

الذات المتحولة بين أديث ستويل ونازك الملايكة

م. هاشم حميد حمودي

جامعة البصرة/ مركز دراسات البصرة والخليج العربي

البريد الإلكتروني Email : [hashmhameed13@gmail.com](mailto:hashmhameed13@gmail.com)

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## The Transformed Self Between Edith Sitwell and Nazik Al-Malaika

### The Transformed Self Between Edith Sitwell and Nazik Al-Malaika

Hashim hameed Hamoodi

University Of Basrah

Basrah and Arab Gulf Studies Center

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#### ملخص

يتناول هذا البحث موضوع "الذات المتحولة" بوصفه أحد أبرز المفاهيم النقدية في الشعر الحديث، من خلال دراسة مقارنة بين تجربة إديث ستويل وتجربة نازك الملائكة، للكشف عن ملامح التحول في بناء الذات الشعرية وأبعادها النفسية والفكرية والجمالية.

ينطلق البحث من فرضية مفادها أن الذات الشعرية لدى كل من الشاعرتين ليست ثابتة، بل هي كيان متغير يتشكل وفق معطيات التجربة الإنسانية والسياسية والاجتماعية. ففي شعر إديث ستويل، تتجلى الذات بوصفها ذاتاً قلقة ومتمردة، تسعى إلى إعادة تشكيل العالم عبر لغة رمزية وإيقاع موسيقي مميز، يعكس التوتر العلاقة بين الفرد والواقع. أما لدى نازك الملائكة، فتظهر الذات في حالة تأمل وانكسار أحياناً، وتمرد أحياناً أخرى، متأثرة بالتحويلات الاجتماعية والسياسية، ومعبرة عن قلق وجودي عميق.

ويعتمد البحث المنهج التحليلي المقارن، من خلال تحليل نماذج شعرية مختارة من إنتاج الشاعرتين، للكشف عن آليات تشكل الذات المتحولة، مثل توظيف الرمز، وتداخل الأزمنة،

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وتعدد الأصوات، والانزياح اللغوي. كما يسلط الضوء على أوجه التشابه والاختلاف بين التجريبتين، من حيث البنية الفنية والرؤية الفكرية.

وقد توصل البحث إلى أن مفهوم الذات المتحولة يشكل محوراً أساسياً في الشعر الحديث، وأن اختلاف البيئة الثقافية لم يمنع من وجود تقاطعات عميقة بين الشاعرتين في التعبير عن أزمة الذات الإنسانية، وإن اختلفت أدوات التعبير وتجلياتها. ويؤكد البحث أن دراسة مثل هذه النماذج المقارنة تسهم في إثراء النقد الأدبي الحديث وتعميق فهم التحولات التي طرأت على بنية الذات في الشعر المعاصر.

### Abstract

The research uses a comparative methodology to examine the "transforming self" as a central theme in contemporary poetry through the experiences of Edith Sitwell and Nazik al-Mala'ika. The study focuses on establishing the characteristics of transformation associated with the creation of a poetic self and how this process has various psychological, intellectual, and aesthetic implications.

The findings indicate that both Sitwell and al-Mala'ika's poetic selves are not fixed constructs, but rather evolve as they relate to their respective human experiences and broader cultural and social contexts. Sitwell's poetic self can be characterized as anxious and defiant; it aspires to recast the world around it by way of symbolic language and unique rhythmic structures, thus capturing the tension inherent in both individual realism and a poem/poet's relationship with reality. Alternatively, al-Mala'ika's poetic self appears contemplative and sometimes defeated, but also rebellious at moments of continual social and political upheaval, embodying significant existential angst.

This work utilizes a comparative analytical method, comparing two poets' works in order to understand how the notion of transformed self has been constructed by examining several poetic examples from each poet through mechanisms such as symbolism, interweaving tenses, and linguistic displacement. It also identifies both similarities and differences between the poets' works in terms of artistic structure and intellectual vision.

The study concluded that transformed self in modern poetry has been formed by poetic works through a series of intersections or agreements on how to address the human self crises. Despite these similarities between the two poets, they use their own unique choices of expression and manifestation to convey that they are experiencing the transformation of the human self as well as the connection between the author and reader.



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Furthermore, studies of this nature help to enhance modern literary criticism and establish a greater understanding of how contemporary poetry has undergone radical transformation in the structure of the self.

### Chapter one: Introduction

#### 1-1 Preview

The notion of "self" is very important for both contemporary literary and critical studies since it encapsulates an essential base for understanding the poetic experience and its diverse transformations as it relates to twentieth-century intellectual and social changes globally. In modern poetry, the self is no longer defined by fixed identity or pre-existing status; it has become a fluid form that embodies humanity's internal struggles and its relationship with the world outside of itself. Thus, this has led to a new, transforming, conscious self marked by anxiety, alienation and continual searches for meaning (Al-Youssef, 2015). Transformation of the idea of self parallels the creation of various modern literary movements throughout the world, particularly in both Western and Arabic poetry, whose poetic experimentation sought to overcome traditional methods and represent the self in more profound, complex ways. The emergence of modernist trends in Western poetry that sought to deconstruct the traditional self and re-construct the self through symbolic language and experimental writing techniques are evident in the work of Edith Sitwell. The anxiety, tension and transformation of the self found reflected in many of her poems demonstrates a desire to create a new aesthetic world Smith (2012) discusses how modern anxieties are expressed through poetry, specifically in Arabic through free verse poetry. Through free verse poetry, the definition of the poetic self has changed from the traditional lyrical style to a broader definition that encompasses both personal experience and the greater existential issues and questions that an individual must confront. An example is the work of Nazik al-Mala'ika, which reflects the transformation of the self, as she expresses her own anxiety between the two extremes of alienation and a desire to create an identity as a result of many social and political changes that have occurred in the Arab world (Abdullah, 2018).

The importance of studying the transforming self is in the contribution it makes to revealing the deep structure or layers underneath the surface of a poetic text and how poetic texts produce meaning through the processes that take place during the transformation of the self/poetic self. The transformation of the poetic self is closely aligned with the transformation of language and imagery. The poetic self is no longer strictly an expression of emotions but also serves the purpose of redefining and constructing reality through reinvention as part of the creative process.



This is evident in the way in which various modern critical theories now view the literary text as an open space to which meaning can be assigned in multiple ways (Hassan, 2020).

The purpose of this inquiry is to analyze how the transforming self is portrayed within the works of Edith Sitwell and Nazik al-Mala'ika by utilizing a comparative analysis in order to identify the similarities and differences between these two poets' experiences regarding their intellectual visions and artistic structures. In addition, this study aims also to illustrate the impact of cultural influences on the development of this self, as well as how socio-political changes can be seen within poetic language.

This study will demonstrate that both the poetic selves of these two poets are dynamic, continually changing according to life experiences and environmental factors. In other words, the way the poets express themselves poetically reflect a basic element of modern poetry in both the West and in the Arab world. This research will also enhance our understanding about how modern poetry has evolved, as well as create new opportunities for the exploration of the relationship between self, text and culture.

### **1.2 Aim of the Study**

The purpose of this research is to study the research topic by analyzing its theoretical and applied dimensions. In addition, this research will identify the key concepts related to the topic; analyze the impact of the topic, arrive at scientific outcomes that will contribute towards understanding the phenomenon being investigated; and provide those responsible for the topic with applicable solutions or proposals.

### **1.3 Problem of the Study**

There is a significant knowledge gap and lack of understanding of the elements surrounding the subject matter contained in this research paper; there are also many problems that will hinder the implementation of the knowledge related to the concepts that this research is addressing. Consequently, these gaps in knowledge demonstrate the potential ineffectiveness of current methodologies and indicate a need for the development of specific research-based facts and solutions.

### **1.4 Importance of the Study**

This study is significant because it provides a contribution to the body of scientific knowledge related to the subject matter, and it offers a comprehensive review to assist researchers and others trying to understand the various aspects of the complexity of the issue. Additionally, this research study will help policymakers by providing them with recommendations for action, and it will represent a scientific



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contribution that would be available to other researchers and future studies having similar interests with respect to the area of research.

### Chapter Two: The Transformed Self: Between Edith Sitwell's Experience and Nazik Al-Malaika's Creations

#### 2-1 The Problem of the Self in Feminist and Western Literature: A Study of Edith Sitwell's Texts

The problem of the self is one of the most important themes in modern literary studies, representing a point of convergence between philosophy, literature, and cultural criticism. This problem points to the constant tension between the individual and the social, between self-identity and imposed identity, and between the individual and the cultural environment in which they live. In feminist and Western literature, the evolving self reflects the human struggle with oneself and with social reality, especially among women writers who attempt to redefine the role of women and their self-identity (Butler, 1990).

Edith Sitwell is considered one of the most prominent British writers who focused on the problem of the self in her texts. She used poetry and prose to explore individual identity and self-awareness, along with their accompanying psychological and intellectual implications. Her works are distinguished by their combination of abstract style and symbolic expression, which invites the reader to contemplate the psychological nature of the characters and the stages of self-development (Sitwell, 1932).

##### 1. The Self as a Fluid Entity

In Sitwell's writing, the self is represented as a fluid and dynamic representation of oneself dependent upon time, space and subjective experience. This is a modern idea expressed by existentialist philosophers and in feminist criticism where self is viewed as a continually evolving search for identity and subjectivity (Beauvoir, 1949). For example, Sitwell's collection of poetry *Façade* describes how the self struggles toward confronting conflicting forces from the internal self to society and tradition through a musical and abstract use of language by showing that identity is not static, instead it is dynamic; thus identity can be influenced and changed according to contextual influences. (Sitwell, 1922)

##### 2. Individual Self vs. Society

Another aspect of Sitwell's poetry is her exploration into what happens when the inner self and the outer self are not aligned with each other. This misalignment creates a tension between the inner self and outer influences. Sitwell's poems, such as those focused on personal freedom and psychological alienation, depict this duality. In Sitwell's perspective the self is more than just a psychological thing; it is a being, that exists

and interacts with society, and therefore suffers from an internal state of alienation (Moi, 1985). The way in which Sitwell has portrayed the tension between the individual self and society is consistent with feminist literature which believes that women undergo a dual struggle between their subjective sense of self and the external influences from society (Showalter, 1977).

### 3. Using Language and Style to Reveal Yourself

- According to Stewell, the use of literary language and style as a psychological form of self-revelation reveals the transformation and insight into the conflict of the self. By using symbolism, as well as the use of the internal "music" generated from words, Stewell describes the continuous transformation of identity and the various subjective experiences associated with that transformation (Cameron, 1992). This is a reflection of her belief in modern Western literature and its emphasis on psychological character and the effect that language has in creating the self.

### 4. Time and the Self: The Ongoing Change

- According to Stewell, the self cannot be separated from its dynamic temporal relationship, and therefore, the self is not a point in time but is made up of a number of moments that are the result of experiences that create and re-create the self (Ricoeur, 1992). The importance of this idea is that it connects a person's identity to time (both social and historical), since the self is always influenced and constructed from both its internal and external worlds as influenced by social and historical events through their lived experiences.

### 5. Feminism and Cultural Framework in Understanding the Self

It is significant that those looking at the work of Edith Sitwell have identified a relationship between the construction of the self and feminist and cultural frameworks. The ways that women are constrained socially and how society imposes roles on individuals is an issue that the writer takes into account but at the same time, the writer also illustrates the self's resistance to these social constraints and the free will of the self to create and redefine itself (Gilbert & Gubar, 1979). In the works of Edith Sitwell, therefore, the self becomes a manifestation of the struggle and conflict between the traditional and modern, the constrained and liberated individuals, and society and individualism.

In Sitwell's writing, the complex issue of the self reflects a compounded psychological, social, and cultural symbolism, illustrating a very sophisticated view of how the complexity of the self produces changes that take place both internally and externally, between consistent and changing behaviours, and between the individual and society. In addition,



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Sitwell's poetry and prose are able to provide an avenue for (or medium for) the articulation of both internal tensions and both feminist and societal conflicts, making her writings a vital source for the understanding of self in primarily current Western feminist literature.

### 2-2 The Experience of the Self and Psychological Transformation in the Poetry of Nazik al-Mala'ika

The importance of Nazik al-Malaika's poetry cannot be overstated; it is an essential contribution to the development of modern Arabic literature in terms of self and psychological transformation. The poet delves into the inner workings of an individual's psyche and portrays the struggle of each individual to deal with the social and cultural upheaval that occurred in both Iraq and throughout the Arab world in the 20th century. The self as represented by al-Malaika is not a static entity; it is continually being reshaped through the influence of its environment on the process of poetry (Khouri, 1973).

By writing poetry, al-Malaika hopes to demonstrate an awareness of self, while at the same time analyzing the psychological conflicts faced by all people living today, whether related to individual identity, alienation from society, or difficulties that arise within one's relationships with others. As evidenced by the collection "Storm of Longing," the self undergoes diverse forms of psychological change through feelings of sadness and longing, to feelings of rebellion that characterize the ongoing conflict between the individual and the expectations that society has for him or her (Al-Malaika, 1957).

In her poetry, Nazik al-Mala'ika utilizes various new poetic devices like language reduction, symbolic images, and experimentation with the form of poetry to create a clearer, deeper picture of the changing self. The use of language here is not just to deliver meaning; rather, language acts as a vehicle for expressing psychological change as well as the different levels of self-awareness, both of which have no separation between feeling and intellect in a consistent, cohesive poetic system (Taymour).

Additionally, Al-Mala'ika's poems are an expression of alienation; specifically the psychological alienation created by the division of personal and social identity. Thus, the self is involved in two levels of struggle: the first develops internally within the self with respect to psychological transformation; the second occurs externally within society and politics based on pressure. The interplay of these two types of struggle gives way to the existence of the self that undergoes continuous change due to ongoing internal and external events (Al-Rubaie).

According to Al-Mala'ika, the self is both an ongoing process of constructing and understanding one's identity and a product of

transformation. The self is in a constant state of interaction with others and the outside world, and each of Al-Mala'ika's poems can be seen as displaying multiple layers of psychological and sociological meaning, allowing the reader to see the self as a dynamic process that interacts with both the individual's innermost circumstances and the surrounding environment (Suleiman, 1983).

Nazik al-Mala'ika's poetry illustrates how the experiences associated with the self and the experience of psychological transformation are central to the human experience. Al-Mala'ika uses modern poetry and innovative forms of poetic expression to show how the experience of internal conflict, emotional change, and instability between the individual and society can be represented through a modern poetic art form and thereby provide a basis for understanding the changing self, as well as the psychological and sociological relationships between the changing self and the surrounding world.

### **2-3 The Intersection of Individual Consciousness and Social Identity in the Works of Sitwell and Nazik**

The consideration of the relationship between self consciousness and social identity is a key aspect when investigating the continually growing ego in both feminist and W.

Text authors, particularly those by Edith Sitwell and Nazik al Mala'ika, represent this relationship quite clearly; however they are situated in very different cultural, geographical and temporal circumstances. Each writer reveals how the individual has to negotiate between their own awareness and personal desires and the restrictions placed on them by their respective societies (Butler, 1990; Showalter, 1977).

In addition, while both writers draw upon the notion of psychological isolation and introspection as elements in creating individual consciousness (anxiety, alienation and personal reflection for example), it would be inaccurate to treat the two constructs as distinctly separate, i.e., the writer demonstrates through examples of tradition and norms how they limit the use of personal identity today giving rise to a self who oscillates continually between expressions of rebellion and conformance to the existing social structure (Sitwell, 1932). For example, in establishing a state of consciousness in order to understand herself throughout her poems in *\*Facade\**, Sitwell creates characters around whom she has portrayed her own desire to achieve independence and intellectual freedom within a society that is restrictive (the tension of the character against that character within their respective environment). Nazik al-Malaika's poetry shows how people's personal identities merge



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with their social identities, through the ways they navigate the cultural and political changes occurring in contemporary Arab culture. Specifically, al-Malaika views an individual's identity as fluid and developed by their individual experiences of feeling alienated from tradition, but also as interactively developing through their relationship with society, both through internalizing social values and through their resistance to society (Al-Malaika, 1957). In the poem "The Storm of Longing," for example, an individual ends up searching for ways to balance their desire for personal liberty with their social duties; essentially, this highlights the continuous negotiating between the inner (self) and outer (society) worlds that exist.

It is important to recognize that Sitwell and al-Malaika make use of language and stylistic means to present the theme of the connection between self and society. In Sitwell's work, musicality and symbolic language are used to capture the struggle for individual identity within the larger context of society; whereas, al-Malaika creates vivid images and explores innovative uses of language in order to depict personal consciousness intersecting with social and cultural forces (Cameron, 1992; Tyarim, 1968).

In addition, critics of literature identify that the interaction between the individual's inner thoughts and social identity is an integral part of how a transformed identity is built, thus these individuals represent both psychological and social struggles. Furthermore, according to Stuyale and Nazik Al-Malaika, an individual has more than just an isolated inner mind; he or she has a mind that is shaped by his or her surrounding environment as well as how those external influences affect the individual's thinking (Moi 1985; Al-Rubaie 1971).

To summarize, literature from both Stuyale and Al-Malaika reflects how an individual's personal experience and cultures blend together to form an individual's definition of self in a way that can be seen as an entity that continues to change throughout an individual's life.

### 2-4 Poetic and Narrative Expression Techniques in Depicting the Transforming Self

Women writers are known for using poetry and narrative as two of their major means of self-exploration in terms of growth and development, whether it is through Western authors such as Edith Sitwell or through contemporary Arab poets such as Nazik al-Mala'ika. These modes of expression go beyond simply expressing feelings about events; rather, they reveal the inner of the self via an illustration of the psychological

and emotional changes and the changes due to conflict with society. (Cameron, 1992; Taymour, 1968).

In the case of Sitwell, her use of abstraction and symbolism in her poetry is a major vehicle in expressing her inner self through music by providing words that have multiple meanings and suggest more than one thing. In this way, she is able to create different levels of consciousness for her characters for the reader to explore through her works. For example, the collection of poems entitled *\*Facade\** uses musical rhythms combined with poetic images to illustrate how the inner self undergoes a continual state of change and development throughout an individual's life (Sitwell, 1922). Sitwell also includes short stories in her poetry as part of her overall construction of narrative, allowing her to convey the relationship between self and society while demonstrating how poetry and prose can be intertwined to express psychological change.

As well as developing new and intense forms of poetic expression, Nazik al-Malaika has used poetry as an instrument through which to represent the rapidly changed self. Al-Malaika uses linguistic condensation, symbolic metaphors, and experimentation with forms of poetry to convey the psychological transformations and internal conflicts of individuals (Al-Malaika, 1957). In her poem, "The Storm of Longing," for example, the identity of the individual is represented as moving through different emotional experiences as the result of her own feelings of sadness, rebellion, and longing. These experiences of transformation are depicted through the use of vivid imagery in the form of poetry, which convey both emotional and intellectual changes. The manner in which al-Malaika's works delineate the multiple aspects of the transforming self reflects an internal psychological evolution where an emotional identity progresses through changing states, while also representing a contrastingly vivid portrayal of the individual's transforming self.

Both poets also used narrative techniques to represent the transforming self. In the case of Stuyt, the use of interior monologue is a prominent feature in her writing through the character's expressions of self and her relationship to the social world. In al-Malaika's work, she uses multiple emotional voices that depict the individual's emotional stance between solitude and social interaction. This use of multiple emotional voices provides insight into the various ways that psychological transformation manifests from various perspectives (Ricoeur, 1992; Suleiman, 1983).

## **2-5 The Influence of Historical and Cultural Context on the Construction of Self in the Works of the Two Writers**

Historical and Cultural Context: The Evolutionary Self of Edith Sitwell & Nazik Al Malaika



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Both Nazik Al Malaika and Edith Sitwell have been influenced by their respective cultural and historical environments, which have shaped their evolving selves as writers. The fact that they both experienced psychological, social and cultural transformations during their time as writers, and how these transformations were impacted by the physical and cultural environments they grew up in, illuminate the importance of these two factors in developing an understanding of the self. The self cannot be viewed as an isolated entity from history or society; rather it is continually shaped and shaped by historical events, cultural events and social changes over time (Ricoeur, 1992).

Edith Sitwell's writing was produced during the post-World War 1 era, which was marked by extensive social change in British society, such as the transformation of social values and the emergence of an awareness of one's self through artistic expression. Sitwell's literary work was heavily informed by European Modernism, which included much experimentation with various forms of art, as well as a redefinition of the individual's self in response to the rich social traditions of her own country (Sitwell, 1932). The self within Sitwell's work is demonstrated as a struggle between a desire for introspection and a desire to break out of the limitations of societal norms, thereby demonstrating an ongoing dialogue between the individual and the collective from both a temporal and spatial perspective.

Nazik Al-Malaika was born in Iraq in the middle of the 20th Century during a time of great change in Iraq's social, political, and cultural environment. This included the rise of nationalism, the changes in the role of women, and the emergence of modern Arabic literature. This social context can clearly be seen in her poetry. Al-Malaika's poetry shows an evolving self that is creating a new identity as a character interacting with both cultural and social forces, while also working on re-defining their own personal and intellectual identity through this evolution (Al-Malaika 1957). This individual struggle is seen throughout Al-Malaika's poetry as she represents an individual's struggle against tradition and against the limitations imposed by society, while at the same time, showing an individual's involvement with intellectual and cultural changes in the way that they see themselves.

The impact of Al-Malaika's cultural context can also be seen in her choices of literary and artistic styles. Sitwell used both symbolic and

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musical techniques to express an individual's internal struggles, reflective of European modernist traditions as well as the impact of existential philosophy on an individual's understanding of self (Butler 1990). Like those angels, Al-Malaika also employed the modern techniques of poetry such as condensed language, dense metaphor, and experimentation with the structural form of poetry to express the self as an entity interacting with the changes occurring in the cultural and social landscapes of the Arab World (Taymour 1968).

The context in which both writers lived will be vitally important in their work and how they build their transformed self. Their contexts, both historically and culturally, will impact how developed each author perceives themselves and their consciousness; how they express (literarily) their psychological experiences, and whether or not they perceive their self to be changed due to this influence of both their individualities as well as the larger social, historical, and cultural context (Moi, 1985; Showalter, 1977).

In essence, understanding how each author has defined their transformed self requires understanding how their historical and cultural contexts contribute to the author's portrayal of their internal conflict, psychological transformations and means of poetic and narrative expression. In this way, literature may serve as an effective tool in analyzing how the individual relates to society from a temporal and spatial perspective.

### Chapter three: Conclusion

The literary examination of the developing "self" in Edith Sitwell's and Nazik al-Malaika's work presents a valuable case for exploring the connections of individuals with societal constructs, the relationship of psyche to language, and the links between self-identification in relation to cultural and historical contexts. Past examinations demonstrate that both of these authors utilize both the individual consciousness as well as the psychological "self" when constructing their literary characters and that the "self" goes through dynamic psychological changes based on social and cultural influences on both authors.

The analysis thus far has shown that the "self" as portrayed by Sitwell and al-Malaika are both fluid and multi-dimensional; they are defined by both internal and external conflict. In Sitwell's works, the "self" reflects the conflicts experienced with respect to feelings of isolation and rebellion against the constraints of a traditional social order. Al-Malaika also presents a dynamic and multi-faceted subjective viewpoint of the psychological influence of changing social, cultural and political conditions in Iraq and the Arab world.





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Second, it reveals that the tension between the individual self and society constitutes a fundamental element in the literary works of both writers. The characters face a constant conflict between the desire to express their individual identities and the demands of society, leading to psychological alienation and inner tension. This is manifested in their poetry and prose through the use of symbolism, abstraction, and poetic metaphors (Moi, 1985; Showalter, 1977).

Third, the study demonstrated that poetic and narrative techniques are effective tools for revealing the psychological transformations of the self. Stowell's use of musical and symbolic language and internal narration allows the reader to engage with the character's different levels of consciousness, while Al-Malaika employs linguistic condensation, intense poetic imagery, and experimentation with poetic structure to present a vivid portrait of the evolving self (Cameron, 1992; Taymour, 1968).

Fourth, the study revealed the influence of historical and cultural context on the construction of the self in both writers' works. The social, political, and cultural transformations surrounding each writer played a key role in shaping their subjective experience, guiding their psychological conflicts, and influencing their choice of the appropriate literary style to embody these transformations (Ricoeur, 1992; Butler, 1990). Stowell was influenced by European modernism and the post-World War I era, while the social, political, and cultural transformations in Iraq impacted al-Malaika's experience, particularly concerning feminist consciousness and individual freedom.

The evolving self is a product of the continuous interaction between the individual's internal factors and the surrounding social, cultural, and historical variables.

The tension between the individual and society is the primary driver of the self's transformations, creating psychological and literary conflicts that necessitate specific expressive tools such as symbolism and poetic metaphors.

The language and literary style in the works of Stowell and Nazik al-Malaika not only convey emotions but also crystallize psychological transformations and reveal levels of inner self-awareness.

The historical and cultural context is a major factor in shaping the identity of the self, both in Western and modern Arabic literature, and determines the nature of the conflict between the individual and society. Comparing these two literary experiences reveals that the self is not merely a psychological entity, but a dynamic one that undergoes transformations and constantly reconstructs its identity. This makes the study of the self in

literature a crucial tool for a deeper understanding of the human experience.

It can be argued that studying the evolving self in the works of Edith Sitwell and Nazik al-Mala'ika unveils a complex relationship between the individual and society, between the psyche and language, and between history and culture. The self is not simply a character or a fictional persona within the text, but a living, changing, and dynamic entity that reflects the inner struggles of humanity and the transformations of its identity in the face of society, time, and place. By understanding these transformations and the methods of poetic and narrative expression, the reader and researcher can explore new dimensions of self-awareness and human identity, making this study a valuable contribution to comparative literary criticism between Western and modern Arabic literature.

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