

**MYTHS AND ACTIVISM IN NAWAL EL SAADAWI'S MEMOAR: A
DAUGHTER OF ISIS (1999)**



**Submitted to Post Graduate Program of Language Study of Muhammadiyah
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**POST GRADUATE PROGRAM MAGISTER OF LANGUAGE STUDY
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APPROVAL

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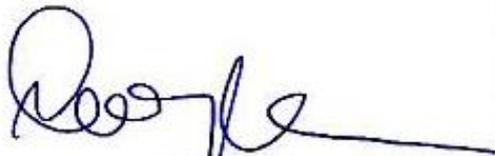
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APPROVAL OF ARTICLE FOR SUBMISSION

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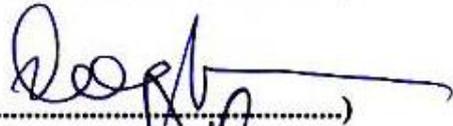
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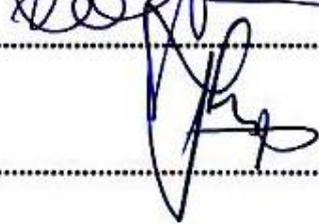
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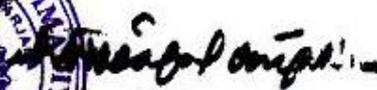

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MYTHS AND ACTIVISM IN NAWAL EL SAADAWI'S MEMOAR: A DAUGHTER OF ISIS (1999)

Abstrak

Masalah utama dari penelitian ini Mitos dan Aktivisme pada memoir Nawal El Saadawi: *A Daughter of Isis* (1999). Penelitian ini menggunakan penelitian kualitatif. Obyek materi adalah buku dengan judul *A Daughter of Isis*. Objek formal studi ini, ada penelitian utama melibatkan isu-isu Mitos dan Aktivisme pada Nawal El Saadawi. Hasil penelitian menunjukkan ada enam nilai-nilai yang berasal dari Mitos *A Daughter of Isis*, yaitu: sistem matrilineal, perempuan sebagai atasan (superordinate), perempuan sebagai otoritas kekuatan magis, model kualitas keibuan, representasi menghidupkan kembali sifat alam, representation kualitas kreatif. Terdapat nilai-nilai mitos yang berkaitan erat dengan Nawal El Saadawi dan aktivisme. Sistem matrilineal tercermin dalam Nawal El Saadawi yang memiliki fokus dalam eksistensi pada aktivitas Nawal El Saadawi. Meningkatkan Kualitas: Pendidikan, Menciptakan Keterampilan, Keterampilan dari Organisasi, Kesehatan, pencegahan dalam subordinasi dan marginalisasi melewati pada penundaan pernikahan anak usia dini yang memiliki berdampak pada Kematian wanita. Nawal El Saadawi menggunakan ide-ide bentuk mitos *A Daughter of Isis* untuk menangani masalah sebenarnya dari masyarakat Mesir.

Abstract

The major problem of this study Myths and Activism in Nawal El Saadawi's Memoirs: *A Daughter of Isis* (1999). The research uses qualitative research. Material Object is the book with the entitled *A Daughter of Isis*. The formal object of this study, research involves there is main issues Myth and Activism in Nawal El Saadawi's Memoirs. The result to the study shows there are six values derived from the Myth of *A Daughter of Isis*, namely: matrilineal system, women as superordinate, women as authority of magical power, model of motherly qualities, representation of reviving qualities of nature, nepresentation creative qualities. There are the values of the myths a closely related to Nawal El Saadawi activism. Matrilineal system is reflected in Nawal El Saadawi focus in extension in women. Increasing in quality: education, skill of creation, skill of organization, healthy, preventive in subordination and marginalization pass through postponement child marriage which to impact in Women Mortality. Nawal El Saadawi employed the form ideas of myth to deal with its real problem of the Egyptian society.

Keywords: myths, activism, A Daughter of Isis, Nawal El Saadawi's,

1. INTRODUCTION

Those studies were of the memoirs of the book *A Daughter of Isis* by Nawal El Saadawi. The study and research of the problem Myths and Activism in the book *A Daughter of Isis* works of Nawal El Saadawi had been done using variable data source. So, many of the previous studies, research work examines this Nawal El Saadawi by doing a comparative study, by comparing was the book Nawal El Saadawi with the works of others. But, most researchers examined the results of the works of Nawal El Saadawi.

In previous studies, there was a fifth found previous study. In from of four previous studies of the invention, the invention associated with *A Daughter of Isis* was the discovery by comparing *A Daughter of Isis* with a book by another. For example, in *A Daughter of Isis* with compared analysis book Nawal El Saadawi and Laila Ahmed (Vinson, 2008). *A Daughter of Isis* with comparative analysis *A Daughter Of Isis: The Autobiography of Nawal El Saadawi*” by Nawal El Saadawi, “*Mother to Mother*” by Sindiwe Magona, and “*Under African Skies: Modern African Stories*” edited by Charles R. Larson (Hunt, 2000). Study analysis to difference theory used feminist approach (Booth, 2000), and then, Aouadi (2014) entitled “ the politics of location and sexuality in Leila Ahmed’s and Nawal El Saadawi’s life narratives”. This article explores Leila Ahmed’s *A Border Passage*, and Nawal El Saadawi’s *Memoirs from the Women’s Prison*, *A Daughter of Isis*, and *Walking Through Fire*. And the analysis was text in context *A Daughter of Isis: The Autobiography of Nawal El Saadawi* by Peters (1999).

Trying was looked at international journals, but nothing that addresses the whole of the memoir. In my own University, was the only one who writes and performs analysis on a book entitled *A Daughter of Isis* by Nawal El Saadawi. There was a lot of analysis of literary works and books of Nawal El Saadawi. There was checked, tried and observed exhaustively the writer finds there are many researches that have been conducted to study Nawal El Saadawi’s works. The writer will present the previous research that deals especially with the variety of the study in Nawal El Saadawi’s works. So, finding other reference works by Nawal El Saadawi, this analysis is part of the reference work of Nawal El Saadawi includes *Woman at Point Zero*. *Fwangyil Gloria Ada* (2012), *Charizi Azumi Ishaka* (2010),

Francesca Coin (2006), *Pricilia Wulan Agustin* (2011), *Raisa Simola* (2005), *Janet Akinyi Dede* (2014).

In this paper, there is novelty of this study in the perspective used in analysis the data in the sociological literature, theory employed to the data source: *A Daughter of Isis*. And then, the present study constructed Myth and Activism in Nawal El Saadawi's *Memoirs: A Daughter of Isis*. This result was renewed in the context of my analysis. On the results of my analysis, there's a newness that was located on the theory and analysis of the results of the research context. We analyze the memoir using the theory of sociology literature; we were analyzing an attribute theory in analyzing the Goddess of Isis in the context of Egyptian society.

On paper, writer was tried elaboration the problem of the study, the values derived from the myth of the Goddess of Isis, the values of the myth related to Nawal El Saadawi and Nawal El Saadawi employed the from ideas of myth to deal with its real problem of the Egyptian-society.

2. RESEARCH METHOD

This study uses a descriptive qualitative study. Qualitative research is a positioned movement that finds the spectator in the world. It includes of quality of explanatory, the material is applies that make the creation evident (Creswell, 2007). So, that is a study research which works the method and technique of accumulating data, describing, categorizing and analyzing the data and then illustration conclusions to ways the research. Material Object is the book with the entitled *A Daughter of Isis*.the formal object of this study, research involves there is main issues Myth and Activism in Nawal El Saadawi's *Memoirs: A Daughter of Isis* (1999). The primary data are taken from *A Daughter of Isis* (memoir): myth and activism that is written by Nawal El Saadawi. The secondary data are including the references and also materials related to the study by selection up whether from textbooks, internet, articles, papers, dissertations, author's biography, journals or article and other significant data. The researcher used note taking as the technique of collecting data. The researcher analyzing the issue of the memoir, to decide the relationship myths of the Goddess Isis, the values derived in Nawal El Saadawi, the influence of the values of the myth on the activism of Nawal El Saadawi. And then,

the reason with Nawal El Saadawi used the identify the myth to deal with the real problem found by the Egyptian-society.

3. FINDING AND DISCUSSION

The finding of this research includes the analysis Myth and Activism in Nawal El Saadawi's memoir: *A Daughter of Isis* (1999). The aspects analysis in this chapter is Myths: the Goddess of Isis, the values derived from the myth of the Goddess Isis, and influence of the myth on memoir.

3.1. Myths: the Goddess of Isis

The legend of the Egyptian which in Myth. Those a legend about the stories of the gods and goddesses in Egyptian. One of the most famous goddesses of ancient Egypt, she was Isis. This important goddess, who is prominent in the myths and legends of Egyptian Mythology, was one of their most important gods. Ancient civilization built numerous temples to her integrity. Like many ancient civilizations, the gods of Egypt her role changed throughout the centuries and varies based on region.

3.2.Values derived from the Myths of Goddess Isis

3.2.1 Matriarchal System

The goddess Isis was one of the famous goddess during the history of Egypt. Exceptional power and kindness of his heart to the people. She was best known as deni strong. isis has a high throne. isis has a queen with a head hearts symbols biggest throne. There are symbols of his head he also got the nickname as the ascend the throne pharaohs so ennobled called matrilineal

Isis was the wife of the king of the kingdom of Egyptian Osiris. after the god Osiris died and killed by Seth, his body mutilated by Seth. Isis was replaces the position of king temporarily. Isis lead very wisely. in this condition, the goddess Isis was famous for his kindness.

3.2.2 Women as Superordinate

The Goddess of Isis was also faithfully associated with her sister Nephthys and the two often tolerate a strong similarity. Like Hathor, it is often problematic to tell Nephthys from her sister Isis. The two sisters frequently look as if together in obituary scenes and were frequently used to characterize Upper and Lower Egypt with Isis representing Upper Egypt.

The Goddess of Isis was represented as a goddess wearing a crown representing the throne as queen. The Goddess of Isis goddess often depicted as wearing a crown queen grandest in history. Isis enormous power. a queen who has the highest position in Egypt. She ruled over the heavens and the earth. besides, isis has magic. isis has the power to raise the dead and the living deadly.

3.2.3 Woman as Authority of Magical Power

Isis became the supreme essential and most dominant goddess in the Egyptian pantheon because of her magical skills. Magic was central and essential to the whole legends of Isis, uncertainly more so than any other Egyptian Goddess. The Goddess of Isis has magic. The Goddess of Isis has the power of to raise the dead and the living deadly. Her husband Osiris revived by collecting the dead body of Osiris and perform rituals of live. Goddess Isis had a spell of Ra. People had been called as gods Isis Ra.

3.2.4 Model of Motherly Qualities

The Egyptians gives appreciated to Isis and her family. Family life in Heliopolitan. Isis was maternal instincts. Isis was a symbol of motherhood, fertility and childbirth. Isis was the mother of Horus. trinity of Isis, Osiris and Horus was the story of the country legend's famous pyramids. Isis was the wife of Osiris, and they both had a son named Horus.

3.2.5 Women Representation of Reviving Qualities of Nature

Isis was tears. Tear was a symbol of soft women. Nile is a symbol stronger place. The myth of Isis and Osiris does not appear in any one ancient Egyptian source in its entirety; scholars have been pieced it together from hieroglyphs and papyrus texts, also using Plutarch's version, which, although considered unreliable in many regards, most likely made use of the same primary sources.

3.2.6 Representation of Creative Qualities

Isis, "the source of all action, work and creation" in the myth of Isis and Osiris, becomes both source and symbol for modern Egyptians (Saadawi N. E., *The Hidden of Eve*, 1982, p. 105). Isis, the state is able to archive all

the results of the script, inscriptions, and several colleagues trace the form of the artifacts are now stored in the museum as a track record.

3.3. Influence of the Myth on Memoir

3.3.1 Rebellious Against Patriarchal System

This condition these memoirs, in this analysis the writer finds:

3.3.1.1 Against Education Tradition

Education gives knowledge and development to everyone in the world without discrimination. With education, the people there are procedure of helping, or the achievement of knowledge, skills, values, moralities. beliefs, and habits ways. Education must not to be differentiated between men and women Nawal's, mother was by the rebellious nature herself and encouraged her daughter's spirit, while her father believed in the education of girls with some added persuasion by the young Nawal and her mother.

3.3.1.2 Against Male Domination

In patriarchal society a husband was the master at home, only gives orders, and expects only obedience from his wife. Nawal El Saadawi's father was portrayed by her as a positive father who plays with his children, and a constructive husband. Although he has a job as an inspector in the Ministry of Education and he is the only who provided for his family, he helps his wife with the children and the kitchen.

3.3.1.3 Against Child Marriage

Marriage was something that should be done with caution. Material and mental preparation should also be prepared. In particular some cultures, people are easily marrying other people regardless of age at the child's age. Unexceptional they marry their daughters who have recently become teens.

3.3.2 Promoting Education

Promoting Family Education

Each boy and girls have the freedom in education and knowledge. Their chance to get an education is not measured by their status as male

and female. Education should be enjoyed by anyone regardless of status. This was essential and crucial because girls are human social beings like boys are, they are populations of the country and god has also awarded them with brains just like boys and in some cases even better.

3.3.2.2 Promoting Education for Women

The importance of Education for women will be able to participate in female education. Educated women, will become women who produce. Women's education needs to be installed so that women are able to learn. And the most important thing is the knowledge, information and education that should be owned by a woman. Science later wills the women brought in preparation after a married woman. With the knowledge of women will be able to the primary educator in educating children.

3.3.2.3 Improving the Skill Women

Skill was a long drive from the professional life of a woman. Skills already a woman should be fully developed towards nature. The skill lies in all the activities in life that make women feel more dazzling self. An important role is for the progress of this nation. Therefore, a woman was remains optimistic and provides benefits to families and the wider community. So far a lot of examples woman is able to provide many benefits, starting in politics, government, economic and socio-cultural.

3.3.3. Protesting Against Women Subordination

There are many protests against women about:

3.3.3.1. Protesting Against Government Policy on Women

The way she uses religion in A Daughter of Isis clearly points out the fact that leaders, extremists, and politicians interpret religion according to their needs and interests. Nawal El Saadawi has her own reading of Islamic religion discourse and the hegemony of religion interpretation within the Arab Islamic context.

3.3.3.2. Protesting Against Women Domestication

Nasser and Sadat government has brought problems in the black list for women. Instead, he was defended fundamentalism in their call for women to return home. Sadat has given the policy to women that women

should stay at home. Sadat policy prohibiting women to work in the realm publik. Oleh Therefore, there was a commotion and rebellion of Nawal El Saadawi under Sadat. Sadat regime had set the issue for women living in the domestic area. for reasons that women working in the public sector, women like to suffer, she was under stress from work and perform in public and domestic, because of unemployment, because of the veil.

3.3.3.3. Protesting Against Veil Classification

In the year 1920, Anwar Sadat issued a hijab usage policy. The hijab uses with no kind of hijab. There are three kinds of types the veil according to the policy of the era, such as *tarsha*, *Bisha* and *burqu*. *Tarsha* was the veil worn by the upper classes as a child mpaling child king or nobleman. *Bisha* was a veil under the middle-class people. and *Burqu* was the veil with the lowest quality that is in use by those people down. But in the 1920s, it could be found only in black and white art photographs.

3.3.3.4. Protesting Against the Government Blame on Women for the Low Economic Value

When Anwar Sadat came to the throne after the death of Gammal Abdul Nasser in 1971. Sadat with the attitude of socialism and capitalist, anti-Israeli policy, cooperation and compromise in superpowers, he was well received by the West. This also resulted in capitalism and coordination with the International Monetary Fund (IMF) and the World Bank. Labor immigration to the Gulf nation state led to problems in family structures: women have to share the responsibilities of the husband and the working class movement of their quasi-destructive woman.

3.3.3.5. Protest Against Female Genital Mutilation

Female Genital Mutilation was very dangerous for the survival of women. Nawal El Saadawi was a woman doctor. Nawal El Saadawi was experiencing pain in his remarkable about Female Genital Mutilation. Nawal El Saadawi as a doctor in direct contact with the victim. Nawal feel pain really see girls should be circumcised women. As for expertise in this female circumcision must be done properly and appropriately. If there is

inaccuracy it will be fatal. So, Nawal El Saadawi and women's opposed to Female Genital Mutilation.

3.3.3.6. Protesting Against Fundamentalism Interpretation

Under the rule of Sadat, even though he used to balance the resurgence of fundamentalist thinking people left, a demonstration fundamentalist government management, administration and organization of inflation, housing, education and transportation are too strong for him to tolerate. Many problems in Egypt, many uprising appeared at that time. Islamic fundamentalists are intended to take their own attitudes about Islam in their lives. Islamic fundamentalists take into account the different population groups, veteran Muslim Brotherhood limited Nasser rison dorm, students, artists, the lower and lower-middle and brokers affected by the modernization of Islam.

3.3.4. Empowering Women

3.3.4.1. International Forum Women Organization

Nawal El Saadawi has proven that as the status of women is not an argument. We was as women must boldly forward in the international world. This opportunity may only be done by a woman who wants to move forward, would be more difficult to learn and be able to participate with men. With large International forum is women to be able to voice vote. When we were able to be coupled with a male in the international scene as a woman means we should be able to realize their rights as a woman. By protecting women live with a sense of security, married and changing mores.

3.3.4.2. Encouraging female physicians

Be a woman doctor is in the empowerment strategy, for it will be undertaken by Nawal El Saadawi. Nawal El Saadawi was born in a small village Cairo. In rebelliousness of cultural principles which have a tendency to eliminate women from education, she was sent to school and later expert and qualified as a doctor. Doctors only found by many men. Nawal El Saadawi pursued her higher education as a medical doctor at the time where Arab and Egyptian women, in general, and rural women, in

particular, were suffering under corrupted traditional values and oppressive treatment which is resulted from social, political, and economic pressure

3.3.4.3.Participating in a Nationalists Demonstration

She does not only portray herself advancing the crowds, holding a banner in her hand while participating in a nationalist demonstration in Egypt. Elaborating the role of Egyptian women in the Egyptian nationalist demonstrations takes two dimensions in Nawal El Saadawi's. First, Nawal El Saadawi shows that participating in the demonstration and politics is not a woman's business. Second, she showed young women participating in the demonstrations and being part of political parties early in the 1940s and 1950s in Egypt.

3.3.4.4.Efforts to improve the Quality of Women Skill

In 1970s era, Nawal El Saadawi is inaugurating Egyptian Women Writers Association in Cairo. In improving quality, one way to improve quality is to write. Writing is the way in which the rebellion, war, resistance physically and demonstrations are no longer heard by the authorities.

A Daughter of Isis represents Nawal El Saadawi's cares and concerns regarding the condition of Egypt at this time. Nawal El Saadawi cares about in the Egyptian society. Caring was coming into being passed through critic and activism. There is cares and concerns reflected from the close relationship of social reality that includes the life of the author and society follows, firstly in the context of the author contained in the author's response to reality. Second, the author is influenced by the social reality in society. Thirdly, a memoir reflected in the condition and situation in the Era of Anwar Sadat.

The firstly, women were the most in need of attention. Many women find that they are part of the victim. Nawal EL Saadawi has a concern in the people of Egypt. The concern is seen through criticism and activities. Nawal El Saadawi using thinking designed local culture. Nawal El Saadawi wants to demonstrate to the public a figure Egyptian goddess Isis was figure as a form of consciousness movement in Egyptian society. Myths about Goddess of Isis used

to represent a conscious effort to Egyptian society because of the conditions at the time women experience inequality. In the past, women were most in need of attention. Since, the Goddess of Isis had a close relationship at the time to criticize and conduct their political activities. At the time, Egyptian society was experiencing a confrontation and amnesia. *Goddess of Isis* was a mirror, the Egyptian society. The goddess of Isis is a social reality Egyptian recorded and documented in a social document.

Secondly, Nawal El Saadawi makes the Goddess of Isis at a figure, a figure which Isis able to communicate with the Egyptian people as a form of social-cultural and universal reflection on the transformation of the resistance movement of consciousness. Egyptian cultural backgrounds framing Nawal El Saadawi thought and activity in the struggle and defend the activities and the rights of women. Nawal El Saadawi beliefs are purely of indigenous. Nawal El Saadawi is very beautiful in presenting the text by touching a social element in the culture of the people of Egypt. The people of Egypt are in the wake by Nawal El Saadawi through writing and struggles. Nawal El Saadawi is writing of the condition of natural facts and Egyptian society. This study shows that *A Daughter of Isis* is Nawal El Saadawi writing results in which the writing carries a profound message as the embodiment arouse awareness among the people of Egypt in particular Girls Egyptian, Egyptian mothers.

Thirdly, *A Daughter of Isis* is a symbol and a mirror in the condition of society in the Era. Nawal El Saadawi lived in an age of three transitional president. Gamal Abdul Nasser (1958-1970) is the second president in Arab. In 1951, Nawal El Saadawi started to study psychiatry at the Medical School and in 1955 and after graduate. She worked as psychiatry and this job up-to-date her writing a great deal. She was the first Arab-Muslim feminist to care with women's issues. Mohammed Anwar Al Sadat (1970-1981) is the third president, this book in 1972 *Women and Sex* publishes in Arabic, the Egyptian government fired her from her post. This book is very viral in Arab society. In 1981, Nawal El Saadawi was imprisoned under the Sadat regime, because observed as controversial, provocative and dangerous by the Egyptian government; she helped publish a feminist magazine in 1981 conflict, for alleged crimes against

the State. And then, the fourth President is Hosni Mubarak (1981-2011). In 1991 during Mubarak's period in office, Arab Women's Solidarity Association (AWSA) was barred. This indicates was subjective: tags devoted to El Saadawi's gender political affairs.

4. CONCLUSION

In this study comes to the following conclusion. The author has found six values contained within a goddess Isis. The value has been contained from the inside of the goddess Isis. Nawal El Saadawi was clearly wanted a symbol and a mirror as a selection of styles in expressing an idea or message. The values as a form of understanding of the idea of the people of Egypt, the purpose from Nawal El Saadawi is uplifting Egyptian people's struggle against the Egyptian-time conditions of the era

Firstly, there are six values derived from the Myth of *A Daughter of Isis*, namely: matrilineal system, women as superordinate, women as authority of magical power, model of motherly qualities, representation of reviving qualities of nature, representation creative qualities. In this matrilineal system refers to the Goddess of Isis was imaginative headdress an empty throne and as the representation of the throne, she was an important source of the Pharaoh's power as descent was to some degree matrilineal. Women as subordinate means Isis was often represented as a goddess wearing a crown representing a throne which was one of the hieroglyphs in her name. Women as an authority of magical power refers to Isis is capable of using magic to make a ritual of life and controlled his ritual about powers of life and death, and rapidly developed the most authoritative of the Egyptian gods and goddesses, using her countless powers to the advantage of the people. Model of motherly qualities, means Isis was considered to be the representative mother of life and was a symbol goddess of giving birth and maternity. Representation of reviving qualities of nature means Isis was tears, Tear is a symbol of soft women. Nile is a symbol stronger place. Representation creative qualities refers to the Goddesses of knowledge, the makers of civilizations the creative mind in the evolution of scientific knowledge, agriculture, philosophy and medicine.

Secondly, there are the values of the myths a closely related to Nawal El Saadawi activism. Egyptian cultural backgrounds framing Nawal El Saadawi thought and activity in the struggle and defend the activities and the rights of women. Nawal El Saadawi beliefs are purely of indigenou. Nawal El Saadawi is very beautiful in presenting the text by touching a social element in the culture of the people of Egypt. The people of Egypt are in the wake by Nawal El Saadawi through writing and struggles. Nawal El Saadawi is writing of the condition of natural facts and Egyptian society.

Thirdly, Nawal El Saadawi employed the form ideas of myth to deal with its real problem of the Egyptian society. Why Nawal El Saadawi is using Image the Goddess of Isis. a) The Goddess of Isis is Indigenou sources of values. Myths used to mirror in Egyptian-society. b) This is facilitating to communicate with Egyptian-society uses symbols in Egyptian land to increase consciousness society about the authorities' women. 3) Dismissed the notion that most influential from Nawal El Saadawi embrace Western values. The reduce suspicion by the local society in Egyptian about possible imported values.

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