



RESEARCH PAPER

Striving for Survival: An Existential Feminist Analysis of Nawal El-Saadawi's Rebellious Women in the Selected Texts

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ABSTRACT

The article makes an existential feminist analysis of Nawal El-Saadawi's *Woman at Point Zero* and *Memoirs of a Woman Doctor* concentrating on female resistance. The writings illustrate the influence of societal inequalities on women and the interplay between gender hierarchy and social rank within national ideologies. The study uses Simone de Beauvoir and Jean-Paul Sartre's existential feminism to analyze how the main characters strive to prove their lives and identities, differentiating themselves from what lies above them in eternity. Through close reading and qualitative analysis the research elucidates the mechanisms by which patriarchal power structures oppress women and stifle their capacity for protest. The study emphasizes the struggle for survival and empowerment, alongside the development of inner resilience in the face of oppression and systematic injustice. Further researches can locate El-Saadawi's narratives as constituting essential feminist literature that champions women's rights and elevates disadvantaged voices.

KEYWORDS

Existential Feminism, Gender Oppression, Rebellion, Self-Determination; Feminist Literature, Systemic Inequality, Psychological Resilience

Introduction

For several years, women in Egypt who challenged conventions have advocated for equitable treatment as esteemed persons, given the predominantly patriarchal society. They have endured significant adversity and exerted considerable effort to attain rights, peace, and fulfilment for all. This research examines how women navigate their complex and challenging upbringings while interacting with governmental systems.

El Saadawi, an Egyptian historian and feminist advocate, is a prominent figure in the feminist movement. She authored various essays delineating the impact of gender inequality on the lives of women in the Arab World and Egypt. The author addressed gender discrimination, prostitution, clitoridectomy, divorce, the influence of religion, and marital rape. El Saadawi's memoir, *Memoir of a Woman Doctor*, depicts her as a woman who challenged the patriarchal norms of ancient Egyptian culture. Among the formidable ladies encountered by her pilgrim, she selected one from Qanatir ladies' Prison in Cairo as the inspiration for her fictional character Firdaus in the novel *'Woman at Point Zero'*. Following her incarceration by the Egyptian authorities, El Saadawi encountered Firdaus in the same prison where she had been detained before (Younis, 2006).

Two novels, *Woman at Point Zero* and *Memoirs of a Woman Doctor*, examine the challenges women encountered in a male-dominated Egyptian culture. Firdaus, convicted of murder, is under the care of a physician who admires her audacity. The memoirs recount a woman's challenges against patriarchy and her achievements as a physician. Both pieces underscore the challenges women have in a patriarchal environment in articulating their uncertainties and attaining autonomy over their lives. The study examines the factors influencing women's psychological characteristics, particularly their resilience and bravery, while confronting gender norms within a male-dominated culture. This research

underscores the challenges faced by women under a patriarchal society in Egypt and their efforts to endure adversities and surmount oppressive structures.

The study examines how women in Egypt resist patriarchal norms through the philosophical framework associated with Jean-Paul Sartre's existentialism. The researcher examines the women of Nawal, who transcend these institutions and are frequently perceived just as objects rather than acknowledged for their significant contributions to society. Existentialism posits that individuals create their particular meanings independently of external guidance. The study examines how daily oppression and exclusion within patriarchal Egyptian culture manifest in the personal experiences, thoughts, and beliefs of women. The findings underscore the significance of embracing new circumstances and adapting to continuous environmental changes. The study emphasises the importance of acknowledging personal and existential boundaries, particularly in the context of desires for material possessions, while highlighting that survival and women's pursuit of equality are undeniably pragmatic within a patriarchal society. Sartre regarded these women as beyond the ordinary individual, with the autonomy to determine the course of their lives. Although the protagonists in these narratives are exceptional, they must nevertheless confront the challenges imposed by oppressors. This highlights the misery and inadequacies of human decision-making, as individuals are readily influenced by comforting falsehoods and societal or psychological factors that dictate their behaviour (Richter, 1989, p. 659).

The patriarchy in Egypt has significantly influenced women's participation and perception inside society. Preserving a hierarchical family structure frequently depends on menstruation, obedience, and honour; nevertheless, religion and culture typically assign women to subordinate positions. This is the reason that women's independence has resulted in initiatives aimed at regulating their sexual and reproductive rights. At times, Egyptian society constrained women's opportunities to integrate into their group by adhering to its norms. Due to the hypocrisy inherent in fundamentalist Islam, it permits the existence of these more moderate interpretations of the faith. The majority of women are expected to remain at home, affirming that their primary role is to support their family. When barriers exist between public and private spheres, women who challenge customs frequently encounter exclusion.

Throughout Egyptian history, pervasive and entrenched adversities, including slavery and sexual exploitation, have resulted in the oppression of women. Society frequently regards women as susceptible to exploitation, resulting in discrimination and economic and political tensions. In Egypt, female genital mutilation exemplifies male dominance over women, aimed at preserving their virginity and sexual modesty. Currently, obtaining an education and securing employment remain exceedingly challenging for rural Egyptian women. The primary objectives for women frequently pertain to marriage and domestic responsibilities, so hindering their ability to assert autonomy, sexual liberation, and agency. Feminist literature and activism in the Arab world have significantly acknowledged the impact of Nawal El-Saadawi, a prominent Egyptian novelist, activist, and physician. Her art frequently confronts the harsh realities of gender inequity, sexual exploitation, and the objectification of women within a patriarchal society. El-Saadawi advocates beyond literature, championing women's rights in Egypt while enduring repression, censorship, and life-threatening threats (Mumtaz & Marsih, 2023). Her legacy is crucial to feminist debate, especially in postcolonial and Middle Eastern feminist theory (El-Saadawi, 1983, p. 34).

Memoirs of a Woman Doctor and *Woman at Point Zero* are two of Nawal El-Saadawi's most renowned writings. They examine the systematic subjugation experienced by women in a patriarchal society. The protagonist, an anonymous Egyptian woman, is raised in a traditional, patriarchal environment that imposes societal standards that determine her value based on her gender. Notwithstanding these obstacles, she defies conventions, attains

a medical degree, and ultimately secures her autonomous and accomplished professional position (Mumtaz & Marsih, 2023).

Woman at Point Zero (1983) narrates the tale of Firdaus, a woman condemned to death for the murder of her pimp. In a series of interviews with a psychiatrist, Firdaus narrates the torture and exploitation she endured throughout her life, including childhood molestation, coerced marriage, prostitution, and ultimately, murder. The novel demonstrates that, even in the most restrictive conditions, women can exert control over their lives, though at significant personal expense.

El-Saadawi's (1958) existence and impact as a physician and feminist writer reflect her dedication to societal transformation. Her occupation as a psychiatrist enabled her to observe the impact of political forces on health, frequently exerting control over women's reproductive and mental health.

In numerous stories, the difficulties encountered in her life and career manifest as obstacles confronted by the protagonists. She encountered resistance from societal standards and discovered that numerous environments contributed to her vulnerability. Her feminist convictions are fundamentally centred on independence and recognition akin to that of any individual.

The contributions of Arab feminists like El-Saadawi address issues including gender-based violence, social marginalisation, and legal disparities in systems that confer greater authority to men. These groups concentrate on practices such as female genital mutilation, child marriage, and honour killings, which diminish women's autonomy. Arab feminists are primarily focused on the marginalisation of women in educational and professional environments. Contemporary feminist movements in the Arab East have progressed, with digital platforms such as MeToo facilitating women's candid discourse on harassment, assault, and oppressive cultural norms. This illustrates the versatility of Arab feminism as successive generations build upon the foundations laid by pioneers such as El-Saadawi (Suyoufie, 2008).

Hence, what propels women in a masculine society to strive for self-worth, and why the women in the novels prioritize the pursuit of love are the main research questions. And, highlighting the challenges encountered by the protagonists of El-Saadawi in their unwavering pursuit of self-discovery and their endeavors to enhance their self-worth, and identifying and analyzing the underlying motivations for the enduring desire among the ladies of El-Saadawi for profound love and connection are the primary objectives of the research.

Literature Review

Fwangyil (2012) contends that patriarchal frameworks sustain the exploitation of women during their lifetimes, impacting their psychological well-being and resulting in deleterious conduct. These frameworks enable men to commit injustices and oppress women, underscoring the detrimental impact of religion and the misuse of power. The research indicates that societal advancement can be attained if legislation benefits both genders.

Kammampoyal (2014) critiques uncritical adherence to religion and advocates for the deconstruction of spirituality to confront antiquated dogmas that oppress women. The study underscores the androcentric framework in Egypt, wherein men possess more significant influence than women. It analyzes the depiction of women by Middle Eastern authors and commends El-Saadawi for authentically representing her protagonist, underscoring the necessity to combat the dehumanization of women.

Bell (2010) argues that human power and authority are inherent, leading to societal subjugation. Women, owing to their biological sex, frequently turn to violence for self-protection (p. 84).

Abdullah *et al.* (2015) investigate the psychological phenomenon of hysteria in women, emphasizing their mental impairment resulting from discrimination, childhood traumas, and sexual offenses. El-Saadawi illustrates the plight of Egyptian women enduring gender injustice, domestic violence, and brutal treatment, with Firdaus's demise symbolizing a triumph.

Gohar (2016) emphasizes that Arab authors frequently overlook women's perspectives in their literature, prioritizing the glorification of masculine culture while disregarding the escalating adversities faced by women. Firdaus's mother, who neglected her children's needs and desires, instructs her to wash her father's feet after supper while allowing her siblings to sleep without nourishment. El-Saadawi, a woman challenging patriarchy in Egypt, asserts that the denial of equal opportunities for living and development is the fundamental issue that must be eradicated to prevent future constraints on women. She asserts that empowering the marginalized is essential for transcending patriarchal oppression.

Idris *et al.* (2018) review El-Saadawi's novel, emphasizing the repressive authority of women inside Egyptian culture. They associate matriarchal domination with Firdaus's existence when her mother subjected her to circumcision as retribution for her innocent inquiry. Firdaus's uncle's wife exploited her concealed influence, resulting in her uncle's proposal of Sheikh Mahmoud. The writers contend that Firdaus deserves a second opportunity, as the murder was unpremeditated and occurred impulsively.

Ojiakor and Obika (2018) contend that respect and dignity constitute essential human rights. In Egypt, women encounter discrimination from birth, particularly over educational opportunities and marital choices made without their consent. The novel Firdaus depicts the adversities faced by women, exemplified by Firdaus, who is deprived of education and endures sexual assault and harassment. Literature may render the unseen apparent, as exemplified by El-Saadawi's (1983) *Woman at Point Zero*, by illuminating the unspoken sufferings of women and advocating for unity.

Balaa (2018) wrote that El-Saadawi presents Egyptian society as male-dominated and depicts women as victims and men as their adversaries. She explains that this picture means more people in the West fear Muslims and, naively, think it allows Western intellectuals to rescue Middle Eastern women from abuse.

In their 2019 essay, Gameda and Bidu describe how the protagonist of El-Saadawi's (1983) novel challenges the patriarchy's authority and hopes to change. Since misogyny is so deeply part of her, it makes her hope for a world where everyone has equal rights. The story aims to change how women are portrayed in books and foster a more inclusive community.

In her study, Fakayode (2020) highlights how writers in general have helped feminism by discussing female liberation. According to Kramer, women can only act as tyrants because sexual inequality prevents them from growing. Firdaus emphasizes the objectification of his main character, clearly telling the reader about her misery.

Sinulingga *et al.* (2020) discuss the different ways in which women and men are portrayed in the novel, depicting women as compassionate yet vulnerable and men as dominant and stronger than women. They suggest these phrases help create and define how the characters view themselves.

Shehata (2021) argues that El Saadawi portrays men in a biased manner, which is considered misandry. She contends that Firdaus ought to be held responsible for her demise, as she had the potential to persist in her quest for liberation. Woolf's (1929) *A Room of One's Own* posits that storytellers subjected to harassment and animosity cannot create enduring worth.

Tugume (2021) examines the life of Firdaus, who perceives men as criminals and women as prostitutes as a result of cultural machismo. The study emphasizes the economic disparity and male dominance within Egyptian capitalist culture, focusing on the notion of "Female Liberative Violence" employed by women for their emancipation.

Thampy (2021) emphasizes El-Saadawi's literary and non-fiction contributions as therapeutic works and an emotional outlet for individuals who have endured similar trauma. El-Saadawi advocates for women's liberation and persistently articulates her dissent through her literary works.

Ahmadi (2021) examines the intricacies of the legal system in Egypt, concentrating on the corrupt family structure and matrimonial legislation. Ahmadi underscores the trepidation women experience under a corrupt system, whereas Rahmana (2022) exposes the maltreatment women suffer in a patriarchal culture, encompassing both physical and emotional torment.

According to Ere-Bestman, women in Egypt have no alternative but to become prostitutes to get financial freedom, as they are treated as workers without wages in their fathers' homes and their husbands' homes. According to Zahra et al. (2023), women in such a culture face difficulties due to the patriarchal setting. The book portrays Firdaus struggling against the belief systems in her family and eventually marrying a husband who imposes limits on what she can do. She opposes the usual efforts men make to limit her chances and refuses to accept oppressive systems, finding absolute independence by becoming a medical practitioner and discovering someone who cares.

Such research highlights the challenges that many women in Egypt face and underscores the importance of legal reforms. The study examines issues of gender inequality in Egypt and a philosophy aimed at empowering women to achieve their independence. It clearly shows that women are treated unequally in traditions where men hold most power. Firdaus turns these ideas upside down by deciding to become a doctor and updating her life.

Oleskiewicz et al. (2024) say male African authors tend to write about women mainly staying at home and give tips for developing one's strengths. The author (Ezennadiri of 2024) points out that a woman's life is one of discrimination, starting from her birth and continuing until she dies. According to Irmayani et al. (2024), patriarchy is responsible for why women are exploited in Egypt. *Woman at Point Zero*, according to Bradley (2024), encompasses a range of emotions and issues, reflecting the global persecution of women. El-Saadawi (1983) rejects the beliefs of her bigoted culture by making her primary characters unusual, portraying real-life situations in the Arab world. Research in this area reveals many aspects of life for women in traditional Egypt, as well as the difficulties they face.

Much is known about Nawal El-Saadawi due to the numerous studies written about her; however, a considerable research gap remains regarding existential feminism within Arab society and culture (Kaifa, et. al., 2024). Many studies overlook the cultural details in Saadawi's books, which separate her existentialist feminism from the Western perspective. The way El-Saadawi's characters change highlights their independence from oppression and relates to matters of colonization, conservative religions, and being kept to the fringes of society.

Many scholars today explore El Saadawi's representation of autonomy, but do not connect those images to relevant existentialist traditions from Arab society. There are not many existential feminist perspectives seen in Egyptian culture, so many scholars do not fully understand how such elements shaped El-Saadawi's concerns.

Not enough attention is given to feminine transformation in El Saadawi's work. Studies usually acknowledge the heroes in El Saadawi's novels as subversive figures, but often they fail to notice how the women grow and strengthen throughout the story. Such a lack renders the transition somewhat less relevant in El Saadawi's work. To fill these gaps, the study examines how El-Saadawi's characters evolve from an existential feminist perspective that also incorporates a focus on their cultural context. This study will illustrate how readers in patriarchal settings relate to El Saadawi's unique view of feminism by positioning those issues within the setting of Egyptian culture.

Material and Methods

Experiencing freedom and responsibility are two of the main points of existential feminism, founded by Simone de Beauvoir and Jean-Paul Sartre. According to Sartre, what we are is determined after we exist and not before. A person's true nature comes from what they do and decide, which means they are responsible for their actions. Sartre speaks about bad faith—a pattern that enables people to ignore their freedom and responsibilities by acting according to cultural rules.

Beauvoir (1949) claimed in *The Second Sex* that women are assigned the traits of femininity by cultural pressures placed on them. She claims that by calling women 'the Other' about men, traditional logic denies women the chance to outgrow their set roles. According to existential feminism, women can achieve something higher, but men's systems fill their lives with restrictions.

The study uses existential feminism to analyze El Saadawi's books. The main characters strive to prove their lives and identities, differentiating themselves from what lies above them in eternity. In 1949, De Beauvoir (a major contributor to existential feminism) made significant contributions to talks about women's independence and self-government. Her work, *The Second Sex*, looks at how society leads women to become submissive and depend on others. Beauvoir (1949) believed women had to decide whether to dedicate themselves to self-fulfillment or conform to societal norms.

Women living in restricted societies often appear in El-Saadawi's novels and try to rise above the standard ways for them in her narratives. For De Beauvoir (1949), existential freedom is necessary for anyone to define themselves well, which has become a significant theme in feminist theorizing. In Sartre's (2015) view, bad faith or self-deception has a role in times of oppression. Authors are often challenged by conflicting factors from outside and within themselves as they navigate their books.

Central to existential feminism is encouraging individuals, particularly women, to develop into people who can define their own lives, undeterred by societal pressures. Unlike many existential feminists, El-Saadawi brings autonomy, agency, and rebellion into the discussion within the context of Arab society. The characters in El-Saadawi's novels protest the standard Western views of Arab women and their country's conservative systems. Because of this resistance, El-Saadawi's books resonate globally and remain steadfast in their portrayal of Arab women's struggles.

In her feminist novels, El Saadawi combines themes of revolt, survival, and self-esteem as characters confront societies that constantly oppress and silence women. Rebellion happens when people psychologically and socially challenge accepted traditions

and damaging systems. For El-Saadawi's characters, acting against the system is a way to discover and stick to their true selves.

Survival has a real and a symbolic meaning in El-Saadawi's works. Harsh conditions threaten the lives and sanity of the protagonists, so their survival in these disaster movies essentially depends on their toughness.

El-Saadawi discusses agency and rebellion in her books by portraying individuals who dare to defy traditions that hold them back. *Woman at Point Zero* explains that Firdaus becomes bold out of respect for herself and a rejection of work that reduces her to being a servant (Saadwi, 1983). In *Memoirs of a Woman Doctor*, El Saadawi's main character fights back against the many restrictions placed upon women in her society.

What forms the rebellious behavior of her characters is the costume dramas of their childhoods, marked by a strict and harsh society. Her repeated experiences of abuse and neglect in the novel explain how patriarchal society shapes young women to find subordination as usual. The change from accepting to fighting shows how El-Saadawi believes cultural customs greatly limit women's autonomy and sense of self-worth.

El-Saadawi examines how women can resist social discrimination, demonstrating that their actions are responses to long-standing inequality. Through her characters' adventures, she makes it clear that defying authority can provide survival and confidence, which opposes belief systems that make life difficult for women.

Results and Discussion

In *Woman at Point Zero*, El-Saadawi talks about how women are often unfairly shown in cultures controlled by men. Paradoxically, by focusing on what matters most to their family, women tend to adjust their own decisions and continue facing tough times. These women usually experience being cut down by men, which can cause them to hate and become angry with men. At the outset, readers learn about Firdaus, who grows up with fewer resources because of being a girl and because only boys were considered fit for schooling. She is seen in the novel as weak and insignificant to those around her. Her uncle exhibits gender discrimination and abuses her by being sexually and physically cruel, and her mother cares more about her husband than about the girl. Because she thinks her father lies to others in the name of religion, Firdaus begins to resent him more and more. When a mother does not care for her children, she becomes more narcissistic and patriarchal.

The book emphasizes the significance of love, empathy, and kindness in women's actions, as well as the unintended consequences of rigid societal expectations. How people grow and become enlightened depends on what they learn and what they see around them. Childhood is a pivotal stage in a girl's life, during which she cultivates her interests, emotions, affinities, and aversions. The bond between daughters and their parents is crucial since they rely on them for protection and emotional support. Nevertheless, if parents unjustly and inattentively favor their sons over their daughters, this trauma will persist unhealed, and the yearning for affection and attention will last throughout their lives. In *Memoirs of a Woman Doctor*, the narrator's fight with her gender arises early, as she perceives herself as lower and less deserving than her brothers. Her mother refers to her as 'Girl,' which diminishes her sense of worth and fosters feelings of inferiority. She endures a restrictive, intimidating, and intricate existence at her father's home, where she must suppress her feelings and adhere to the orthodox norms of her household (El Saadawi, 988).

The narrator's mother asserts that a girl ought to be composed and graceful, necessitating the suppression of her appetite and the silent consumption of beverages. Discriminatory practices commence in childhood, adversely affecting virtuous individuals from an early age. The narrator articulates her profound indignation at patriarchal actions

by deeming herself despicable. Failed marriages can cause profound anguish for both spouses. Women anticipate loyalty, empathy, and protection from their spouses; yet, marital betrayal can transform them into reliant, liberated, and emotionally hardened individuals devoid of affection. In patriarchal countries, women are systematically denied their fundamental rights as daughters, wives, mothers, and individuals.

El-Saadawi's (1983) works frequently portray unfavorable marriages for the protagonists. In *Woman at Point Zero*, Firdaus is compelled to wed a widower with deformities, characterized by his injustice and lack of companionship. He mistreats Firdaus, subjecting her to unwarranted violence, and ultimately, he evolves into a conservative individual plagued by inferiority issues. This results in his wife's rebellion against him.

In *Memoirs of a Woman Doctor*, the protagonist is ensnared by the kind rhetoric of a patient's son, who deceives her regarding his radical ideology and aspiration for an egalitarian life partner. Her authoritarian husband deceives her by marrying her and taking control over her capabilities. The protagonist acknowledges her husband's shortcomings and feels betrayed by his decision to marry her.

A masculinist culture makes it so women must follow a gendered role, which stops them from truly living while highlighting the leading role of men. Such standards direct women to focus solely on household work, carry out all domestic tasks, and obey the man in charge of the household income. If injuries surpass women's tolerance limits, they act as insurgents, destroying what remains of a discriminatory system and claiming their rights. El-Saadawi shows clearly in *Woman at Point Zero* (el-Saadawi, 1983) that Firdaus despises every man, without regard to their role in her life. She finds that many individuals were corrupt and that rulers had a habit of misbehaving, becoming addicted to sin. Having gained endless power, they are transformed, so their true identities are revealed only after they die. Firdaus in El Saadawi's writings calls out the double standards inside patriarchy by boldly confronting unjust men. Though she does not accept the idea that society is full of criminals, she believes her presence will lead to the end of all men. El-Saadawi clearly illustrates how chauvinistic men think through her interactions with coffee shop owner Bayoumi. Because of the society's corruption, Bayoumi believes Firdaus is a fake woman shaped by the two jobs they share. These groups judge women's personalities using their codes of ethics and assume that women will rarely speak up. When she discovers that her superior is also affected by the system, Firdaus becomes aware of the inhumanity that women face everywhere. He only helps girls who can help him personally. While working, Firdaus realized that society admires call girls more highly than poor women because call girls are free to say yes or no to clients.

In brief, the author reveals the lies behind patriarchy and the biases women are subjected to every day. She pictures some of the damage these houses bring about and the cruelty towards women that exists in society.

She highlights the problems with our society by describing how her main characters experience them. Firdaus realizes that many women in her place of work are harassed and mistreated. She believes that if the social environment is against them, women should stop cooperating to improve their situation.

In *Memoirs of a Woman Doctor*, El-Saadawi condemns the gender bias present in traditional gender groups. A young girl in the novel designs her reality where she turns gender roles on their head, mistreats guys, and makes comparisons to birds, thinking why women cannot rise like them. Because of their traditions, her parents drive her to be married off, and as her mother believes in male dominance, she persuades her to wear a cream dress that enhances her body. Perceiving her as incoherent, the protagonist's mother pushes the heroine to the point where she responds by hitting her mother and not moving afterwards. She brings to the fore the thinking of patriarchal culture by working with her

patient's misogynistic son. After marrying, the protagonist leaves without regret when he tries to rule over her. El-Saadawi makes readers aware of the strict social traditions that can exist and why women need to be strong in their lives. Women should be better physically than intellectually, as men lead in all fields and deny the progress of women's freedom. El-Saadawi (1983) describes the main character as someone primarily influenced by the bad behavior of her former husband. The hero's courage and growth are conveyed through descriptions of harsh and biased pronouncements in the novel. She is taken away from being independent, valued and authentic, as the male character dominates spirit as well as flesh.

Being mistreated by those they expect to support is a significant form of abuse for women. People in these stories become aware of their loneliness and find they feel isolated, even with people close to them or those next door. The example directly points out how mothers and daughters' communication can fail. Firdaus understands from early on that her mother preferred to care for herself, instead of paying attention to her daughter, including her needs and wishes. She feels detached from her mother, much like she is meeting her all over again. After Firdaus's mother takes offense at her innocent question about childbirth, the author encourages her to perform a clitoridectomy on her daughter. Because of this action, he has blocked her ability to be honest in the afterlife and caused her much pain. Her mother's gaze comes back to her when she looks at someone admiringly or is spoken to kindly. She hopes to bond with her mother and believes a relationship with Miss Iqbal could happen. Speech helps El-Saadawi underline Firdaus' unique feelings whenever she is in awe of a person. Characters' changes are revealed through the narratives, as are the repeating acts of prejudice by the characters they encounter.

In *Woman at Point Zero* and *Memoirs of a Woman Doctor*, Nawal El-Saadawi tells the stories of women who rebel against society to become free and respected. These works show how women deal with societal rule for their gender, all the while remaining dignified. A strong theme throughout is love which includes being vulnerable, being strong and having a deep inner need.

In El-Saadawi's books, readers see as the main female characters change from dependent females to those who break social rules and live without fear. In *Woman at Point Zero*, Firdaus finds that true freedom means going against gender discrimination and meets injustice by dying. *Memoirs of a Woman Doctor's* protagonist, an unnamed doctor, shows this by pursuing medicine and breaking loose from the usual barriers based on gender.

In her novels, El-Saadawi looks at the ways women respond to the constant pressure of age-old patriarchal rules. She stresses what it is like for women to build their identities under the influence of traditional male-dominated norms.

In these two novels, Shughairicates early gender inequality, child mistreatment and what marriage may bring. They both suffer a lot mentally and marriage doesn't bring them the comfort or trust they need. The writing shows that people of different economic and social classes face various outcomes and that women judged more harshly than men in sex work.

Love, personal integrity and self-esteem are the most important themes explored. Firdaus aims for independence and respect within society, yet the anonymous medical heroine reaches an understanding of her self-worth equally matched by accomplishing great things in a field ruled by men. The main characters experience emotions regarding relationships, because Firdaus sees love as a way men try to fool women.

Each main character shows courage and Firdaus and the unnamed protagonist both represent resisting this society's prejudices. She accuses patriarchy for making women rely on men, discussing the sexual and economic challenges, wrongdoings and problems that keep women from equal status.

These novels clearly bring up mistreatment of women inside society and government by showing heroines who triumph over many hindrances and regain their freedom. They bring awareness to unequal systems and encourage readers to support actions that make it easier for women to be noticed and heard. Each of El-Saadawi's stories shows how women are able to seek change and control their lives.

Conclusion

Nawal El-Saadawi looks at oppression, surviving, and becoming free as major topics in *Women at Point Zero* and in *Memoirs of a Woman Doctor*. The books show how the demands of patriarchy control women's status and rights. Firdaus and M Levi stand out as women who resist the obstacles they meet and develop from being suppressed to reaching personal growth. She has learned to conform as her husband's wife and mother-in-law, though her disobedience results from her desire to save herself and change social norms. By working as a prostitute, she resists the system because it repeatedly subjects women to being bought and sold at the same time as it disempowers them. The protagonist resists others' expectations and chooses to improve herself, make choices independently, and win acceptance of her social situation. Using what she learned and her own drive, she achieved a doctorate in a time when the field was mostly men's work.

We see through the main character that personal power is possible without violent actions. In their novels, DR and LR show that love plays a big role because women are often targeted by cultural forces that seek personal advantages. Firdaus disavows feelings of love and their related experiences, but the main character in *Memoirs of a Woman Doctor* grows to understand and make peace with her lack of affection. What they have gone through questions the idea that relationships cannot be handled well by women in repressive situations. Both novels stress how important courage is for the protagonists during their changes, showing that women should not follow society's usual rules for them.

El-Saadawi points out the ways in which systems in both family and professional life keep women from having equal rights. El-Saadawi's books, *Women at Point Zero* (1983) and *Memoirs of a Woman Doctor* (1988), show the negative effects that internalized patriarchy has on women. The characters introduce the audience to how people try to navigate their lives according to the values expected in their culture. The ways the protagonists deal with their spouses and mothers result from the tendencies described. Firdaus learns to fit into mainstream culture, and the main character strives to get back her value and live independently. Characters aim to feel good about themselves, and the protagonist, as a doctor, shows that her respect is well deserved despite society's pressures on women. El-Saadawi's writings explore the influence of patriarchy on communities, childhood, and workplaces. Real-life stories are featured that face common discrimination and celebrate how women overcome injustice. The novels even out the system of patriarchal hegemony and traditions by showing how these frameworks fail to meet women's real needs and are notable for their social, educational, psychological, and literary roles. In these writings, the authors support changes in schooling, having careers, and the legal rights of women, as well as the importance of protest and building broad awareness. Throughout the stories, it's shown how characters can stand up to authoritarian forces and be excluded from the community or become free. These works also draw attention to how women can be affected by several bad situations together, like a lack of a good education, low income, and low social status.

Recommendation

It is pointed out how women experience psychological problems in a patriarchal environment, stressing the value of Integrated Women's Mental Health as part of Women's Empowerment and the Restoration and Rehabilitation of Women and Girls. El-Saadawi is known for her unique storytelling, especially in regard to women's roles in society, making

her books important works worldwide. They ask people interested in literature to recognize how narrative can be used to address and solve social issues in underrepresented groups. In essence, it pushes for putting narratives into learning to help students look at the roles of gender and power in society. In her body of work, el-Saadawi illustrates how narrative can lead to transformation and therefore deserves notice in justice, resilience, and human rights discussions.

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