

The Logarithmic Intellectualism Dimensionality and the Formal Logic Differentiability in Souleymane B. Diagne's *Le Fagot de ma Memoir* (2021)

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Abstract

Through an interpersonal function methodology, the dynamic of intellectuality and the axis of discourse in this "Le fagot de ma mémoire" become a panchromatic intellectual orientation course, an orthogenetic formative intellectual dimension, and a morphallactic intellect quantity and differentiability. In this run, the homodiegetic narrative within remains embedded the intellectual dimensionality, and the formability cause differentiability, marks out the boundaries of a systematizing chromatic scale text approach. In this stand, the logarithmic spiral intellectualism, the narratorial modality of text, and the analysis and synthesis of narrative transitivity in Souleymane Bachir Diagne's text define a neo-perception system and a post-conception three-dimensional representation. Therein, the dimensionality and differentiability of information and arrangement become a generative system and a transformative experience.

Keywords: Discourse synapomorphy – Intellectual dimensionality – intellect differentiability - Linguistic profiling - Semiotics perceptibility - Philosophical assertiveness

Introduction

The philosophia perennis that sustains the intellectualization model and the linguistic performance throughout “Le fagot de ma mémoire” reveals a philosophical analysis interface between intellectual capacitance and intellectual capacitive structuring. This framework characteristically transcends the traditional poeticism realm and evolves into a philological dynamic and a structural philosophy of poetic justice. Correspondingly, the value engineering of the text enhances multidimensional technicalities with a geometric progression and a system of information. This dimensionality is framed in a morphallactic epicycle of intelligibility and a synectic epicycloidal knowledgeability. Therefore, through the logical atomism and the logical aspect of meaning, the dimensionality of intellection and imagination embodies an achromatic capacitating system analysis. In this respect, the framework of intentionalism designs a critical avant-garde and an orthogenesis intellectual form. This relation, demarcates a trans differentiation reality regarding the traditional phantasmagoric established intellectual culture and the modern synapomorphy intellectualization dimensional analysis.

Through the intemperance manifestation of interpersonal relational-object, intercommunication relativism, and intercultural psychosocial relativity, the intellect combinational circuit and the psycholinguistic relational database in this text enthrall a hyperextension formalization of data processing. Therefore, its source system capacitation forcefully endorses a reformat epistemological dimension regarding the logic circuit of text and the quantifiability formal cause of narrativity. It is within this respect, that the epitome of text dimensionality and the logistics diegesis system within S. Bachir Diagne enlaces his

intellectualization differentiability and his intellection dimensionality, nurtures an intellect attitude, which characteristically evolves from a linear perspective to a linear programming. Therefore, through linguistic profiling, semiotics perceptibility, and philosophical assertiveness, the language assembly in this work transgresses the progressive and evolutionary intellectuality combinatorial process. Then, with its philosophical relative opinion determination and intrinsic relation and intimate experience with the realm of intertextuality, this narrative with logic of its own has profoundly ingrained the establishment of a new elaborated intellectual mixture and develops a revolutionary heritage of intellectualization differentiability. It is in this dynamic; that we observe the abstract art of the text and the abstract quality of the narrative not only involve a psychoanalytical data processing and an experimental psychology model referencing but also enclose their teachable method and critical analysis with an esoteric philosophical dimensionality.

It is in this perspective; that the main line of this paper emphasizes the hyperfocal distance narratology metamorphism and the hyperextension narratorial dynamic. Therein, the realm of intellection and imagination becomes a systematic premultiplication amenability epistemology, which characteristically detaches itself from the aphoristic scholastic tensioning. In the first run, I deal with the superconductive interface methodology and the origination interference modeling of intellection and creativity. In the second move, I put the focus on the intellectual interrelation of perceptual and demonstrative potencies that characterize the intercommunication frame of reference. In the third move, I observe the system of indexing performance and analytical categories from the perspective of involving an arranged and detailed existence of a comprehensive in-textual dynamic.

I- From a progressive Intertextuality Discourse to a Poststructuralist Meta-narrative

Centio Form

The epicomic data and the geocode essentiality ingrained in the parabolic function and isocratic form in this text, release a neo-realism attitude. This realm efficiently evolves from a cumulative and authoritative intelligence to a post-structural and intercorrelation intellectuality. Indeed, the meta-material and the differential function of the process of natural language develop the application of aesthetic linguistic performance and functional linguistic profiling. This particular feature fundamentally alters the conformation, significance, and character of the traditional dimensionality and the relational integrability of the perceptual and the conceptional of text. Within this respect, the extendibility of formal cause and the evolutionary formal logic in this text implies a reformative object language within a formative compendium methodology embodies an experienced apperception model, essentially derived from the framework of abstract quantity and pragmatic reality. Therefore, throughout the subjective emotional expression and the objective imaginative spontaneous act in this work, appears an isodynamic form. By this means, its quality not only transcends the elitist approach and understandability of discourse and text, but it also impels an entrenching meta-cognitive and a morphemic object-oriented, concerning a stereo-separation between textual analysis, esoteric discourse, and intrinsic methodology. It is within this respect we grasp S. Bachir Diagne's words, he writes:

Le président Senghor me demanda si j'avais déjà réfléchi à un sujet de thèse. Je n'avais alors rien de bien précis en tête. Il me parla de saint Augustin. On ne sait pas assez à quel point l'auteur de la Cité de Dieu était africain, me dit-il, et ce que son africanité a apporté à la pensée chrétienne, en lui faisant retrouver, sous l'ontologie statique et rationaliste de l'aristotélisme, le sens primordial du "Logos" (Diagne, 2021, p. 27).

(Translation: President Senghor asked me if I had already thought about a thesis topic. I didn't have anything specific in mind at the time. He spoke to me about Saint Augustine. We don't know enough to what extent the author of the City of God was African, he told me, and what his Africanness contributed to Christian thought, by making it rediscover, beneath the static and rationalist ontology of Aristotelianism, the primordial meaning of the "Logos.")

It is in this run; the intra-diegesis relationality, the ontogenesis differentiability, and the on-topic dimensionality embedded in this text stand as decisive factors regarding the quantification of theoretical progress. Therefore, the realm of intertextuality becomes throughout this narrative a metathesis of symbolic interactionism within the methodology of intellection and the terminology of intellectuality determines a logarithmic spiral. By this means, the typography and the active matrix of the realm of formability in this text detached themselves from the paracentric linguistic performance, the systematic abstraction, and the attraction of theoretical encroachments. Then, the intertextual progression and the synchronous arrangement and style determine a syncretizing methodology that moves beyond the encoded and scholastic sphere of influence. Correspondingly, the dynamic of intertextuality, the meta-material of formability in this work, prompts a method acting that efficiently inverses the methodology and terminology regarding the realm of statistical inference and phenomenalist accountability. Within this dynamic Farzad Shariian explains that:

The general requirement for a successful exploration of a language and the cultural conceptualisations embedded in it – and therefore the main criterion for a sound ethnography of cultural conceptualisations – is that it must combine a language-based analysis with a so-called “thick description”. hick

descriptions (Geertz, 1973) are in-depth inquiries that, in the case of Cultural Linguistics, aim at providing significant insight into the nuances and complexities of the culturally constructed conceptualisations of experiences by the members of a speech community. This may be done through the ethnographic analysis of *any* body of data, *any* source of knowledge that may provide access to such conceptualisations. (Shariian, 2017, p.42).

Furthermore, through the emphasis on plurality and differentiability of meaning and by rejecting the predetermined binary opposition between understandability and exclusiveness, the framework of discourse and the dynamic of form stand as an isocratic system. Correspondingly, its mobile phase certainly involved in a constant and uniform composition, sees the scope of intertextuality as a frame of reference with a system information subsequence in a methodical relational database. Subsequently, the communicative process, the front-and-center and communicable syllogism of intertextuality in this text re-arrange and involve the author's object-oriented and the reader's object-relation into a synchronistic object language. It is within realm, Diagne explains:

Althussérien et soufi. C'est ainsi que la philosophe Catherine Clément s'amuse parfois à me presenter. J'étais, comme beaucoup de mes camarades de l'époque, un lecteur attentive de Louis Althusser. Les notions de « coupure épistémologique » ou d'antihumanisme théorique dans l'œuvre de Marx me semblaient d'autant plus convaincantes qu'elles permettaient une critique radicale de la doctrine des « socialismes africains » dont les présidents Léopold Sédar Senghor et Julius Nyerere de Tanzanie avaient fait leur philosophie politique... Althusser situait la coupure épistémologique qui s'était produite dans l'œuvre marxienne, la divisant en un « avant » où le langage était celui, philosophique, éthique, de l'humanisme, et un « après »

où le discours était désormais celui d'une science rigoureuse (Diagne, 2021, p.31).

(Translation: Althusserian and Sufi. This is how the philosopher Catherine Clément sometimes likes to introduce me. I was, like many of my comrades at the time, an attentive reader of Louis Althusser. The notions of "epistemological break" or theoretical antihumanism in Marx's work seemed to me all the more convincing because they allowed for a radical critique of the doctrine of "African socialisms" that Presidents Léopold Sédar Senghor and Julius Nyerere of Tanzania had made their political philosophy... Althusser situated the epistemological break that had occurred in Marx's work, dividing it into a "before" where the language was the philosophical, ethical one of humanism, and an "after" where the discourse was henceforth that of a rigorous science.)

In effect, through the synesthetic causality of intertextuality and the synectic relationality between author and reader, the methodology of systematic concentration becomes an asynchronous transmission. In this perspective, its structural formula tremendously refutes the reacceptance of an independent volition system, providing specific information on the state and the circumstance of a text. It is in this realm, that the autonomous object program, the relational quality, and the logical and consistent object choice in this text display an intra-textual differentiability. Therefore, its methodical movement efficiently assumes a specified quality and extent regarding the structural condition and consistency of the text. Then, its inter-textual dimensionality merges a structural relational symmetry between itself and the other texts. It is within this respect, we observe the same dynamic in Girishwar Misra, Louis Sundararajan et al, work. The authors argue that:

One could argue that all psychological research *with* or *on* human beings has an “indigenous” dimension and that all research begins with a horizon that is framed by one’s own culture and history... From the perspective of power, history has produced (in its own terminology) “winners and losers,” colonizers and colonized, dominant and subjected groups, powerful and powerless or masters and slaves. One should ask from a decolonial perspective, how this sociohistorical reality has played out in global politics, economy, and diplomacy but also psychological research... Existing research practices and methodological activities are as embedded in a Euro-American context as are topics, theories, and concepts. Indigenous researchers must not only know what is going on in their own culture but also be familiar with the dominant approaches in psychology... (4) Misra, Sundararajan, Teo et al, 2025, p.4).

By this means, “Le fagot de ma mémoire” throughout its synarchic coherence, anaclitic theory, and synapomorphic methodology, reveals a concomitant aspect ratio within its form-affect embodies a protasis dimensionality regarding itself-sufficiency, self-countenance, and communicability. Within the same respect, the intertextual flux through the syncretism amplitude of discourse in this text determines interference and an influence apodosis from which the author puts a premium on ideological disposition. Therefore, within a pragmatic approach to communicative performance and inside an axonometric-determined dynamic system of reception, the formability metamorphosis, the intertextual metathesis, and the paracentric reversal of theory and methodology in this work appear to be a model-object. In this stand, the distinctive value procedures articulated in the work compete with one another subsequently the abundant and more stimulating develops the work itself.

II- The Psychodynamic Aesthetic Metathesis and the Psychoanalytical Meta-Language Continuum

Through the contact center of this narrative, the realm of intertextuality ensures the development of a structural contact-metamorphism, wherein the pretext and the intext narrativity process involve aestheticism technicality differentiability. This run remains characteristically in a psycho-affect containerization dimensionality of a syntactic relation based, on a pragmatic relation regarding the author, the reader, and intertext and semantically about the referentiality of the intext. In this run, the relational database of this “Le fagot de ma mémoire” consists of a heuristic process and a functional methodology with a mobile of scholastic nomenclatural psychodynamic process immensely containing systems of indicators and analytical categories. Indeed, the parabasis of this system requires as a precondition of relational coherence, a communicable and comprehensive intertextual program instructions of technical and intellectual resources. It is within this respect, through the narrative materials and the structural and particular quality of the code practice in this work, the framework of intertextuality analogous and material intertextuality emerge as methodological instruments, a statistical inference and an empirical phenomenological accountability, therefore, leading to a difference threshold approach. In this line of ideas, S. Bachir Diagne declares that:

Une raison essentielle de l’enthousiasme manifesté par Senghor pour la philosophie bantoue était que lui-même, dans un essai publié avant la guerre, avait expliqué que le langage plastique de la sculpture africaine, où l’usage de formes géométriques et le jeu sur la disproportion montrent que la finalité n’est pas de représenter l’apparence des choses, devait se comprendre pleinement comme une manifestation de la faculté de saisir la réalité comme force et comme rythme (Diagne, 2021, p.48).

(Translation: A key reason for Senghor's enthusiasm for Bantu philosophy was that he himself, in an essay published before the war, had explained that the plastic language of African sculpture, where the use of geometric forms and the play on disproportion show that the purpose is not to represent the appearance of things, should be fully understood as a manifestation of the ability to grasp reality as force and rhythm.)

Furthermore, the scope of structural intertextuality and material-structural inspires a psycholinguistic process with a detailed examination of the structure of the text. It also stands as a process of separating the text into its constituent elements in the perspective; the document source and the language source define a new critical apparatus with transtextual differential, which moves beyond traditional intellectual orthodoxy. Subsequently, the combination and the composition of ideas, intellect, and emotion in the theoretical formation of this text transform and transpose the dynamic of structural intertextuality to an orthogonal projection. In this line, its matrix interchanging connects intertextual methodology into an anteroposterior axis of coherence and intelligibility and an upgradeability field of refinement and specification. Consequently, the aesthetic purview throughout the relativism of Diagne's text becomes a content management system. By this means, the metalanguage relational and dimensional intertextuality insulate engineering diegetic specificity. Thenceforth, the text reference frame, logical interface, and interference ability, determine the referential continuum and the referent dimension of this text as an intrinsic reality and thorough semiosis alienability and applicability of intertextuality. It is in this way, we understand Gabriela Mihalche approach. She writes:

The heuristic design employs a plurality of voices in order to cover as many facets of the experience researched as possible—the voice of the researcher, those of participants named “co-researchers” in heuristic inquiry, and

accounts found in literature, art, and wisdom traditions. However, the heuristic researcher starts the data collection with herself or himself, going through the heuristic phases in a process of self-searching typically through extensive journaling. Alternative forms of data that enhance the expression of the experience, such as past diary entries or any forms of creative expression, such as poetry, drawings, or recordings are also gathered. “Self-dialogue is the critical beginning . . . one’s own self-discoveries, awarenesses and understandings are the initial steps of the process” (Mihalche, 2019, p.138).

By this means, the aesthetic symbolism and the symbiotic quality of the psychodynamic of language and the psycholinguistic process of intext throughout the process of “Le fagot de ma mémoire” dive the act of referral and the object of transferral into a philosophical analysis of the real. Subsequently, the metathesis reaction becomes a meta-data variability substratum; therein, the meta-fiction density function develops a specific purpose quantity regarding the text stimulus, the intertextual stimulant, and the pre-text inflect and influx. Correspondingly, the continuum hypothesis within is enthralled by the surface structure of the quality frame and quantity dimension of intertextuality in this text, involves the logarithmic function differentiability into a transformative relatability. Therefore, S. Bachir Diagne writes:

Si j’étais d’accord avec Ngugi wa Thiong’o sur la nécessité d’une décolonisation qui devait signifier que les langues africaines redevinssent des langues de création et de science, je ne comprenais pas que l’on put être en conflit avec une langue. Et je comprenais parfaitement qu’un poète chantât la langue dans laquelle il crée. . . . Mes conversations avec Ngugi wa Thiong’o ainsi que les sujets sur lesquels j’ai travaillé pendant mon séjour à Bayreuth ont de manière générale tourné autour des langues et de la traduction. Mon

projet jusque-là avait été d'étudier l'histoire et les implications de la traduction de nos raisonnements dans le langage binaire, composé de 0 et 1, des ordinateurs. Je l'élargissais à la question de la traduction de nos langues humaines depuis que la malédiction Babel les a faites irréductiblement plurielles (Diagne, 2021, p.51).

(Translation: While I agreed with Ngugi wa Thiong'o on the need for decolonization, which meant that African languages would once again become languages of creation and science, I did not understand how one could be in conflict with a language. And I perfectly understood that a poet sang the language in which he created. ... My conversations with Ngugi wa Thiong'o, as well as the topics I worked on during my stay in Bayreuth, generally revolved around languages and translation. My project until then had been to study the history and implications of the translation of our reasoning into the binary language, composed of 0s and 1s, of computers. I broadened it to the question of the translation of our human languages since the curse of Babel had made them irreducibly plural.)

In this stand, by applying a generative transformation and a structural description, the aesthetic metathesis realm and the meta-material constituent of the text absorb a transformational dimension, essentially curving the varying quantity of addition, subtraction, substitution, permutation, and repetition. Moreover, the psychoanalytical capacitance entrenchment and the psychodynamic capacitive semanticity impel a trans-activation transformation. This dimension efficiently emphasizes the relational quality of the complexity of distribution, the text-context frequency, and the pre-text context interference. In this dynamic, the formal cause, the formal logic, and the formalization of metalanguage, aesthetic metathesis, and interaction dimensionality in this text embody an interlinear definite

determining and interlinking synchronicity. This scale involves the hypotactic differentiability of this text into a natural and established process of structural intertextuality, intertextual theory, and intext referentiality.

III- The Time of a Transformational Epistemology and the Space of a Differential Anthropocentrism

Through the nominal theoretical value differentiability, and the prescriptive real value dimensionality in this “Le fagot de ma mémoire” appears an indefinite integral relational dimension of time. Indeed, its normal form and normal distribution announce a neoteric lexicalization and an exerted paradigm regarding the pre-adaptation of subliminal messages. In this respect, by de-accessing the pre-arrangement of normative poetic composition and formative poetic language, the realm of time becomes throughout the transtextual complexing and intertextual super-saturation, a poetic justice. Therefore, this run efficiently impels the reader in a de-conditioning sphere, wherein the real embodies the product of an overactive imagination, however, the ideal remains a hyperactive moral imperative, which reflects the reader’s value system. It is in this dynamic, we understand David Pellauer argumentation, he writes:

But to proceed: The overall thesis of *Time and Narrative*, we are told, is "the reciprocity between narrativity and temporality" (1:3). I would summarize this by saying that we cannot understand narrative, any narrative, to any significant degree unless we attend to how time and temporality are involved in it. Similarly, and this is the more controversial claim, to make sense of time - or of ourselves as temporal - we have to come to grips with narrative, particularly with what narrative teaches us about time. One question, then, in reading *Time and Narrative* will be to see whether this interpretation bears out... in this case two of them, Augustine on time and Aristotle on plot, or

better, emplotment. His intention is to set up a clash between two divergent, even inverted experiences of order and disorder, Augustine's view ending in discord, Aristotle's leading to a tensive harmony or concordance. It is the aporias implicit in both these positions that suggest the impossibility of a direct solution to the problem of time and narrative, leaving only the option of a "poetic solution" (Pellauer, 1987, p.265).

Consequently, through the fluctuation of differential quantities expressing the probability of occurrence of the sequences of object, function, and process and the influx of alternative sequences of method, relation, and form, the epistemic dimensionality of time becomes the embodiment of a psycho-acoustic incorporating method. Then, its isometric psychoanalysis perspective involves the reader and the author in a space frame and a time-motion frame of reference. Within this dynamic, the interior monologue and the psychodynamic integrability of both author and reader, ingrain a reformative intellectual ethicality and a transformative aesthetical intellection. This dimensionality has well be seen when Bachir Diagne declares that:

« Tombouctou” étant alors ici, non seulement le nom de la ville qui fut la capital intellectuelle des empires du Mali et du Songhay, mais une synecdoque pour tous les centres intellectuels de l’Ouest africain musulman où cette tradition s’est développée. Ce que vise la redondance “erudition écrite” est la nécessaire remise en question de l’idée reçue selon laquelle les cultures africaines sont par nature orales, anhistoriques; et que leur connaissance relève d’une ethnologie visant leur essence éternelle... les *Timbuktu Studies* continuent de se développer. (Diagne, 2021, p.64).

(Translation: Timbuktu” being here, not only the name of the city which was the intellectual capital of the empires of Mali and Songhay, but a synecdoche

for all the intellectual centers of Muslim West Africa where this tradition developed. What the redundancy “written scholarship” aims at is the necessary questioning of the received idea according to which African cultures are by nature oral, ahistorical; and that their knowledge comes from an ethnology aiming at their eternal essence... *Timbuktu Studies* continue to develop.)

Thus, the framework of time impels the relational and the dimensional of this text, in a transpositional dynamic relational; therefore, the discussion subject of this intellectualism and Imagineering embeds a systematic linguistic methodology of a three-dimensional relative consideration. By this means, the synopsis object program describes the effect condition for the intellectualive passing of time. In the same line, the elapsed object-oriented emphasizes the quantifiability and the value of the text that experiences a difference in condition and juxtaposes cultural condition code providing then critical judgment. It is within this respect, the diachronic sphere of influence attended through the intradiegetic of this narrative, remains an empirical formula. Within this view, the author’s frame of mind on the manipulation of language, the frameshift mutation on the execution and performance of language, and the logarithmic language frame of reference, attend to the implantation of a time constant paradigm, the set of a time difference condition and a frequency division multiplexing parabasis. In this perspective, the form factor and the feature criticism of the text stand as denotative propositions, in which a collection of a constitutional proposal arises to illustrate the principles of the text. It is the same thing that Julie Rak describes in her analysis of philippe Lejeun work, she says:

Lejeune’s descriptions of his own process does not narrate his life story so that his experiences explicate the meanings of other texts or other experiences. It is not the experiences themselves which matter to Lejeune so

much as the rhetorical strategies which he (and other diary writers) uses to make sense of experience-in-the-making. In this way, Lejeune makes the private process of much diary writing into a community record that we all get to enjoy... Lejeune can show me, and many others, why it is worthwhile to dialogue with the past and the future through one's own diaries (Rak, 2009, p.20).

Moreover, the synchronic modularity basis of time designing in this text involves a trans differential craft of intellection with an elliptical and compact style. In this way, the author impels the reader in his artistry of time capsule differentiability, and in a time-shift technical expertise dimensionality. In this respect, the quality of his image, the value proposition of his intellection, and the value engineering of his refinement design a suprasegmental time division multiplexing within a complex, demonstrative, intellectual, and aesthetical system of response. It is within this dynamic, that the chromatographic dimensionality of space in this text, becomes an intervening substance, through which the basis of intellectualism, the exchanging medium of intellection is cultured and conveyed throughout an attachment frame of reference. Indeed, the realm of space-frame attends to social realism and social psychology that characteristically involves the reader in multidimensional scaling, wherein the retaining and the absorbing of information inserts the reader in another method acting differentiability. By this way, Paul Simpson argues that:

Much of our everyday experience is shaped and defined by actions and events, thoughts and perceptions, and it is an important function of the system of language that it is able to account for these various 'goings on' in the world... When language is used to represent the goings on of the physical or abstract world in this way, to represent patterns of experience in spoken and written texts, it fulfils the *experiential* function. The experiential function is

an important marker of style, especially so of the style of narrative discourse, because it emphasises the concept of *style as choice*. There are many ways of accounting in language for the various events that constitute our ‘mental picture of reality’ (Simpson, 2004, p.22).

In this stand, the space-time continuum re-activates the reader’s differential coefficient capacitance and re-aligns his/her capacitive intellectual transactions in the perspective to ingrain an intuitive response-time and an intellectual response variable. In the same line of ideas, the characteristics and the attitudes of the sound quality, the voice quality, and the color quality in this text become a dimensional continuum. This frame of differentiability actively immerses the reader in the differential intellectual aspect of a distinctive atmosphere, of a specific shimmering, significant shifting and inside a real meaning of the text, contrasting then with the form and style it is presented. This realm remains well illustrated when S B. Diagne reveals that:

Une première finalité d’un enseignement de la philosophie dans le monde islamique était de décoloniser cette manière de penser l’histoire de notre discipline... à la vérité de ce qu’est le devenir pluriel de la philosophie grecque, en des langues diverses et variées... ainsi rétablir le fait que la *translatio studiorum*, le transfert des connaissances philosophiques du monde grec, a connu des tours et détours ... à Tombouctou... (Diagne, 2021, p.58).

(Translation : A first aim of teaching philosophy in the Islamic world was to decolonize this way of thinking about the history of our discipline... to the truth of what is the plural development of Greek philosophy, in diverse and varied languages... thus reestablishing the fact that the *translatio studiorum*, the transfer of philosophical knowledge from the Greek world, has known twists and turns... in Timbuktu...)

Therefore, through the condensation reaction of time and space, we attend to a functional differentiability that efficiently designates both the author and the reader as the products of a particular time and space. Therefore, this realm finally grasps the special forces that contain and shape these entities. It fundamentally stimulates a context-sensitive, an interpersonal function, and an experiential function dimensionality.

Conclusion

Throughout the logarithmic methodology and correlational process of intellectualism and form factor, the realm of dimensionality and differentiability stand in this “*Le fagot de ma mémoire*” as a voluntary quantitative relation. In this run, the scope of the creation and formation process and the action and function process transcend the bio-mimicry processes of language. The meta-data constructivism, the meta-language relational database, and the meta-cognitive relatability in this work develop above the substance aspects ratio of communication. Therefore, the intellective integrability and the imaginative relation within Souleymane.B. Diagne evolves, show the framework of discourse as a circumstance compendium and a sensitive period, in which its reference frame and referential point embed pragmatic, ideological, and cognitional constituents in text processing.

In this respect, through the idea of organic evolution of text, the current senses emanating from the opening out and unfolding of discourse happens to be a re-consideration dynamic. Therefore, the realm of meaning, relation, and formation overshadow conceptual and abstracting linguistic stems. Within this respect, the concept art, the method understanding, and system imagining define a systematizing observational scheme. Consequently, the realm of point of view appears as a relational dynamic, wherein the interpersonal function of language works in a simultaneous performance with the experiential function, in the perspective, the scale of intellectual dimensionality and formability differentiability establish a narrative text. Therefore, through the modality quality and

differing techniques, we observe throughout this narrative, a systematic interdependent series of phenomenological revolutions. Consequently, the narrativizing and the phenotypic dimension embody essentially an expressivity realm of intellectual trans differentiation. Then, the genotypic constitution of this narrative emphasizes characteristically the formative sphere of the process of action, mental phenomena, and the relational method of intelligence.

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