems and patriarchy, and the ability and enthusiasm of men in particular, and society in general, to subjugate women. In this novel, she gives emphasis on the axis of oppression and seeks to explain it by integrating various theories. To her, the system of patriarchy and capitalism both have the largest share in the acts of violence against women.

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