

EDUCATIONAL AUTOBIOGRAPHY AND RESISTANCE

SUSAN DOUGLAS FRANZOSA

I don't know how far I differ from other people. That is another memoir writer's difficulty. Yet to describe oneself truly one must have some standard of comparison, was I clever, stupid, good looking, ugly, passionate, cold? Owing partly to the fact that I was never at school, never competed in any way with children of my own age, I have never been able to compare my gifts and defects with other people's. ¹ Virginia Woolf

In this essay I explore the themes of accommodation and resistance as they emerge in stories autobiographers tell about their early schooling. My concern is to illustrate how educational autobiographies can add to an understanding of the process of normalization that children experience in school. Many forms of expression can rightly be called autobiographical and all written autobiographies are in some sense educational.² My discussion here, however, draws only on written texts intended for publication as autobiographies that have recounted their authors' formal educational experiences.

As Virginia Woolf understood, schooling can play a crucial role in regulating personal identity. It can teach children how they differ from others and whether these differences will be understood as gifts or defects within a larger social context. Woolf felt that part of her own inability to write an autobiography stemmed from being unschooled. She regretted the absence in her childhood of lessons in "a standard of comparison" that would allow her to place herself among others. What Woolf seems to have yearned for was an irrevocably lost connection to children of her own age. She seems to have been unaware of the potentially oppressive nature of institutionalized standards and comparisons that would have placed and defined her at school.

Unlike Woolf, schooled children who grew up to write published autobiographical accounts of their formal educational experiences have seen the problems of self-representation differently. Schooling has not been understood as making it easier to "describe oneself truly." In fact, school experience is more often portrayed in autobiographies as a source of self-alienation which has to be countered and overcome in order to find an authentic voice. Adults who look back to rewrite their school stories attempt implicitly (but more often explicitly) to contest the school's power of characterization and reclaim the authority to create their own identities. Their educational autobiographies represent an effort to displace the school to become the "true" author of an educated self.

Writing one's own story constitutes an attempt to break with and resist conventional assumptions about who an autobiographer is and what his or her experiences have meant. Becoming the author of one's self, claiming the authority to tell the "true story" of one's "real self," thus involves an appraisal of the social and historical context in which the story is set. As Carolyn Steedman maintains, in the process of determining what features of that context have significance and describing their connections and influences, autobiographers necessarily engage in a form of critique. An autobiography "becomes a piece of history, an interpretative device."³

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