Volume 21 Issue 48
Originally issued as A11



Global Journal of human-social science: A
Arts & Humanities - Psychology
Volume 21 Issue 11 Version 1.0 Year 2021
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

The Psychological Sensualism and the Cognitive Structure of Creativity and Creation in Nawal El Saadawi's a Daughter of Isis

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GJHSS-A Classification: FOR Code: 170299



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Souleymane Diallo

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Definition

The influence dynamic of affective perception emphasizes the propensities and the competencies to demystify and identify the affect of the other. Therefore by exceeding the border of biological and physiological processes, the affect domain appears as a distinctive psychological representation subjected to the conservational inspirations and collective interactions. Consequently, constructed inside a customized formal sensitivity and a conflicting picture of idiosyncratic experience and performance psychology, the feminine psychological sensualism enhances a behaviorism purpose, transpersonal psychology, and a transcendental discourse. Thus, the feminine psycho-affective fundamental quantities develop a process of management within which its primary apprehension displays the assuaging and monotonous phallocentric historical determinism. Through its quality discerning of affect, the feminine creativity dimension emphasizes the elliptical and stationary modus within the phallus aleatory and approximative context habituated and premeditated the feminine reality.

Successively, through a neo-feminist transcending methodology of biological determinism, the realm of affect establishes a new genotype and a phenotype dynamic inside which women across the acquiring procedures of understanding, intellection, and experience, transpose the phallus genocidal authenticity and its genetic reductionism into a feminine organizational reality. Hence, through the edging of perception and conception, this schema inside the development of *A Daughter of Isis* defines a new adaptationism circle that moves beyond the constraints of the phallus image and imagery in respect to absorb a feminine object experience, cognitive psychology, experimental psychology, and a subliminal dynamic. In this run, the frame of the neo-feminine psycho-affective functionalism fascinates a practical empirical standard of understanding within the compass of sensualism, perception, and conception remain in an equivalent continuum.

Therefore, the feminine imagination delineates, in this respect, a proprioceptive, associative, and reformed memory, which efficiently evolves from a feminine Be-thinking and re-membering to ascertain a ratiocinative determination about nature and nurture, object and influence, intention and transmutation. Correspondingly, the dynamic process of this paper involves itself in the realm of apperceptive significance and subliminal understanding of the feminine Be-ing; it also dives the feminine Be-longing method into a concrete interaction, an observation of circumstance, which alters the phallus appliance of horizontal vehemence; and finally, it emphasizes on the feminine, active invisibility and perceptual management in a sense, to label the schemes for deconditioning the feminine Be-thinking, and to visualize and recognize the way out of the phallus inertia and prescribed bondage.

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I. The New Sensible and the Sensitive Macrocosm of Affectivity

The continuum of time and space throughout the psycho-biological approach, and the psycho-social perception of this feminist literature, appears to be a systematizing sensitivity construction, mainly oriented to the interrelation of the sensible and lethargic intellectual and expressive forces that determine the phallocentric realm. Therefore, the new method of influence and the creation of context install a psychoanalytical perspective within the frame of collective memory becomes a ground of an immediate denotation and connotation, through which objective and prescriptive norms of metamorphosis define a new order of structural reality. In this way, the feminist insight, as regards the performance, relationship, and the system of the phallocentric symbolic order, involves a systematic disintegration of the frame of memory. Then, the feminine Be transformation and the feminist There-Being experience disarticulate the phallus fade away from memory, exhibit the hectic male dominance memory; and ingrain a dynamic metamorphosis memory. Indeed, through the psychological perception of affectivity and the physiological effect of sensuality, the feminine Be through the fundamental features from which the femininess and the other structures are compounded, enhances a new verisimilitude within awareness, and the dynamic of aptitude determine and perform a functional and logical connection between the feminine There-Being and the phallocentric mnemonic collective memory. In this run, Nawal El Saadawi writes:

> At that time I was only a child. I knew nothing about the city or the village. I did not know that despite the differences between them, there was one thing which did not differ. It was a sameness which I could see looking out through the eyes around me, something I could not exactly define. I felt it in my body like a shiver of cold: I had been born a female in a world that wanted only males. This realization, this fact, ran through my body like a shiver of cold, a dark shiver, as murky as death (El Saadawi, 1999, p.61).

Consequently, the feminine production of a phenotypic characteristic of image and voice focuses essentially on the forces of affection that stimulate change within a system of evaluation. Inside this scheme, the embedded femininity language, value, and thinking unveil an elemental ability and intrinsic physiological processes and activities connected with physical and emotional attraction. Then, they sufficiently experience Be-thinking to determine, therefore, the biological basis of behavior and the psychodynamic of the feminine affect. By this way, the frame of the feminine Be-moaning and Be-longing affectivity transcend the dynamic of exuberance and exhilaration; thenceforth, inserting their purposes inside the perspective of active agency, definitely characterized by its esoteric evolvement within the field of contemplative and reflective dimension, intellective sense, bodily activity, and psychophysiological capability. Hence, the macrocosmic new reality of the feminine principles of affectivity and the representative and perceptive quantities of the feminine image-conscious and image-processing become the embedment of a determinative avant-garde and particular experience of affect. It also defines a force of nature intrinsic to the feminine Be-ing psycho-affectivity, which appropriately ingrains a feminine method of intellection, imagination, and a sensitive genius of perceptive and appreciative recherché about abstract and distinct object of conception. Through the sensible quantity determining of emotional intelligence, the feminine, active invisibility of creativity and creation emphasizes a self-own experience, resourcefully embodied inside a system of appreciation and contemplation that certainly interconnects itself with the framework of practical awareness consequential from a functional reason and emotion. It is within this perspective we grasp all the essence of this Fatima Mernissi evaluation; she asserts that:

> One doesn't journey to the wellsprings of history to drink, but for other more mysterious celebrations, for everything that relates to memory. And "every celebration of a mystery, "Genet tells us," is dangerous; being forbidden, the very fact that it takes place is cause for celebration." Delving into memory, slipping into the past, is an activity that these days is closely supervised, especially for Muslim women. A passport for such a journey is not always a right. The act of recollecting, like acts of black magic, really only has an effect on the present. And this works through a strict manipulation of its opposite - the time of the dead, of those who are absent, the silent time that could tell us everything. The sleeping past can animate the present. That is the virtue of memory. Magicians know it, and the imams know it too (Mernissi, 1991, p. 09).

Within the respect of this difference threshold of experience, the feminine self-reference in language, affective transformation, and intellective metamorphosis involves a feminine There-Being metacognition, metadata of knowledge, and a perceptual metarule, which ensure the new sensible and systematizing psychosocial feminine reading. This fact consistently upholds the fundamental quality and appropriate quantity of the new feminine self-recreation, intellection, and imagination. At this stand, the cognitive psychology and sensual structure that characterizes the esoteric, idiosyncratic feminine apperception, and the exoteric dimension of experience inside *A Daughter of Isis*, appoint a transformative psychophysiological affect within the feminine sphere of resistance evolves into a continuum of imaginary and linguistic creation. Hence, the signifier and the creative vitality of the feminine sensualism become a transposition of the scheme of Be-thinking toward a faculty of rationality and to the thinking of idea and discourse. Still, the imaginary force, the structure imaginary, and the dynamic imaginary

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enforced in the run of the cognitive structure and affectivity erudition spark off multifold reactions and echoes as regards the feminine reality and the stimulative notion of value and intellect of evolution. In this way, the stylistic and linguistic representation, the sensitive structural narrative, and the formal cause that embody the feminine generative force of affectivity within the respect of this dynamic thinking of speech involve the feminine Be-thinking and There-being within the functional and deferential feminine-self primordiality. Accordingly, throughout the macrostructural approach of the frame of affect, Nawal El Saadawi efficiently underlines the hermetic and heteroclite phallocentric vertical construction of truth that remains a disorder of structure within which the reality of masculinization distorts the intrinsic quality of the feminine photo-realism:

> Am I trying to discover what is buried deep down inside me, to reveal what is hidden through fear of God, the father, the husband, the teacher, the male or female friend or colleague, through fear of the nation to which we belong, or those we love? It is normal when we show anger and rebel against those whom we hate, but when our anger and rebellion are directed against those whom we love, what will the words be like when we express them in writing? When I was a child, the word God for me meant justice or freedom or love. How did it become a sword over my head, or a veil over my mind and face? I sang songs to my nation, to my country in my childhood and my youth. How has my country become a prison, or a policeman wearing a fez, a skull cap, a turban or a hat, speaking English, or classical or colloquial Arabic, or a dialect from the Gulf states as he pursues me day and night? (El Saadawi, 1999, p. 18).

The realm of affectivity develops an edge of introversion, and reflexive action within the macroevolution of the feminine-self embodies a progressive dimensionality inside which appears a critical analysis method, a language, and conceptual systems, a relational quality of meaning and forms of expression. Through this sensible creative complexity and substance, the sphere of collective memory becomes an object of transformation, which finds its material basis and meta-significance in the deep-seated feminine Be-longing and the feminine composite exegesis and inheritance interpretation, and the aesthetic and multifactorial apperception of the feminine Be-thinking. Therefore, the feminine affectivity enhances a hectic biorhythm change memory and a space-time memory that correspondingly determines quality of commitment through an intensive means of creativity and selective dynamic of creation bursts out of the center of the three-dimensional space/object of experience. Within this respect, the psycho-affective dynamic, and the macrocosmic structural sustainability of the feminine Be-thinking inside the narrative of *A Daughter of Isis*, bring El Saadawi to make practical and effective use of the scheme of affectivity that stands as an atypical ideology and a systematic subversive behavior. In this perspective, the insubordination interwoven inside the progress of the affect of the feminine There-being exposes the phallocentric sensible synchronicities and obscure inner psycho-emotional acceptance, and then subverts its visible diachroneities and orders of significance. In this way, the feminine Be-longing becomes metadata within the realm of time and space determines structural psychology that efficiently interlaces the feminine affect with a particular process in an appropriate dynamic to embody a comprehensive specific purpose of value. Correspondingly, Margot Badran, through her work entitled *Feminism in Islam* reinforces the ideology of feminine affectivity, she argues that:

> Learned Islamic texts and popular belief also hold that women possess enormous sexual appetites (far greater than those of men), and that women's whole being, body and voice constitutes a sexualized entity. The word describing "the sexualized" in Arabic is *awra*, which literally means genitalia. That which is *awra* must be covered, and since in the traditional conservative view "the woman" is constructed as an "omnisexual being." Notions of women as omnisexual- and highly sexualized-being permeate the entire culture in Egypt. This is to say that such thinking is shared by both Christians and Muslims, who generally believe that women's sexuality is the product of "nature." Women, as omnisexual creatures, have been associated with disorder or chaos (*fitna*)…chaste women's bodies must bear the weight of patriarchal honor. The honor of men is not produced through their own chastity, but through association with the chaste bodies of their women- the women in their families (Badran, 2009, pp.170-171).

Thus, the dynamic of affectivity inside the language meaning and logic of *A Daughter of Isis* arises a metanarrative opportunity within a feminine metalanguage that involves a logically necessary consequence of pragmatism discrediting the phallocentric subverting tong and orthodox values. Like this, through a principle and practice that explicitly governs the sphere of knowledge, of contents, and of forms, the new method of the feminine affect focuses on an objective verisimilitude, which correspondingly interconnects its progress with the object of perception and the frame of intentionality. In this respect, the resumption of the feminine psycho-affectivity and foundational attributions appear as a typically formal intention to contradict the phallocentric nominal definition of the feminine Be-thinking and minimal characterization of their Be-longing. In this run, the object language and object-oriented about the feminine linguistic behavior and psychological process, install a paradigmatic transmutation of the phallocentric formalization of thought and conventional structuration of the frame of affectivity. The stylistic representation of creation and creativity in the basic line of *A Daughter of Isis* inferentially entails an exegetic dimension within which quintessential constituents and influences figure-ground a new sensitive feminine affect that its object-

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choice involves itself in an understanding of mystic self-transcendence. Consequently, the macrocosmic approach of affectivity, as El Saadawi progresses in her own reality, becomes a realm of response that efficiently corresponds to an immediate re-appropriation of their self-own-experience, the embodiment of their active invisibility, and a metamorphosis quality from the phallus perception of identification and memory to a feminine Being experience.

II. From a Masculinist Deterministic Dimension to a Psycho-Structural Reality

The feminine sensualism, and the active invisibility of Be-thinking embody the new Be-ing affective transformation inside the run of *A Daughter of Isis*, emphasize correspondingly temporal perception, time-based cognition, and even on nature and experience of chronology. It is within this dynamic that is framed the psychological experiences, and the ontological and epistemological thinking, and the fundamental mechanism of cognitive image and sensible processes of affect. Therefore, throughout the feminine cognitive psychology of duration, the perception and production of rhythm, subliminal temporal order, and simultaneity, the psycho-structural reality of time and space become for the feminine There-being an abstract metamorphosis. Subsequently, as a nouveau deconditioning paradigm, this metaphorical scaffold delineates an innovative signifying dimension that evolves beyond the internal patriarchal temporal model. In this way, the structural dynamic of creativity, and the domain of composition inside the narrative of *A Daughter of Isis*, inserts itself in a temporal judgment. This scale efficiently characterizes a model of thinking that determines the value of proposition and composition embedding the countenance of a progression that effectively underlines a feminine Be-longing referencing memory. Thenceforth, this fact circumscribes the first-hand affect of behavior, and cognitive implied structures within appear different incentive perceptions, and the formation of a temporal interpretation, and a relational temporality. Within this respect, through the continually foundational of the sphere of affectivity, Nawal El Saadawi dives the psycho-structural reality of the feminine Be-thinking into a new method and ability to understand and to designate the affect of the Other by grasping the intrinsic biological and physiological processes. Accordingly, she writes:

> My mother used to swim alone like a wave in the sea. I imagined she was the daughter of the sea who, born of its waters, had given birth to me. She and I had emerged from its warm blue depths, on to the smooth white sands, under this pure blue sky, bathed in this golden sunlight. This was our air, our sun, our sea. This was our land, and it belonged to her and me. When we laughed our voices were carried by the air, transported through the waves from one wave to the other, from one country to another, on and on, endlessly (El Shaadawi, 1999, p. 66).

Thenceforward, by denying the phallus vertical perception and social interaction, El Saadawi enforces the principle of reality and the feminine psyche reality inside the deconstructive modeling of the phallocentric facts and dimensions by exhibiting the phallus colonial mentality, the internalization of its subjective experience, and its cognitive material homogeneity. Thereby, this crusade from the phallus linear psycho-affective representation describes a feminine ascending subliminal perception within the exposition of effect and perceptive fluence become formal undertakings that mount a nouveau transcending understanding and apperception-system. Through this reflective apprehension, *A Daughter of Isis* characterizes the commencement of a feminine ascending passage within imbedded and unequivocal attitudes involve a variation of social-object and a psychophysiological creation. Harmoniously, Nawal El Saadawi, through her peripheral cognitive, physiological, and psychological belt of representation, involves a discourse of depth perception within which the feminine Be-longing imaginary formation becomes an implicit analogy, a transcendental similitude of form, and a logical and argumentative value of cognitive psychology. In this way, El Saadawi, with the subliminal material of her discussion, inserts the elementary line of perception management within the detachment of content and form stand as a paradigmatic transformation concerning the phallus deterministic conception and perception. Subsequently, the schema and the disposition of her discussion frame the domain of antagonism and assertion to annihilate the phallocentric transcendental dimension, and intrinsic incentive principles; in this dynamic, the extrinsic factors that correspondingly affect the sphere of the feminine Be-ing social status and impression management define a new moral coherence, and a transformational aesthetic judgment. These approaches efficiently denote an order of perceptual processes opposing to the phallus primary ambiguity and then redeeming the essential reality inside a psychological orientation entrenched in a biophilic intention. It is in this perspective; we observe Wael B. Hallaq's *Early Ijtihad and the later Construction of Authority*; he argues that:

> The salient feature of the founders' *ijtihadic* activity is no doubt the direct confrontation with the revealed texts, for it is only this deified involvement with the divine word that requires and presupposes thorough familiarity with so many important fields of knowledge. Even when certain cases require reasoning on the basis of established legal rules and derivative principles, the founding jurist's hermeneutic is held to be, in the final analysis, thoroughly grounded in the revealed texts. The founder's doctrine constitutes therefore

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> the only purely juristic manifestation of the legal potentiality of revealed language…Now, what is striking about this typological conception of the founder *mujtahid* is its absoluteness not only in terms of credentials or epistemic, and indeed moral, authority, but also in terms of chronological rupture with antecedents. At the juncture of this rupture, the precise point at which the most accomplished type of *mujtahid* is formed, the typology suffers from a memory loss, overlooking in the process the existence in reality of the founder's predecessors and his own immediate intellectual history. For it was with the latter that the *mujtahid*–imams formed a continuity, and of the former that they were necessarily a product. In the constructed typology, as perceived by the later legal profession, the founders became disconnected from previous generations of jurists as well as from a variety of historical processes that indeed culminated in the very achievements of the imams (Hallaq, 2004, pp. 24-25).

In this course, the functional narrative specialism of *A Daughter of Isis* and the plasticity of the feminine Be-thinking operative, adaptive and reconstructive capacity inside El Sadawi's discourse define a meta dimension and a metamorphic proprioceptive quality within the influencing models of image recording and psycho-reality re-production become a transformative experience. Hence, the feminine There-being and psycho-structural reality symbolize a deterministic simulation, an affect impetus inside a causality framework within which the continuum and quantum of time and space are enthralled in a trans-positioning context. Within this respect, the feminine memory consolidation becomes prior to the phallus memory conformity. In this way, the central contour of active opposition and the basic object-choice principles become an embodiment and a transformative evolution implemented inside the modal logic of strengthening the feminine Be-ing and Be-thinking exhibition. Correspondingly, through psychophysiological creative activities, particular sensitive and sensible consumption, and spatiotemporal entities associated with primitive records category in religion and cultural traditions, the feminine Be-ing observes their psychotic episode dimensionality as a phallus particular technique of a feminine ontological nihilism and the manifestation of a psycho-affective, and interpersonal violence concentrated in a variety of objects. Within this respect, Nawal El Saadawi develops a cognitive inference dynamic within the feminine Be-ing becomes an environmental stimuli; and then introduces a capacity of interpretation within the feminine Be-thinking emphasizes on inductive, deductive, and abductive inference in perspective, the feminine Be-longing stands as a context, and a principle of application. Moreover, by emphasizing the interaction between the feminine mind and body, the structure of inference and the schema of interpretation inside the neo-feminine voice and psycho-affective functionalism unveil the phallus pseudo-ontological arguments, which with its plasticity and eccentric nature integrates physical and mental subjugation in the feminine psyche. These facts remain well illustrated when Asma Abbas writes inside her *Suffering's Dead* that:

> …a self-proclaimed unknown woman-personifies the entwinement of the suffering of speech and the speech of suffering. This weave baffles those schemes of managing human suffering whose arbitrary claims about what suffering is and how it matters in society form the basis of our lives and the relations that allow us to live. These schemes determine, rank, and organize the meaning, status, and worth of our hurt—and, then, grant us the consolations when they "empower" us to represent and express it…"Live and be amazed," "To write is to be amazed," and "Kill the Beloved." In love, she is thwarted by those she desires, unable to inhabit spaces that supposedly promise safety, and even less willing to abandon them, at a loss of affirmations of happiness that affirm only others—for what lies would that take in a world that burns both inside and outside of her? Her "unknownness" is not accidental—it is just a sign that pages upon pages of being with her and her pain will still ironically require the declaration of murder to let the rest of us off the hook. For the more adventurous of us, yes, there is the mystery: who and what has died? Is the dying over and done with now? But as if the declaration of murder was not closure enough, in yet another gesture of assurance (Abbas, 2010, p.3).

Accordingly, through the psychological development, the evolutive ontogenesis context, and pattern formation of the feminine psycho-structural reality, El Saadawi dives inside the meta-narrative of her *A Daughter of Isis*, a neo-point of reference that goes beyond the phallus conception, naming, and identification. Therefore, El Saadawi defines the feminine Be-ing within her object process methodology, mental and model representation, visual and sensual analytical reasoning inside which the phallus conventional approach and morphological analysis undergo a transformational sociogram:

> My father was not a member of the Wafdist or of any other party. He maintained that all the parties were playing a game with the people, hiding behind the constitution, and what they called 'the democratic system.' At the same time, the religious sheikhs of Al-Azhar and the leaders of the Muslim Brotherhood were playing this game with the people in the name of Allah and religion. My father described Sheikh Al-Maraghi as the 'sheikh with the beard': 'Can you imagine', he said, 'that that Sheikh with the beard is cooperating with the king and with the British in the name of Islam. He keeps saying: "Obey whoever is responsible for your affairs." When he addresses King Farouk he says, "Allah is with you", and the king takes the cue from him and responds, "Yes, Allah is with us." This has nothing to do with faith or religion, Sheikh Al-Maraghi, this is just making fools of us'(El Saadawi, 1999, 105).

This psychophysiological metamorphism and dynamic equilibrium become an impelling power through which the feminine Be-thinking, declarative memory, and procedural memory determine a novel

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feminine psycho-structural reality. Consequently, within the foregrounding of this new reality, the frame of semantic and episodic memory deconstruct the abortive phallus conception of the feminine Be-ing; then, determining the originalism of the neo-feminine-affectivity. In this way, with the context-specific re-structuration and the domain of language and image encrypted inside the realm of the feminine creativity and creation, *A Daughter of Isis* embodies an empirical inference and corroboration that evolve the feminine neo-structural reality above the phallus modality-specific state and rudimentary aspects of analysis. Stereotypically, with a specific conceptual card, the feminine Be-thinking enthralls a contextual dimension, a social status, a reality of a discourse, and a hypertextual figure, which efficiently shift the feminine Be-ing from the phallocentric materialist conception to an intentionality perception. Respectively, the feminine psycho-structural reality remains appended inside the edging of immanence and permanence that isolate the field of creative thinking, interpretation, and representation from the masculinist deterministic dimension and transcendental idealism.

III. The Fundamental Quantity and the Neo-Feminist Meta-Discourse

The organism thinking, the material culture, and the substance stream analysis within the run of *A Daughter of Isis* revolves, brings El Saadawi to progress inside the prima materia and material cause of the feminine Be-ing. In effect, through the fame of depth perception, cognitive inference dynamic, and temporal judgment, the ecological system of this narrative entrances a psychological typology, an epistemological modulation, and a discourse theory within which the realm of phallocentrism becomes anthropogenic affluence. Subsequently, the compass of feminism counters as an anthropomorphism dynamic inside which the focus on semantic memory and episodic memory ordinarily underline the state of being accountable for action, the opportunity to perform, and to analyze the significance of the feminine Be-longing, and the practical inference of the feminine Be-thinking inside the phallocentric anthropophagus system. Correspondingly, the semanticity of this neo-feminist voice reflects and even conforms to a comprehensive grand-livre that appears representative and above-average intelligence in the line of a phallus anthropocentric bubble within the significance of socio-biology, socio-linguistic, and sociocultural dimensions are deemed to nothingness. Within this respect, by registering the quantity and the feminine neo-discourse in respect of an ordinary differential compilation of words, and a hyperbolic, elliptic, and parabolic restricted differential of discourse, El Saadawi delineates the feminine meta-discourse within the perspective of thinking that is, in a given manner, framed on the basis of creation and creativity, transposition and annihilation of the interacting phallus symbolic order. It is within this line El Saadawi declares that:

> Ever since I took hold of a pen in my ngers, I have fought against history, struggled against the falsi cations in of cial registers. I wish I could efface my grandfather Al-Saadawi from my name and replace it with my mother's name, Zaynab. It was she who taught me the letters of the alphabet: *alif*, *beh*, *teh*, *geem*, *dal*, all the way to *heh*, *wow*, *lamalif*, *yeh*. She used to press her hand on mine and make me write the four Arabic letters of my name. I could hear her voice like the song of birds, sing out Nawal, Nawal. I hear her voice call out to me. I slip my hand out of my father's ngers, and run towards her. She carries me up in her arms, and holds me to her breast. The smell of her body is in my nose as though it were the smell of my own body (El Saadawi, 1999, p. 33).

Moreover, the associative memory and alternative memory that El Saadawi refers in her narrative put forth a fundamental quantity of force dynamics, and a semantic memory, which inserts the feminine Be-thinking inside an axiomatic semantic, therefore, moving out of the phallocentric semantic dementia, biocidal and verticillium atmosphere. Consequently, *A Daughter of Isis* befits a neo-feminist figure-ground of perception within it is exhibited that the phallocentric cognitive-linguistic, semantic structuration and representation forecast and equally materialize a force of apathy, which impedes the feminine affect composition and functional indiscernibility by diving the feminine Be-ing inside the purview of overlooking the scaffold of tautology, syllogism and the agenda of There-being. In this run, through the basis and the significance of re-membering, El Saadawi understands and unveils that the ego-psychology of male remains a function finality and a function process that continues oiling and contriving a frame of protochronism, and a schema of masculinist metapsychology, which its reality remains intermingled with the use of a genocidal, a physical and psychic redemption. Similarly, the neo-feminist perspective, through the dimensionality of metacognition, strives for a figure of meta-discourse that emphasizes efficiently the deceptiveness and the phallus synthetic production of memory, which specifically entrenches the feminine Be-thinking in directorial moralities within the female being lacks of depth perception, and perceptual constancy; then, bothering the female re-membering with unfamiliarity. This scope remains well illustrated when Saba Mahmood, through his work *Politics of Piety*, states that:

> On the one hand, women are seen to assert their presence in previously male-defined spheres while, on the other hand, the very idioms they use to enter these arenas are grounded in discourses that have historically secured their subordination to male authority. In other words, women's subordination to feminine virtues, such as shyness, modesty, and humility, appears to be the necessary

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condition for their enhanced public role in religious and political life. While it would not have been unusual in the 1960s to account for women's participation in such movements in terms of false consciousness or the internalization of patriarchal norms through socialization, there has been an increasing discomfort with explanations of this kind. Drawing on work in the humanities and the social sciences since the 1970s that has focused on the operations of human agency within structures of subordination, feminists have sought to understand how women resist the dominant male order by subverting the hegemonic meanings of cultural practices and redeploying them for their "own interests and agendas" (Mahmood, 2004, p.6).

Therefore, throughout the circumference of idiosyncratic experience, substantial transformation, and cognitive assessment, El Saadawi enclosures the feminine meta-discourse in the process of understanding the phallocratic mechanism of social interaction and interpretation, temporal order, and the perception of simultaneity; therefore, producing and stimulating innovative substances, affect, and beliefs to deconstruct the system. In this way, this discourse stands as a description and the forming of experiences in the standpoint to open the realm of knowing and re-creation. In effect, the wide feminine range of creation and creativity implies the scope of complete association, authentic understanding, knowledge applicability, and knowledge procedure and involvement. In this line, the meta-discourse embodied through the esoteric profile of *A Daughter of Isis* appears as a reproductive and constructive imagination, a time constant discourse that shapes the feminine Be-thinking to continue her cognitive, bodily, and continuum activity; then, assuming her active agency by effectively contradicting the phallus imposed aphantasia decorum. Thus, the value of the neo-feminine discourse designs an impedimentum within which the feminine perception of re-membering defines a gathering effort of imagination and a direct environmental reform that stresses collective behavior and different social action. This perspective opens literary activism, informative dynamic, and methodological reasoning consisting of contemporary creativity and an intellectual evolution that display that the phallus arranging perception and existing imagery enchant structurally, gender essentialism that sustains the essential point of violence against the feminine Be-longing. In the same respect, the phallus discriminatory attitude based on sexism, stereotypical ideology, and masculinist nominalism determines the referential technique and the creation origin of all other forms of manifestation of violence concerning the feminine Be-moaning. It is within this dynamic we appreciate Miriam Cooke when she argues in her *Women Claim Islam* that:

> The image of Muslim women homogeneously oppressed by patriarchy has interfered in cross-cultural dialogue and understanding and, therefore, also in conducting multiple critique. Its role in communication needs to be understood. Communication, according to Roman Jakobson, is about the degree to which a message can pass between addresser and addressee "enabling both of them to enter and stay in conversation" (1990: 66). There is a language to be agreed upon and an appropriate context to be created so that the message may become "verbal or capable of being verbalized." A key factor, Jakobson asserts, is the "so-called emotive or 'expressive' function, focused on the addresser." This emotive function informs the context, which will change in accordance with the degree to which addresser and addressee feel that they are being accorded respect. I propose that this model of communication must also include what I call "imageness," a visual reality that shapes consciousness. Unlike Jakobson's model of communication, images are rarely dynamic. The cultural photographs that we bring to a first encounter are unlikely to change; they fade in and out as they are needed. To draw attention to imageness is to acknowledge that interlocutors do not ever deal with the individual alone, or even with the individual contextualized, but have to contend with, and ideally overcome, the images they have of each other (Cook, 2001, p.128).

By this manner, the discourse of El Saadawi moves beyond the edge of feminism; then, embodying a consistent imagination and a relatively-self-encompassed association of understanding, successfully fashioned on a concrete model and to an abstract standard. Consequently, through an automorphism structure, the meta-discourse in respect of *A Daughter of Isis* establishes a paradigm shift and a bijective and surjective domain inside a formal system that transposes the setting of the feminine Be-ing discourse into an institutionalization model and to enlightening and associational developments with other sources. Indeed, with its normative isomorphism, the essential magnitude of the neo-feminine discourse develops constructivism and a neo-institutionalism within the feminine Be-thinking course, and re-membering processes annihilate the phallus permanent discerning methodology and constitutional nominalism. Within this respect, the compass of transactionalism befalls the figure-ground of the feminine affect, and constitutive relation within the schema of re-turning adulates a new predisposition that contemplates truthful thinking inside the edging of achievement and involvement. Then, this run shifts itself from the phallus paradigmatic judgment, and elemental social structures, in the measure to ground a feminine Be-longing object-choice and object orientation. Thereat, the neo-feminine psycho-affect and the fundamental quality of its discourse convert to be a means of sacrament concerning the feminine Be-ing, active invisibility and agency; it also stands as an act of contrition within the phallus senescent temporal order loses its intrinsic quality, and then turn out to be altered by a neo-structural reality of a feminine determined-Be-longing.

> I became number 1,536 on a list of people arrested by President Sadat. The authorities put me in the Women's

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> Prison located near Al-Kanatir Al-Khaireya, about ten miles north of Cairo, near a barrage on the Nile. The officer in charge asked me my full name. I did not mention Habash. He pulled out an ancient register, flipped through the heavy yellowing pages and extracted the name Habash, followed by Al-Saadawi, a man whom I had never known, as though he were digging out two bodies one after the other from their graves. Ever since I was born the name of that unknown Al-Saadawi has been carried by my body, inscribed on my school-books, my school certificates, my certificates of merit, printed on my articles in newspapers and magazines, on the covers of my novels and books written with my ink, my sweat, my tears, my blood in the stifling heat of summer days and the freezing winter nights, day after day, night after night, for more than fifty years… But my mother's name was buried forever. She owned nothing, had no money. According to divine and to human law, her children, including me, were her husband's property. So, I never carried the name of my mother. Her name was buried with her body and disappeared from history (El Saadawi, 1999, pp.32-32).

Henceforward, the metamorphic discourse inside the feminine re-membering integrates tremendously the metadata figures of body image and body language. In this perspective, the figure of the body symbolizes a fundamental modulation within phonological aspects and prosodic dimensions unveil the phallus concealed internal conjectures and inconsistencies and challenge its ostensible implication. In the same manner, the surround of body image impels a deconstructionism method based essentially on the de-structuration of the phallus normative sphere, and conformism; then, as a deviant approach, it dives the neo-feminine discourse to develop an evolutional norm of perception, which we observe a social transformation rather than a social reproduction. Harmoniously, the realm of body language inserts in the course of the feminine fundamental quality discourse, the domain of physical and ethical suffering that appeals to the unconstructive valence of the feminine psycho-affective sphere. Indeed, through the feminine Be-thinking apprehension, resilience, profanation, and monotony, the realm of body language is utilized to disclose the phallus substantive sovereignty that consistently finds its essence on politico-religious oppression, on professional and ritual manipulation. In this line of ideas, the meta-discourse consumed in the dynamic of *A Daughter of Isis* enhances an attribution theory, which struggles to reform the interacting phallus symbolic order, and to deconditioning the hidden bereavement within which the feminine Be-ing, Be-thinking, and Be-longing are designed, and possessed by the phallus anthropocentric imperative.

IV. Conclusion

The narrative dynamic and meta-discourse that characterize the run of *A Daughter of Isis* display a neo-continuum hypothesis within which the rhetorical metamorphosis of the feminine Be-ing challenges the phallus process of memory consolidation and conformity. In this line of ideas, Nawal El Saadawi, with her new approach and influence of structural reality, and the formation of a new circumstance of creation and creativity, involves the feminine psycho-affective dimension in the framework of performance and within a There-being trans-position, which efficiently denatures the phallus synchronicities and symbolic order. Within this respect, the feminine shifting we observe from the phallocentric semantic dementia becomes a procedure of understanding the imaging and the phallocentric indifference representation regarding the feminine evolutive ontogenesis context. By this means, the macroevolution of the feminine Be-thinking exhibits the formation and the structuration of a feminine intellective sensitivity that correspondingly disarticulates the phallus hectic prevailing memory that affects the feminine Be-longing dimension with blankness.

Similarly, the ecological and the perceptual evaluation in the course of the meta-discourse of the neo-feminine Be-thinking in this El Saadawi narrative impel a figure of massification and intensification within which transformative experience assumes a necessary capacity of influence subtleties and a semantic memory. This approach extremely enclosures the feminine Be-longing in the secret of an axiomatic semantic, then moving out of the phallocentric semantic dimensionality.

At this level, it becomes clear that the dynamic of *A Daughter of Isis* delineates a consistent imagination, an intellectual and social transposition within which the frame of perception, experimental psychology involve a neo-feminine aptitude of affect. This psychological sensualism brings El Saadawi through her tangible archetypal and conceptual orthodox of thinking to evolve the feminine Be-ing cognitive structure from a process of selection and organization. Therefore, the neo-feminine affect demarcates its subject and object the method of discernment, and sensitive proprieties inside which idiosyncratic knowledge, substantial transformation and intellectual judgment install the reality and the perception of the feminine creative experiences and innovative interpretations.

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