Women authors use distinctive patterns of self-representation in their autobiographical works. In 1980, Mary Mason claimed that female self-disclosure comes in the form of an alternate identity that denies the phallogocentric system. This hypothesis is confirmed over time in female Western literature, especially in 1970s feminism, which is characterized by difference as a style of relatedness. This perspective of female autobiography can be used to re-examine men's writings and autobiographical theory as well.

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The basic aspects and definition of autobiography including common characteristics such as perspective, identity, and introspection. The author, the narrator, and the protagonist must share a common identity for the work to be considered an autobiography (Anderson 3). This common identity could be similar, but is not identical. The self that the author constructs becomes a character within the story that may not be a completely factual representation of the author’s actual past self (Anderson 3; Porter and Wolf 4-5; Quigley 106-7). Gender: The socio-cultural phenomenon of the division of people into various categories such as male and female, with each having associated roles, expectations, stereotypes, etc. Sex: Either of two main divisions (female or male) into which many organisms can be placed, according to reproductive function or organs. Sociologists and other social scientists generally attribute many of the behavioral differences between genders to socialization. Socialization is the process of transferring norms, values, beliefs, and behaviors to group members. Gender identities, and the malleability of the gender binary, vary across cultures. At the other end of the spectrum of self-positionings as autobiographical narrator, Wordsworth testifies to the impossibility of autobiographical closure in his verse autobiography ([1799, 1805, 1850] 1979). Behind the narrator, the empirical writing subject, the “Real” or “Historical I” is located, not always in tune with the ‘narrating’ and ‘experiencing I’s’, but considered the ‘real author’ and the external subject of reference. By 1800, the task of autobiography was to represent a unique individual, as claimed by Rousseau for himself: “I am not made like any of those I have seen; I
venture to believe that I am not like any of those who are in existence" ([1782] 1957 : 1). Most prominently, Goethe explicitly writes of himself as a singular individual embedded in and interacting.