

Women's Resistance toward Discrimination in Egypt in The Novel *Women at Point Zero* using Bourdieu Perspective

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Abstract

The issue of women's discrimination in the Middle East has become common knowledge. Injustice treatment of women in Middle Eastern countries occurs because of the patriarchal culture that still surrounds by most of society. The problem has been raised in various media, one of which is literary media. Through the novel entitled *Women at Point Zero* by Nawal El Saadawi raises the reality of women discrimination experienced by most Middle Eastern women, especially in Egypt. Therefore, this research seeks to reveal the issue of discrimination of women raised by authors in the novel. Descriptive research method of analysis by using the approach Pierre Bourdieu related habitus, arena, capital and social practices used to reveal the factors that cause discrimination against female character in the novel. The end result of the study shows the social practice of Firdaus in countering the discrimination of women in Egypt against male patriarchal dominance in social space of society.

Key words: Discrimination of women in Egypt, habitus, arena, capital, social practice

INTRODUCTION

The women discussion is so interesting to the whole community and will not end for discussion. History proves that the word "woman" seems to be so interesting. The kings of ancient times were very proud to be able to "collect" hundreds of women to become their concubines. Women in Indonesian word, *perempuan* means something that contains, possesses, controls. From women it all comes from, because it is the woman who conceives and gives birth which is the form of possessing and mastering.

Problems faced by women who will not be endless to be discussed from ancient times to the present are about discrimination position of women compared to men. Discussing women's discrimination is inseparable from what is meant by the word "gender". Based on UNESCO (2003), Gender refers to the roles and responsibilities of men and women that are created in our families, our societies and our cultures. The concept of gender also includes the expectations held about the characteristics, aptitudes and likely behaviors of both women and men (femininity and masculinity). In contrast to the sex that is the reality and the different biological structures. The difference is that the social reality is constructed as gender differences. These differences are then socialized, modernized from generation to generation and even by using reinforcement fields of myth and religious concepts.

Women at Point of Zero by Nawal El Saadawi are a novel that raises gender issues especially discrimination against women that often happens in Egypt. Although

this novel was banned in Egypt because it was considered controversial and harmful to society, but this novel opens our eyes as the facts of the problems experienced by women in Egypt. Nawal El Saadawi is a prominent Egyptian female figure, sociologist, doctor and militant writer who consistently speak on issues of Arab women's issues or we know her better known as feminists. She is a famous productive writer in the world and has written many of his writings that inspired both in the east and the west. She prefers writing in Arabic and lives in Egypt. More than forty books of fiction and non-fiction she has written. She is one of the authors whose work is most widely translated into twelve world languages. Her novels and books about women (feminism) has a profound effect on generation to generation in a row both young women and men over the last five decades. She began writing more than twenty-five years ago as she practiced medicine as a physician and there were many of servers of physical, psychological problems of women connecting them with oppressive cultural practices, patriarchal oppression, class oppression and imperialist oppression. The works of El Saadawi has concentrated on women, especially Arab women, their sexuality and legal status. From the beginning, her writings were considered controversial and harmful to society, and banned in Egypt. Consequently, El Saadawi was forced to publish his works in Beirut, Lebanon.

Women in Point Zero, in the work of Nawal El Saadawi present in the middle of stiffness Middle Eastern culture that tends to cover and dismissed on women's issues and rights injustice is often the case. Nawal El Saadawi in her novel *Woman in Point Zero* is not only deals with the problem of injustice in physiology and sexuality, but also sharply explores the injustices of women in many perspectives like economic, social, and politic. The novel also provides a clear picture of the persecution that goes on in society, specifically explaining the inferior status of women with the objective of opposing existing social structures, and trying to realize a more human and fairer social system. Has an Egyptian background, this novel is like to open our eyes and the eyes of the world about what really happened in Egypt related to the problem of womanhood, which adhere to the teachings of Islam as a guide their lives.

The Novel of *Woman at Point Zero* contains the narrative of the life struggle of the "Firdaus" as the main character from the discrimination of the men and strives to get out of the cruel, religion, social, and culture containing injustice to her as a woman. This novel tells of a prisoner who died Firdaus, the main character in this novel who fought hard to maintain his position as a woman to parallel the men in all aspects of life. Born in a poor family with a strong Arab culture and always treat women unfairly, Firdaus grew up to a woman who hates men. Since childhood Firdaus has experienced injustice as a woman performed by her closest person is her father and uncle. Economic difficulties in his family make little Firdaus work for her parents. Small Firdaus also often experience sexual abuse committed by uncle and a male friend of play. Firdaus's youth is equally miserable. For economic reasons, the uncle who had been taking care of Firdaus had the heart to sell and forced Firdaus to marry an ugly, unloved old man. After experiencing various events in his life, Firdaus decides to become a prostitute. Not only that, Firdaus must also be sentenced to death because he has killed a male pimp who forced himself to sell his body for personal gain. At the end of the story, Firdaus is satisfied that she feels that she has embodied the desire and resentment that she buried during her life to kill a man

According to Nawal El Saadawi, the system of capitalism has led to the suppression of women that is the practice of discourse conducted by Egyptian religious leaders and rulers against women in Egypt. The value system that subjugates women under men

forms a basic structure of patriarchal society, which exists in Egyptian culture. A strong structure was confirmed to maintain and defend the patriarchal system through political and social institutions are reinforced by laws and penalties related there together with capitalism, this system achieved enormous exploitation and oppression, in particular reinforced by imperialism at a world level with global economic dominance. The value system cannot be separated from the social practice of the main character. The above facts make the authors are interested in creating a paper entitled **Women's Resistance toward Discrimination in Egypt in The Novel *Women at Point Zero* using Bourdieu Perspective**

This paper focuses on the main character of this novel, Firdaus who struggles against social discrimination as a woman he has experienced since childhood. Using Pierre Bourdieu's analysis perspective, this paper will discuss the change of habitus, arena, and capital experienced by the main character in her social space in narrative form.

It's been a lot of research on this novel *Woman at Point Zero*. Most of these studies only explore the problems of feminism in general. However, the authors look at the issues in the novel *Women at Point Zero* through another perspective, the social space associated with the thought of Pierre Bourdieu on habitus, arena, and capital / equity. It's been a lot of research on this novel *Woman at Point Zero*. Most of these studies only explore the problems of feminism in general. However, the authors look at the issues in the novel *Women in this Zero Point* through another gap, the social space associated with the thought of Pierre Bourdieu on habitus, arena, and capital/equity.

RESEARCH METHOD

This study used methodology of descriptive analytical by using sociological approach. The step in this study will through three stages, namely the data collection, data analysis, and the presentation of the data analysis. The data was collected by reading the novel entitled *Women at Point Zero* carefully (close reading). Then, the writer chooses narrative that significant with the research focus, that is to see habitus, field, capital, and Social Practice of the main character in the novel. Data will be collected and then it is categorized, analyzed, and interpreted. The tools that used to collect the data in this study are the table. This table used to facilitate the recording the number of data and also to facilitate the categorization of data. This study divided three level of research, which is descriptions, meaning, and ideology. The description contains the explanation that captured visually, meaning contains the deep visually or reveal the meaning of the descriptions, and the last is ideology which is the deepening of the certain meanings that connected with a concept.

Sociological approach that used in this research uses theory from Pierre Bourdieu (1993) about habitus, arena, and capital (capital). The Bourdieu concept can be found in the central idea of habitus and domain. From these two crucial concepts Bourdieu is sustained by a number of other ideas such as symbolic power (strategy and struggle) along with various types of economic capital, cultural capital and symbolic capital so that Bourdieu is considered able to explain comprehensively how the occurrence of social practice. Bourdieu succeeds in formulating a theory of social practice that provides a framework for the analysis of indigenous social life. With the

concept of habitus, domains, capital and practice that can be used to explore the uniqueness that exists in society ranging from individual subjective characteristics to characteristics of objective structures. The concept is used to understand the relationship between the agency and the non-linear and distinctive structure that exists within society. With this method we can understand how a value, norm, knowledge and social action are formed.

Habitus

Pierre Bourdieu (1993) defines habitus as the result of skill into practical action which then translates into a seemingly natural and evolving capability in a particular social environment. The Bourdieu habitus features four things; first, includes the cognitive and affective dimensions embodied in the disposition system. Example; the style of an entrepreneur's language is clearly different from the artist's style of speech. Because the social position of a businessman and artist is different, the entrepreneur demands quick decision-making based on profit and loss, and the artist's social position is colored by aristocratic and more organized dimensions. Second, habitus is 'structured structure' and 'structuring structure'. In addition to acting as the structures that form the social life, habitus is also seen as a structure formed by social life. Third, habitus is seen as a historical product rather than a natural one. Hence the habitus is bound by time, space, material condition that surrounds it. Past influence is not realized. Habitus is the result of the accumulation of learning and socialization of individuals and groups in accordance with specific space and time. And fourth, the habitus works under awareness and language, beyond the range of actors' introspection, such as how to talk, how to eat, the style of blowing the nose etc.

Field (arena)

Field or objectivist structure which is the arena of strength in it there are efforts to fight for resources (capital). The concept of the arena means linking it with capital. Agent strategies depend on their positions in the arena. The concept of arena presupposes the presence of various potentials (capital) owned by individuals or groups.

Capital

Of the two Bourdieu crucial concepts mentioned above (habitus and field), the thing that cannot be released is capital. Bourdieu's capital is the economic, cultural, social and symbolic capital. According to Bourdieu capital has a very broad definition, and includes material things that can have symbolic value and cultural significance. For example prestige, status, legitimacy, the authority referred to as symbolic capital and cultural capital are defined as tastes of cultural value and consumer patterns. Cultural capital can also be art, language and education. According Bourdieu capital as a social relation contained in a system of exchange of both material and symbols without any difference. And according to Bourdieu positions, it is determined by the capital over the actors who inhabit a domain. Capital must exist in a field.

From the above three elements combined will constitute a social practice or in the generative formulation Bourdieu explained about the interrelation between habitus, capital, the arena of a direct nature and the relation of Bourdieu mode relate to practice. Economic capital and cultural capital according to Bourdieu is decisive in giving the most relevant differentiation criteria for the scope of an already developed society and this is what is meant by the capital structure. The position of the offender

within the scope of the social classes depends on the ownership of the magnitude and the capital structure.

Pierre Bourdieu's Social Practices (1993)

Practice is a key concept of Bourdieu's choice in addition to other Habitus, arena, and capital concepts. Social practice is formulated as a result of the dynamics of dialectics between the internalization of the exterior and the interior externalization. Internalization of the exterior is meant everything that is experienced and observed from outside the social actors. While the externalization of the interior means the disclosure of everything that has been internalized and become part of the self-social actors, (Rusdiarti, 2003:33). Habitus forms the interior aspect of social actors, while the Arena forms an exterior aspect which is an objective structure that exists outside the social actors. Thus, social practices is a dialectic between habitus and the arena and not autonomous because it is the product of interaction between social actors and the social structure, the dialectical interaction between habitus and the arena (structure). According to Bourdieu, habitus describes a set of tendencies that encourage and direct humans to act and react in a certain way. It is this tendency that gives rise to fixed, orderly practices, perceptions, and behaviors that become "fashion" in which the rules behind it are unquestioned. Habitus becomes a filter, even a worldview for social actors generated by the structure. Habitus is what gave birth to social practices continue continuously.

Bourdieu explains that in the social world, we know the social field and the arena. The social field refers to the whole conception of the social world. This concept considers that social reality as a space. Social field consists of arenas that are interrelated, but it has its own fashion. The arena is an autonomous social world and works by its own rules, for example the arena of politics, economics, art, culture, and religion. Every individual who enters into a particular arena should understand and master the "rules of the game" in the arena.

With regard to this arena, Bourdieu asserts that in every arena there is a fight in the fight for domination. In this case it is important for us to talk about capital. Arena is a kind of market where the more capital we have, the likelihood of winning the domination battle becomes very possible. The capital is the economic capital, social, cultural, and symbolic. Capital is a social energy that exists only and produces results in the battle arena in which it produces and reproduces. Social capital is the relationship and networks of relationships that are useful resources in the determination and reproduction of social positions. Thus, social practice can not be separated from habitus, arena, and mode. Social practice is in fact laden with behavior of how to affirm dominance.

RESULTS AND DISCUSSION

The Habitus, Arena, and Social Practice of Firdaus

In this section we will discuss various habitus changes experienced Firdaus character in the novel *Women in Zero Point* Nawal El Saadawi work. As discussed above, that habitus is an interior aspect of social actors, the arena is an exterior aspect that is an objective structure that exists outside of social actors, and social practice is a dialectical interaction between the habitus and the arena. So this discussion will discuss the interior aspect of Firdaus and the exterior aspect that exists outside of the

paradigm as a social agent, and then link it in the social practice of the Firdaus in the "Women in The Point Zero" in an attempt to counter gender discrimination, especially women.

The Childhood of Firdaus

Little Firdaus is portrayed as a child born into a lower class family (El Sadawi, p.16). Firdaus childhood is a dark childhood. She lived in a small hut which is not resistant to the changing seasons. Since childhood Firdaus has been accustomed to working hard to help the family, including collecting livestock manure, upping fertilizer over heads, making flour milled and baking bread. (El Saadawi, p 22). Firdaus as a child often held up a heavy jug filled with water, which because of the weight of Firdaus's neck jerked backward and he had to exert energy to keep the water balance in it so as not to spill. However Firdaus is a smart kid. She was determined to go to school even though at that time education was still considered taboo. Her uncle who is a student of Al Azhar often laugh at her when little Firdaus expressed her intentions someday she wanted to study at Al Azhar University. Her uncle said that Al Azhar is for men only. Little Firdaus cried at her uncle's statement. However, she was determined that one day she was able to change his life to be a useful and take education level similar with men.

Ever since her childhood, Firdaus had kept a hatred of men, especially her father. Firdaus's father was a poor farmer who could not read or write. Nawal describes him as a superficial, arrogant, cunning and deceitful person. Since childhood Firdaus often saw injustice at home that her father did as a household leader. Her father often struck mother, and enslaved her and her mother. Her father often eats alone without regard to Firdaus, her mother, and her sisters were starving. Firdaus father treated preferentially at home in all respects. According to paradise, there is not a bit of goodness in his father. Firdaus also has many brothers, but poverty takes their lives one by one. Firdaus's father would be angry and beat his mother if the deceased was a boy, but if his dad's daughter died behaving as if nothing had happened. (P.26). This is where Firdaus began to realize the existence of injustice in his life as a woman. In addition, the little Firdaus has also been sexually abused by uncles and friends of the game. At that time Firdaus did not understand anything and regarded it as a game of chanting and done by accident.

The childhood that is the habitus of a little Firdaus in interaction makes she hates men. The conditions of injustice she experienced formed a habitus in her childhood that would affect her life as she grew up. The family is the environment encountered by growing children like Firdaus. The family environment is the earliest arena of life faced by a child Firdaus. Her father acts as the person who dominates the life of Firdaus and other family members. This is due to the capital possessed by Firdaus's father, symbolic capital which is his status as a family leader. A father acting as a family leader should be responsible for his wife and children. However, in practice often the word "leader" is misinterpreted by some people. The word "leader" seems to make a person to be allowed to do arbitrary actions for the person he leads, in this case the Firdaus's father who often beat his wife and children and unfairly applies to them. In the "family" arena, Firdaus's father as father and husband win and dominate in all things because of the symbolic capital they have as the family leader. It is supported by a value system in Egyptian culture that forms a basic structure of patriarchal society. Most families in Egypt are based on a patriarchal system that places the position of a husband above, just like the Firdaus family. With the injustice experienced by Firdaus as a daughter, the social practice that occurs is that Firdaus is

often subjected to discrimination by her own father. The discrimination was done in every way including the harsh treatment that made Firdaus a child who hated his father. The turbulent feeling of protesting the injustice he had experienced since his childhood. So it greatly affects the habitus of Firdaus in the future in the face of various social arenas that he experienced later.

Adolescence Firdaus

Firdaus major life change began when he lived in his uncle's house and it formed a new habitus self-Firdaus. Her uncle decided to invite Firdaus to stay at his home because her mother and father had died. At that time Firdaus was in her teens. Habitus experienced Firdaus adolescence is far different from that experienced Firdaus habitus his childhood. Firdaus teenager was a student of a secondary school in Egypt. Her uncle sent her to one of the schools in Egypt. It made Firdaus feel born a second time. Firdaus's appearance changed completely. Firdaus used to be a girl who wore Gableya (long dress that dangled up on the floor) and did not use footwear wherever he went. Now Firdaus is a girl with a knee-length short dress and wearing shoes wherever she goes. It was his uncle's gift, instead of paradise doing homework like wiping out the uncle's house, cleaning up the bed, compiling the uncles, and ironing his uncle's clothes. All the work was done after school (El. Saadawi p.29).

Habitus changes that occurring in adolescence Firdaus concerning style and position/role. Seen from a visible perspective, Firdaus looks happier with her teenage life. The ideals of her childhood to become a student finally really materialized because of her uncle. She is no longer a village girl who carries a heavy workload for her very young age. Her present appearance is also a capital for Firdaus to be part of her school friends. Everything makes Firdaus happy with the life that she lived with her uncle, resulting in feelings of love towards her uncle. However, what is gained by Firdaus now does not necessarily make her forget just about the bad memories of the past. Firdaus's hatred of her father and the injustices she experienced during his lifetime with her father. The warning remained firm in Firdaus's mind, so it made the permanent habit of Firdaus's part. Every time she looked in the mirror, she saw her face very similar to his father's resurrection within herself (Firdaus) (El Saadawi, p. 28).

Habitus changes in self Firdaus again occurred when his uncle decided to marry a woman who came from a higher social class than uncle. El Saadawi describes these women unattractive, overweight, short and not deferential to the uncle as her husband. Derived from a higher class of his uncle, making the woman feel should respected by her husband and her desire to be always fulfilled. Thus, the wife of a parent's uncle had a high economic capital that won the "family" arena and took a dominant role between Firdaus and uncle. From the beginning of her arrival, she did not like Firdaus, so she uses every means to drive Firdaus away from their homes. Firdaus whose economic capital and symbolic capital were lower became "lost" in the sense that she was then entrusted her uncle in the school dormitory until completion. The change of Firdaus's habitus began again when she entered the boarding school and mixed with her dormitory friends. The dormitory life experienced by Firdaus is very pleasant. Novel describes it:

But anyway, I love the school. There are new books, and there are new lessons, and girls of my age, my friends studying. We talked to each other about our lives, exchanged secrets, and expressed the feelings of each in our hearts. No one is bothering us except the supervisor who goes around

the dorm with his tiptoed legs, spying on us day and night, hearing whatever we say. (P.35)

However, the problems experienced by Firdaus did not stop there, the author, Nawal El Sa'adawi enter the more complicated issues in the life of Firdaus. That is, when she was forced by her uncle and aunt to marry an older and have an ugly appearance and habits. The capital possessed by her uncle's wife put Firdaus down and had to live up to her request.

"Why is she going to reject it? This is the best chance to get married. Do not forget his nose is big and ugly like a tin cup In addition, she has no inheritance and no income alone. We will not be able to earn Better husband for her than Sheikh Mahmoud. (P. 54)

Although Firdaus wanted to refuse, but the absence of the economic capital Firdaus owned, made her lose in this arena. The novel describes it in the phrase "she has no inheritance and no income alone." The statement means that if Firdaus has an inheritance and has an income of her own, she can reject the arranged marriage and she will obtain a better husband than sheikh Mahmoud described by El Saadawi as an elderly man and has a festering boil all over his face. Economic capital forces Firdaus to submit to discrimination in practice and then marries the elderly man.

Household Conditions Firdaus

Household life experienced by Firdaus is far from happiness. He must carry out his duties as a wife with great compulsion because he does not love her husband. Works ranging from cooking, washing, and cleaning a big house full of furniture made of Eden, then serve her husband are parents who are often forced to carry out his wish Firdaus without understanding. Nawal described it in the novel:

The time came when I left my uncle's house and lived with Sheikh Mahmoud. Now I sleep on a bed that is more fun than a wooden couch. But not long ago I lay on top of it to get tired after cooking, washing and cleaning the big house with rooms full of furniture, then Shaykh Mahmoud would appear beside me. He was over sixty years old, and I was not yet nineteen. On his chin, beneath his lips, was a large, swollen boil, with a hole in the middle. Some days the hole can be dry, but on other days the hole can turn into a rusty faucet and put out a red droplet like blood, or a yellowish-yellowish white like pus. (P.61)

It seems clear that the marriage experienced Firdaus figures bring habitus changes in self Firdaus. Her position as a wife makes her symbolic capital inferior to her husband. In eastern culture, a wife must serve and obey the husband's command. Perhaps according to some people, it is a gift and worship remains different in the case of Firdaus. She did not love her husband at all. So whatever she does for her husband is the compulsion and makes her position marginalized. The marriage that she experienced is a form of discrimination as a woman who has low economic capital so that she must comply with the wishes of those parties who have higher economic capital that is her uncle who has been raising and sending her to school.

El Saadawi also describes the harsh treatment suffered by Firdaus figures are often carried out by her husband.

On one occasion he hit my whole body with his shoes. My face and body became swollen and bruised. Then I left the house and went to Uncle's house. But Uncle told me that all husbands beat his wife, and his wife added that her husband too often hit her. I say, Uncle is an honorable

syekh, educated in religious matters, and he, therefore, cannot have the habit of beating his wife. He replied that it was the male who understood the religion that beats his wife. Religious rules permit punishment. A wise wife is not worth complaining about her husband. His duty is perfect obedience. (P. 63)

The text above illustrate that the symbolic capital for a man in control of the beating incident experienced by Firdaus. The religious capital is the foundation to justify the beatings that Firdaus experienced. In the arena of a family based on patriarchy, we have symbolic capital as the controller of the life of a wife and other family members. El Saadawi in this case wanted to uncover what is happening in domestic life mostly in Arab culture postscript applying patriarchal system in the life of society.

Household failure experienced by Firdaus strengthens her hatred of men. However husbands are men and wives are women. In this case also the position of women is marginalized. As if repeating a dark past would be his father, his habitus and his thoughts about men remain the same. The habitats experienced when he deals with men make Firdaus decide to live freely, independently, and apart from the rules that burden her life. Being a prostitute is the impact of it all.

The Decision to Become a Prostitute

The various discriminations that took place in Firdaus's life had encouraged her to become a strong, independent and free woman. Firdaus wants to be free from the cultural confines with the patriarchal system which she thinks harms the women. In addition, her past habitus makes him hate men and wants to be free of them. Being a prostitute is the impact of it all.

"I am not a prostitute. But from the beginning, my father, my uncle, my husband, all of them, taught me to grow up as a prostitute." (P.144). The quote clearly indicates that the decision to become a prostitute is the impact of the actions of father, uncle, and husband of Firdaus. Habitus Firdaus in the past that made her position always marginalized by men had made himself a prostitute. In fact, not all people in this world who experience something like Firdaus will decide to be a prostitute, but in this case Nawal El Saadawi wants to show that a child's thoughts and habits have a profound impact on her future life. The little Firdaus that was always marginalized by her father and uncle eventually grew into someone who held a grudge past against men. Eventually these events made Firdaus grow up as an anti-male woman.

Being a prostitute is not a decision and willingness Firdaus as the demands of life. According to Firdaus, all women are prostitutes in one form or another and the wife is the cheapest prostitute. Firdaus chose to be a prostitute for being a slave more freely than being an enslaved wife (pp.133). Firdaus's opinion is based on the habitus he had in the past that never failed in marriage. In the household arena of the patriarchal system, a wife's capital is certainly lower than her husband. El Saadawiwanted to uncover it all through the statements of the Firdaus figure. Firdaus gives the highest price every time she gives her body. With the money Firdaus can live luxurious and get a position in the community. As illustrated in the following quotation.

I can hire servants to wash clothes and clean up my shoes, hire a lawyer no matter how expensive it is to defend my honor, pay a doctor for an abortion, buy a journalist to load my drawings and write something about me in the newspaper. Everyone has a price, and every profession

is paid his salary, and a person's price will rise when he climbs the ladder of society. One day, when I made a donation of money to a social gathering, the newspapers loaded my drawings and sang hymns to me, for example a citizen understanding the responsibilities of a citizen. And so from that moment on, if I need a dose of honor or nam, I just take some money from the bank. (P.133)

The quotation shows that although the symbolic capital possessed by Firdaus is considered low as a prostitute, Firdaus in the social arena has a high social capital. She gained a respectable position in society, because the society judged her as a rich and generous person because she often contributed to the disadvantaged. The contribution that Firdaus gave was an economic capital that succeeded in surpassing its symbolic capital as a prostitute, so in practice Firdaus succeeded in dominating the social arena of society. With her high economic capital, she managed to clear her good name in the middle of the social space of society who considered the work of a prostitute as a disgrace. El Saadawi affirmed about economic capital able to defeat other capital in social space. If someone wants to win and dominate an arena that is economic capital were able to make it happen. Such a figure of Firdaus in the story of *Woman in Point Zero* is able to establish her position in society as someone who is respected and have good reputation but in fact she is just a prostitute who has high economic capital.

The problem that Nawal describes through the prostitute figure was not there. A more complicated problem came when a male pimp named Marzouk insisted on wanting to marry Firdaus for personal gain. Firdaus, who had felt that she had been freed from men, did not expect to return to the men. The male pimp forced to become employers' paradise and took advantage by marrying.

"Every prostitute has a pimp to protect her from other pimps, and from the police. That's what I'm going to do."

"But I can protect myself," I said.

"There is not a woman in this world can protect them."

"I do not need your protection." (P. 134)

Firdaus who was once a woman free from the men's backyard became a disadvantaged person. Her position as a woman is regarded as an eye for a man named Marzouk to control her. In a patriarchal society, women are considered weak and have no authority and legitimacy towards themselves. That's why men often take advantage of it. The symbolic capital of a man who is considered a protector of women makes Marzouk's pimp offer himself to be Firdaus's protector. That is the reason for being able to become a master for Firdaus. In this arena, Firdaus experienced the symbolic degradation of her capital as a woman. It seems this is what Nawal El Saadawi wants to emphasize through his storytelling.

Murder as the Cover of the Long Story of Firdaus

Marzouk is not only threatening, but often he tortures Firdaus if she does not give money for her work. In the end Firdaus realized that she was only a money-making machine for Marzouk, even she was no longer a master in her own home (p.138). Then Firdaus decides she will end his life with Marzouk and wants to start a new life. However, Marzouk prevented and threatened him with a knife.

He began taking the knife in his pocket, but my hand is faster than his hands. I picked up the knife and plugged it in his neck, then pulled it back and poked it deep into it, pulled it out and poked it into his

stomach. I thrust the knife into almost every part of her body. I was astonished to find out how easily my hands moved when I thrust the knife into his flesh and pulled it out almost effortlessly. I am more surprised because I have never done it before. (P. 140).

The citation describes the malice of Firdaus to the man who had been his buried channeled through the courage to stick the knife to the man who had been made her as a slave. El Saadawi exhorted it through the detail phrase that Paradise had been able to plug in, eject and plug the knife again easily. Fear had disappeared from Firdaus. Her revenge and her hatred of men were paid through this event.

The murder committed by Firdaus on Marzouk is the culmination of the paradoxical struggle as a woman in defending her rights. The courage to kill men is a victory for her in the social space. Habitus of childhood, adolescence, and when she grew up led her to win the social arena that placed herself as an oppressed woman by ignoring the legal capital and other social capital. Murder of a man is considered to be a way of winning that Firdaus does.

I have triumphed over both life and death, because I no longer have the desire to live, is also no longer afraid to die. I do not expect anything. I'm not afraid of anything. For as long as life is our desire, hope, fear that enslaves us. The freedom I enjoy makes them angry. They want to know, however, that there is something I want, to fear, or to hope for. Then they will know that they can enslave me again. (Pp. 147)

The murder committed by a woman named Firdaus on the pimp of a man told this was in fact a protest of Nawal El Saadawi, the author of gender inequality, which often marginalized women. During this time, women are considered as a weak creature and unable to keep themselves and their property. A gentle paradise capable of killing an abusive man like Marzouk represents the fact that women's strength, mental, and courage are equal to men. The capitalist system in society that makes the symbolic capital of men in the form of authority often makes women lose in the social arena in society as is the case of Paradise. Habitus experienced paradise in the past that also gives his courage to fight for his rights as a woman. El Saadawi tried to confirm it all in her novel *Woman on this Zero Point*.

CONCLUSION (Healing 1)

Nawal El Sadawi's novel *Woman's Point of Zero* novel comes in the midst of Middle Eastern cultural rigidity that tends to mask and underestimate women's problems and rights injustices that often occur. Nawal El Sa'adawi in her novel "*Woman in Point Zero* deals not only with the problem of injustice in physiology and sexuality, but also sharply explores the injustices of women in perspective, economics, social, and politics. The novel also provides a clear picture of the persecution that goes on in society, specifically explaining the inferior status of women with the objective of opposing existing social structures, and striving to realize a more human and fairer social system.

The analysis of the novel *Woman in Point Zero* by using narrative theory and sociological approach 'Pierre Bourdieu' shows the social practice of paradise figure in countering the discrimination of women in Egypt against male patriarchal dominance in social space of society. Such social practices include the habitus of Paradise, the

arena that it faces in society and the affecting capital within the social space where it belongs. The childhood habitus Firdaus had a great impact on Paradise in the future.

Through this novel, readers can see the disposition of Nawal El Saadawi as author in addressing issues of women discrimination and patriarchal system in the country of Egypt. This novel is a medium for Nawal El Saadawi to convey her criticism about the issue of discrimination of Egyptian women. The capitalist system and patriarchal system have led to the suppression of women. The value system cannot be separated from the social practice of the main character Firdaus. Through the paradise figure, Nawal conveys his criticism of the Egyptian society's value system that often discriminates against women. Through the paradise figure also, Nawal expressed her side against the women who marginalized.

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