

From feminism to Fara-feminism in the perspective of the school of Fara-structuralism

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ABSTRACT

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Feminism is a naturalistic view that considers the gender to be prior to existence. Fara-feminism is a view that prioritizes human existence over all sexist views, but does not denigrate, diminish, or deny gender. That is, Fara-feminism has a feminist, humanistic perspective. In this descriptive-analytical study using library resources, we seek to answer the question of what is Fara-feminism and what does it have to do with the Fara-structuralist linguistic approach? The study found that Fara-feminism is a system based on seven collective-individual consciousness-unconscious spatial, temporal, linguistic, racial genetics, cultural, intellectual, media-individual collective consciousness and subconscious as well as psychosexual self-consciousness and the subconscious. Moreover, Fara-feminism is also a branch of the Fara-structuralist School of Philosophy-Linguistics, and just as it considers the word to transcend all textual and grammatical structures, it also considers human existence to transcend all racial, psychosexual, spatial, temporal, and linguistic structures.

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Introduction

Feminism, in its historical trajectory, has often defined itself through an essentialist view that prioritizes gender over human existence. While early feminist movements were necessary for claiming basic rights (e.g., suffrage, education), they frequently fell into the trap of reductionist, self-centered, or anti-male ideologies, often under the influence of capitalist systems that commodified women's labor. This study introduces "Pherafeminism" (Post-Feminism)—a human-centric, female-oriented perspective that transcends the binary traps of traditional feminism and patriarchy. Grounded in the philosophy of "Word-Centricity" (Arianism) and post-structuralist linguistic theory, this research explores how Pherafeminism recognizes gender not as a restrictive cage, but as one of many profound potentials of the human existential essence.

Method

This research utilizes a descriptive-analytical methodology, drawing upon library sources and the theoretical framework of the "School of Word-Centricity" (Arianism). It investigates the ontological structure of human existence, specifically analyzing the interaction between the "Seven-fold Collective-Individual Conscious and Unconscious" systems—covering spatial, temporal, linguistic, genetic-racial, cultural-ideological, media-social, and psycho-gender dimensions. The analysis contrasts these dimensions with the limited scope of various established feminist schools (Liberal, Marxist, Radical, Post-Modern, etc.).

Results

The findings of this study delineate a fundamental shift from gender-centered movements to human-centric "Post-Feminism":

1. **Redefining Gender (The Third Gender):** Pherafeminism posits that true human liberation comes from transcending binary gender identities ("Third Gender"). It argues that both "Woman" and

“Man” are complementary aspects of a deeper truth called “Human.”

۲. **Critique of Feminism:** The study argues that traditional feminist schools—often trapped in systemic binary thinking—inadvertently lead to the alienation of the female body and spirit, turning women into commodities in the capitalist market or victims of exclusionary patriarchal reactions.
۳. **The Seven-fold Framework:** Human existence is not merely biological; it is shaped by complex unconscious and conscious layers. Pherafeminism emphasizes that by acknowledging these layers, individuals can move toward a “Transcendent Human” (Frazan/Frazam) who is not defined solely by gender-based stereotypes.
۴. **Literary Application:** Pherafeminism is not just a theory but a transformative tool for literature. It encourages a “Nude Text” (Matn-e Oryan)—a form of writing that transcends gendered genres and scripts, allowing the semantic essence of the human experience to manifest without the veils of historical or ideological constraints.

Conclusion

The study concludes that while historical feminist movements were essential for raising awareness, many have become stagnant or exclusionary. Pherafeminism, as a branch of post-structuralist philosophy, offers a path toward a higher existential status. By integrating the transcendental potentials of both male and female, it seeks a synergy (Ham-Afzaee) that liberates the human being from “false identities” and historical reductionism. Pherafeminism promotes an art and lifestyle where gender is a secondary capacity rather than a primary delimiter, ultimately aiming for the realization of the “Third Gender”—the fully actualized human being.