

The Impact of Myth on Women's Life Narratives

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Abstract

Life writing in general includes memoirs, autobiographies, biographies, hagiographies etc... The subgenres may vary but the central concept of these life-writing texts is the impact of the myth intentionally or unintentionally. The presence of thoughts, experiences, incidents, and occurrences, in direct/indirect form of myth, plays an unavoidable part in life writing texts, particularly in women's life narratives. While history is the repetitive record of public vital events and persons, women's life narratives are repetitive records of personal details, meant for public reading. The level of self-understanding integrates action and consciousness into a whole self and establishes a self-history as unique to the self, differentiated from others' experiential histories. The impact of myth in women's life narratives serves as self-history that requires examining the evidence for the emergence of a specific form of memory. Myth in women's life narratives develops not only through social language practices but in the context of cultures that value individual personal histories. Myth in women's life narratives, from this perspective, is a product not only of the social world but of the cultural world. The myth of experiences, incidents, impacts by society, culture, etc ... in women's life writing is not confined to an overall thematic nobility alone but plays an unavoidable part in all aspects.

Keywords: Gender, Feminism, Memory, Myth, Reminiscence, Remembrance

Introduction

The impact of myth is a critical part of women's life narratives. The impact of myths is private and uniquely one's own, but they are simultaneously public property because they usually involve other people and other incidents. A direct indicator that finished to be the important prediction, when the indirect indicator enters. Now the indirect indicator will become an important prediction. The relationship between direct and indirect indicators is complex. The culture differences play an unavoidable role in the manner and matter of a literary work. This cultural difference also plays a significant role in remembering events. There is always a connection between culture and reminiscence. Those myths which are temporary, are always subjected to variation of culture. Those temporary myths do not reflect the essence of culture at expected levels. In highly developed cultures, these temporary myths have minimal impact. The effect of these temporary myths on memory is also less. Initial reminiscence is always independent. Secondary memory

is affected by culture. In this stage, cultural interpretations form a secure attachment with memory. This attachment leads to the socialization of myths. In predominant women's life narratives, temporary myths participate, with indirect cultural implications, thus making the analysis much more complex.

Importance of Myth in Women's Life Narratives

The implications of myths, in women's life narratives and memory depend on the manner of recollection in the culture. If a myth is psychologically adaptive in a culture, then it is quite simple for the writers to choose the vivid reminiscing method, which promotes an interdependent self. This in turn creates a secure myth. These methods affect the writer's style in women's life narratives. Language plays an unavoidable role in these women's life narratives. Language is the medium of reminiscence, a medium of expression. Comprehension of memories is directly proportional to the influence of language in women's life narratives. Memory is formed about an

incident during reminiscence. An incident is converted into an experience. For this conversion, knowledge is helpful. This knowledge is determined by the situation in which the writer was writing. Moreover, the reader-writer bond is also impactful in women's life narratives. This led to numerous layers of encoding and decoding.

The linguistic era which the writer sustains also plays a notable role in women's life narratives. The cultural myth is always a twinning aspect with these linguistic nuances. The emergence of repetition plays an unavoidable role in the encoding of women's life narratives. Decoding at multiple levels from the reader's side contributes to criticism. These women's life narratives are not only acting as a platform for prolonged rejected voices but a cultural connection for various ages. This cultural connection indirectly promotes the influence of myth. The writer becomes the representative for various influences such as social, cultural, political, etc... The writer's response to these influences directly / indirectly influences myth.

These women's life narratives are not simply an account of life experiences but instead act as a symbol. Recollection of events within the linguistic, social, cultural, and political scenario of the writer could reflect an era of reality. So, at this juncture, these women's life narratives trespass the expectation of a normal life story. The knowledge gained through language and self-created knowledge, play an unavoidable role in myth creation. Recollection happens until the required memory is attained. Myth fulfils the lack of content in this recollection process. Linguistic skills play an unavoidable role in myth creation.

The writer's language, reflected in the women's life narratives, is linguistically, socially, and culturally received by the reader. The myth connects the reader and the writer. Recollection of events cannot form a coherent narrative. The direct experience is not sufficient for composing an impactful women's life narrative. Recollection of events is a raw material which requires numerous layers of polishing like linguistic ornamentation, social reliability, etc.. to make it a vital women's life narrative. Women's life narratives also have space for minute incidents that are unavoidable in forming memory. These incidents may have insignificant myths, which can

also contribute to impact analysis. Orienting statements may also provide background descriptions and explanations that connect the event being narrated to other related experiences, thus setting it in a larger social and descriptive context. Perhaps more important, personal narratives include evaluative information that conveys why an event was interesting, significant, meaningful, and ultimately, memorable. The initial encoding in women's life narratives is different from the final encoding. The temporal reminiscence could not yield a definite memory. The elaborated conversations of temporal reminiscence could contribute to the building of definite memory. The references like the desires of the author, beliefs, etc.... can also contribute to the writer's influence. Writers learn culturally conventionalized narrative forms for recounting their past experiences in these conversational interactions, they simultaneously learn new ways of representing those experiences in conformity with these narrative forms. Myth strengthens the recollection process. The repetition also varies concerning experiences.

When repetition continues, the utility of myth also continues. When the utility of myth continues, the space of numerous interpretations continues. Also, because in the telling of these stories, linkages are made between the event being narrated and the narrator's experiences, and between the writer and reader who shared the experiences, these stories can become a significant source of self-understanding. The degree to which an individual's thinking and behaviour reflects the societal values associated with collectivism or individualism can vary extensively. Thus, the degree to which a person's orientation is interdependent or independent is largely but not wholly a function of culture. Myth can be collective or individualistic. Interdependent culture's myths and independent culture's myths can vary. In independent cultures, creating identity is the ultimate goal of a woman's life narrative. In these women's life narratives, myths are predominantly direct and unique. The readers in these independent cultures, also receive these, unique, direct myths much more easily. These readers are not stable entities. These readers are dynamic interpreters. The medium of these women's life narratives such as print, digital etc... also contribute to the various groups of

readers. The readers from various cultures, interpret the available myths in these women's life narratives in various dimensions.

Coaxing occurs in women's life narratives, for creating an integral narration. The sites in women's life narratives are dynamic. It is highly crucial to fix a permanent site in a women's life narrative. Sites can be occasional and locational. Sites are multilayered frames in which narration participates. Personal, geographical, and institutional levels of sites can participate in women's life narratives. Seldomly, these three levels of the site can coexist. These sites influence the role of myth, that evolves in women's life narratives. The modes of sites are directly proportional to the role of myth in women's life narratives.

The writer, the reader, etc... also define the role of myth, that participates in a women's life narratives. The reason is depending upon the above-mentioned factors, myths are altered as per the interpretations of readers. Through numerous repetitive interpretations, the narrated events before readers led to countless criticism. In criticising women life writing texts, either the writer's thoughts can be asserted repeatedly or the writer's thoughts can be counter-argued repeatedly. Women's life narratives are the platform, where selected events are shared. The nature of myth also differs from text to text. Women's life narratives are dynamic in nature. The identity produced through these women's life narratives is fluid and dynamic. Women's life narratives are subjected to situations and development. This dynamic nature of life writing tests also reflects in the interpretation of myths. Those aspects of identity that are highlighted in specific remembrance of the past reflect those aspects of identity that are deemed important in specific situations, with specific others, for specific goals.

Myth and Gender

Gender and Identity are defined parallelly in the process of interaction in women's life narratives. Gender and identity must be viewed as evolving dynamic concepts that change as a function of the specific developmental tasks individuals face. Gender should be analysed in specific contexts in which particular aspects of gender and identity are privileged over others; there are some developmental

and situational contexts in which gender will be foregrounded and differences between females and males maximized, whereas there are other developmental and situational contexts in which gender will be backgrounded, leading to few differences between females and males. Female is hypothesized to be emotionally oriented and thus perceive themselves as being fixed in a rich web of interconnections with others, and portray themselves as social, emotional beings. This idea of interconnection is also reflected in myths. Males, in contrast, are viewed as more autonomous in their thoughts, presenting themselves as independent of others, and focusing on individual goals and achievements in life narratives.

This urge for individuality also reflects in myths. So, women's life narratives are quite different from male life narratives. From this perspective, gender cannot be conceptualized in terms of how females and males are different, but rather must be contextualized in terms of situations in which aspects of male and female identity are more or less likely to be highlighted. Gender difference initiates from a very young age such as males must separate from their mother's supremacy to create their identity. So, men are viewed as beings, unconnected and autonomous. Females align themselves with their mother's supremacy. So, women are perceived as beings, who maintain connections. So, male craves autonomous spaces whereas women continuously build interpersonal connections. In predominant women's life narratives, the vital focus is on people, incidents, and unforgettable nuances. Whereas in male life narratives, there is more space for expressing self-achievement. Gender is partly stable and partly dynamic. This gender factor is also reflected in women's life narratives. Women's life narratives are an account of a person in an experimental context expressed to numerous readers. These reader's sections have both males and females. Gender is also noted for situations and development.

Women's and men's reactions to situations may vary. Similar was the case concerning women's life narratives. Gender also depends upon the context of the life narrative. Gender is not the only vital factor, but at the same time, gender is unavoidable in life narratives. Remembering gender-influential factors, or neglecting them completely is

depending upon the individual writer. The creation of identity through gender or the creation of identity through various factors also depends upon the choice of the individual writer. Gender may be differentially established in different contexts even for the same individual at the same time point depending upon the goals of reminiscing. Repetition of gender identity is based on the individual writer. Gender also depends upon the situational context. The repetition of gender context in a life narrative is quite tough. In women's life narratives, two sorts of gender influence can be predicted.

One is the extravagant influence of gender, the other is the minimal influence of gender. In the former case, women's life narratives are intended for extravagant emotional outcomes. In the latter case, women's life narratives are intended for social, and political scenarios. In these variations of women's life narratives, the expression of the myth differs and interpretations of those myths by readers also differ. Gender influence is there in life narratives but that cannot pervade into a life narrative. In women's life narratives, there is a possibility of wider contexts. Women's life narratives offer a new platform for prolonged, suppressed facts. The myths in those women's life narratives can be interpreted, and resonated, depending upon the gender factor. Women's life narratives reflect the received appropriate experiences for public reading. The culture in which the writer sustains influences the gender factor. This gender factor is indirectly reflected in the myths. In women's life narratives myths can be created. Similarly, the existing myths in women's life narratives are subjected to numerous interpretations. So, there is a possibility for the dynamic evolution of the myths.

Conclusion

The situatedness makes the symbolic interactions in women's life narratives. The symbolic interactions lead to numerous myths. These myths in women's life narratives are culturally, and historically, important. These myths are rhetorical in nature. This myth's rhetorical nature makes it much more arguable among readers. In this way, these

myths are solid entities of interpretation. Coaxing in women's life narratives is also dependent on culture. The highly crafted aesthetics of women's life narratives may lead to the image of surrealism, but these women's life narratives are close to real-life experiences. The coaxing happens when the readers could relate their reality to the myths and contents of women's life narratives. Thus "I" in the women's life narrative is always dynamic since it represents numerous "I's" from the reader's side. The coaxing is diffused within the culture. The "I" has variations in the women's life narratives. This "I" is closely relatable to self – consciousness. The implied reader is provided with various information historically, culturally, mythically, socially, politically, etc... by the writer in a women's life narrative. This imaginary addressee at the time of framing a women's life narrative, is influencing the writer, unavoidably. Myth plays a vital role because depending upon the readers, the literary, cultural, and social, factors, myths are repeatedly emphasised through women's life narratives.

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