

Tribhuvan University

The Politics of Autobiography: Personal as Political in Mary Wollstonecraft's *Maria: or, The Wrongs of Woman*

A Thesis Submitted to the Central Department of English, T.U  
In Partial Fulfillments for the Requirement of Degree of  
Master of Arts in English

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January 2016

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Letter of Recommendation

Pranisha Sharma has completed her thesis entitled “The Politics of Autobiography: Personal as Political in Mary Wollstonecraft’s *Maria: or, The Wrongs of Woman*” under my supervision. She worked on this thesis from April 2015 to January 2016. I hereby recommend her thesis be submitted to viva voca.

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Letter of Approval

This thesis entitled "The Politics of Autobiography: Personal as Political in Mary Wollstonecraft's *Maria: or, The Wrongs of Woman* " submitted to the Central Department of English, Tribhuvan University, by Pranisha Sharma in partial fulfillment of the requirements for the degree of M.A. in English has been approved by the undersigned members of the Research Committee.

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## Acknowledgements

My sincere gratitude and heartfelt indebtedness goes to lecturer Badri Prasad Acharya at Central Department of English, Tribhuvan University who made the otherwise impossible task an easy one by providing me valuable materials and suggestion and thus built stairs of hope and confidence by which I was able to complete this task.

I am grateful and indebted to Prof. Dr. Amma Raj Joshi, Head of Central Department of English Tribhuvan University for the approval of this thesis in its present form.

Moreover, I am also grateful to Jibnath Lamsal, Diwakar Upadhyay and Saroj Sharma Ghimire and other professors and lecturers of the department and all the staffs of the department.

Finally, I would like to heartily thank my father Durga Dutta Sharma Chapagain and brother Bijaya Raj Sharma for supporting me to complete this thesis. I want to thank all my friends of Central Department of English who have inspired me to complete this thesis.

January, 2016

Pranisha Sharma

## Abstract

This research work examines how Mary Wollstonecraft's *Maria* remains personal and serves for political implication. It tries to inspire all the women to critique the patriarchal ideologies of the society and encourages them to secure self identity in the male dominated society. Her autobiography deconstruct the ideology of marriage system of the eighteenth-century Britain by which women were treated as exchangeable commodities and objectified material for males and tries to represent the condition of women in patriarchal society. Applying the theory of autobiographical studies the researcher attempts to analyze the politics behind the use of Wollstonecraft's own life story as a subject matter. In this autobiography Maria says how her husband, George Venable follows the cultural ideological system of selling women into prostitution where many women are wronged by their husband. She expresses each and every personal experience of her life which is supposed to remain secret with her. In fact, her text advocates for women's liberation and inspires women to get rid of from cultural subjugation and exploitation from male dominance. In the same way, she strongly confesses her mistake and tries to motivate woman not to repeat the same mistake which she faces in her life. Hence, this project explores Mary Wollstonecraft's autobiography as personal life writing that serves as writing with political motives in the society.

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The Politics of Autobiography: Personal as Political in Wollstonecraft's *Maria; or, The Wrongs of Woman*

This project focuses on Mary Wollstonecraft's *Maria; or, The Wrongs of Woman*, a story of the middle class protagonist named Maria. This research work widely discusses Wollstonecraft's semi autobiographical novel in which personal issues have political significance. In this novel she says how her husband, George Venable follows the cultural ideological system of selling woman into prostitution. She mentions her husband who seduces her into insane prison asylum where many women are wronged by their husband. Though she tries to escape in different location her husband Venable finds her and forces her to keep sexual encounter with him.

Later she becomes pregnant and gives birth to a baby who is taken away by her husband and put her into the insane prison. She recalls her scattered thoughts and laments her marital life inside the insane prison. Though this novel is a personal autobiographical text, it has political overtone. It makes space to share such as a seller's, widow, a shopkeeper, a boarding house owner and Jemima, a domestic servant and former prostitute. So it argues on the societal rather than individual wrongs of woman and criticizes what woman reviewed as the patriarchal institution of marriage in the eighteenth –century in Britain.

The study examines how Maria's personal autobiography of *Maria; or, The Wrongs Woman* remains political. It examines how her autobiography serves for political implication. Though she suffers from her husband's seduction and bad cultural ideological system of her society, she portrays her own oppressed position in her autobiographical novel *Maria*. She accepts and relishes that woman body is as a medium of exchangeable sexual commodity product and means of communication for male. Maria also embraces her lust with Darnford and establishes a relation with him.

She writes an autobiography for her daughter in which she admits that she is misled by her husband George Venable who remains personal.

Her autobiography has also political implication. She just poses the events of the novel with her own inner most suffering. She inspires all the women to critique the patriarchal ideologies of the society. She wants to liberate the women from similar pains and sufferings. Through her semi – autobiography she gives message to all women to secure and retain an individual sense of the self identity in the male dominated society.

Wollstonecraft's life writing deconstructs the ideology of marriage system of the eighteenth –century Britain by which women are exchangeable commodities and objectified material. Here, she initially breaks the convention of the bad cultural ideological system of the society and challenges the conventional gender roles. She does not follow the cultural ideologies rather she opposes the cultural system of the society by embracing her lust for Darnford as a hero citing as evidences, Maria's refusal to leave the madhouse, when she is free to do so, because she wants to remain with him. She incorporates into her romantic fantasies (37).

This is one of the challenging activities for her autobiography in the male dominated society. She wants to prove that males can have extra –marital relation with another girl, why women cannot put such relation with another man? By showing this she opposes the gender repression of her life through her autobiography. Initially, Maria wants to marry Venable because of his charitable nature, she believes him to be romantic hero that she has read about in novel (35). However, she later realizes his duplicity:

George continues to single me out at the dance, press my hand at parting and utter expression of the unmeaning passion to which I gave

a meaning naturally suggested by the romantic turn of my thoughts....When he left us the coloring of my picture becomes more vivid wither did not my imagination lead me ? In short, enhanced myself in love with the disinterestedness fortitude, generosity, dignity and humanity with which I had invested the hero I dubbed. (36)

Through these lines she expresses that, in the beginning she thinks George Venable as a romantic hero which she has read in novel or seen in the film. Later her thoughts towards her husband turn to be opposite in her life. Her husband makes her life hell instead of heaven. Her husband oppresses and treats her as a prostitute. Here she wants to express that we cannot judge person by the outer looks without sufficient reason. We should not fully believe in other that becomes inspirational tone in the society.

According to Mary Poovey, “Wollstonecraft’s Maria’s autobiography leads fundamental insights and concern with the female sexuality and that is controlled by patriarchal imprisonment of the marriage system”(19).Wollstonecraft’s autobiography deconstructs the ideology of marriage by which women are exchangeable commodities and objectified with their natural rights (20).

Feminist scholar Mitzi Myre observes Wollstonecraft’s autobiography usually describes as an entitled philosopher strenuously advocating for the cultivation of reason as guide to both self realization and social realization and social progress but her autobiography does not unambiguously support such a model of self hood. Bonatatinus shows that Mary Wollstonecraft calls *The Wrongs of Woman* for rational education. Her education includes her own text that enables young women to protect themselves from sexual predators (310).

Glynis Ridley argues that Wollstonecraft's Maria remains locked in emotional and hence less rational discursive practices and is reduced finally to being read as an adulterous and excessively emotional body undeserving of positive legal treatment. Ridley asserts that Maria's legal helplessness raises important questions about Wollstonecraft's inability to see social change for women. Yet the fact that *The Wrongs of Woman* is an incomplete fragment makes a conclusive argument about Wollstonecraft's intention problematic (311).

Cora Kaplan argues that in her autobiography *Maria, or The Wrongs of Woman* values female emotion, while her treatise presents it as reactionary and regressive, almost counter-revolutionary (32). She states that the masculine characteristics are universal. This is not one of them in the *Wrongs of Woman*; however, she accepts, relishes, and uses the sexualized female body as a medium of communication. Maria embraces her lust with Darnford and establishes a relationship with him. She has emphasized companionate relationships, arguing that passion should be cool between lovers in *The Wrongs of Woman*. She celebrates those passions (33). The eighteenth-century moralist Hannah More called her autobiographical novel *Maria* as the vindication of adultery (58).

Anti-Jacobin reviews her book as the political justifications and wrote: "The restriction upon Adultery constitutes in Maria's opinion a most flagrant wrong to women, such is the moral tendency of the work and the lesson which may be learned from the autobiographical novel. It celebrated with the principle of his political justice" (68).

As the scholar Anne Mellor elaborates, Wollstonecraft's autobiography *Maria or the Wrongs of Woman* offers solutions to the problem of empowering female sexuality, a purpose-filled maternal role, the possibility of a feminism that crosses

class boundaries and includes stifling sexually repressed marriages which Wollstonecraft describes using the language of slavery.(68)

This research works therefore, counter points Wollstonecraft's autobiography remains personal as political because her husband George Venable seduces her into insane prison where many women are wronged by their husbands as remain personal and it has political implication because she challenges the bad ideological cultural system of society. She critiques the patriarchal ideologies and inspires all the women to secure self identity in the male dominated society. Such personal tale of suffering and resistance serves the political purpose of liberating the fellow women as political.

Here, in this autobiography, Wollstonecraft presents feeling of self. Where a writer uses his/her personal feelings and experiences such writing called as autobiographical writing. The purpose of every autobiographical writing is to reveal the person as he is to himself and either directly or indirectly to reveal some factors and forces which entered into the making of his personality and his professional interests. William Spengeman in his book, *The Form of Autobiography* argues about self as "Without a self one cannot write about it but whatever one writes will be about the self it constructs. Autobiography thus becomes synonymous with symbolic action in any form and the word ceases to designate a particular kind of writing" (168).

Thus 'self' centers in such writing so Wollstonecraft wrote about that self. In this way autobiography is a record of one's own life in the form of literature where one can explore his/her personal life/self. It is a sequence of events from birth to death during which he/she has many names and relations, joy and sorrow, success and failure, meeting and separation which are the parts of every one's life. Thus it reveals the self of personal things of person so autobiography is a self written document.

The exact date of the origin of autobiography cannot be traced. But most of the critics and scholars agree that the first autobiography was Saint Augustine's *The Confessions* of the fourth-century which is an intensely personal account of spiritual experience and extraordinary instance of deep psychological self-analysis of a kind. They have been many autobiographies and critical, journal writing over it, since the theoretical and practical foundation of the genre modeled by Saint Augustine. Autobiography has come into existence from Saint Augustine's *The Confessions*. The *Confession* had become the model for many years. It is still taken as classic example and theoretical basis of this genre.

Linda Anderson in her *Autobiography* writes about Kare Weintraub argues that *Confession* is first great autobiography that has a decisive significance. It holds self-reflective position in the growth of personality. It gives political message in the society. It examines the theory and practice of autobiographical writing from St. Augustine to the present. Her autobiography serves as a guide for interpreting life narrative development and highlights major theoretical issues and concepts about autobiographical criticism. Linda Anderson's *Autobiography* considers people to look at the ideological assumption about the nature of the self as political message in the society.

After the First World War, there was a kind of movement writing and publishing autobiographies. The readers of an autobiographies surprisingly increased throughout which made many journalists and scholars to think the reason behind it. So they began to ask questions like why do people write autobiographies? Why do people read them? There were some bitter criticisms. But the authors and scholars kept on their journey connecting the weakness and ignoring the false criticism.

The autobiographers have labored on the various things in response to the continuously changing ideas about the nature of self, the way of realizing and identifying the self and the appropriate methods to communicate these apprehensions. But the focus may change from person to person. Every autobiography is the experience of the author but it is almost impossible to include every experiences. So he/she is obliged to decide which one is the most important and most interesting .It gives the best account of the individual and reflects the self of the author during the time of creating rather than factual presentation of the history of the self.

Kate Millet writes, her *Sexual Politics* examines the cultural patriarchal system of society and it also examines how culture and society are dominated by men. Her autobiography explores the treatment of women libration in literature and art. It inspires women to get freedom from the bad patriarchal institution of the society. It is widely praises and widely criticizes the cultural dominance of male over female body. It becomes one of the essential pieces of twentieths- century history politics and advocates important work on the women liberation for feminist movement. Millet's *Sexual Politics* inspires women to get rid out from the cultural subjugation and exploitation from male dominance as political message in the society.

Another critics Sandra Gilbert and Susan Gubar in *A Mad Woman in the Attic* analyzes the Victorian women writers of the nineteenth -century with the feminist literary criticism where female characters are either embody with angel or the monster. At that time female writer are dominated or limited by patriarchal point of view. Their novel serves as personal statement and tries to shows the conflicts between passion and passivity. It analyzes the Victorian women writers with the

feminist literary criticism and also describes how writing has traditionally viewed as male profession.

Their theory highlights the dominant position of female writers of their patriarchal system of the society. Their autobiography portrays today's female to face and challenge over gender role though it is extremely restrictive and advocates female for searching for their identity in the society. It inspires women to engage in some kind of writing that could be model to empower women in the society. Very few women publish poetry or novel at that time. They hesitate to express their feeling. Their literary writing remains personal as political and encourages women to struggle to determine their self identity in the male dominated society.

Through "The Laugh of the Medusa" Helen Cixous encourages women to write and focuses on feminine mode of writing. She suggests women to write by connecting their bodies for social change. She writes for women and it's text for her own moment of liberation and entire women liberation too. Her philosophical and poetic text becomes instructive political activism for women liberation. Her text suggests that women writes as women and in that in doing the world will change. Her feminine way of writing rediscover the lived female body and that break down the pervasive phallogocentrism and thus leads to new ways of thinking for women. She critiques the colonial violence of male oppression through her "The Laugh of the Medusa".

Her writing becomes a strategy point for female consciousness as well as means of subverting the system of patriarchal dichotomy for women liberation. It inspires women to pick up their pens and to write their life history which helps to advocate other women to write about their life story for women's liberation from bad

patriarchal system of the society. Thus, there remains the political message in the society.

The researcher follows the library books, online resources, journal articles, senior's thesis to interpretive research strategies in this study. The purpose of autobiography may vary from author to author or it depends upon the life event of author or their perspectives towards life. It shows the factual information of the self of author. It gives the best account of the individual and reflects the self of author during the time of creation rather than factual presentation of the history of the self.

The main concern of this autobiography is the realization of the absolute self and enterprising or enacting it symbolically. It inspires women to secure self identity in the male dominated society and resist to patriarchal domination. Here this study brings the autobiographical issue of Maria within the purview of critical and argues analysis that remains as personal and her autobiographical tales of suffering and resistance serves the political purpose of liberating women remains in the society.

This novel is the Eighteenth –Century British feminist Mary Wollstonecraft's unfinished novel which serves as the political motives in the society. Wollstonecraft's philosophical and gothic novel revolves around the story of a woman imprisoned in an insane prison asylum by her husband. Maria's semi –autobiographical novel describes an overwhelming re-experience of sudden or catastrophic events of Maria's which haunts her mind time and again. She sits in one corner of the prison and recalls her scattering thoughts time and again.

Maria, the victim of slavery faces with sexual harassment, physical torture, violence, distorted family relations, and emotional blackmail which ruins her happiness by her own husband George Venable. She portrays each and every incident in her autobiography. It includes the veil of Maria's enslaved condition and madness.

She becomes the victim of sexual purpose for her husband. She was born in England in 1759. When she is inside the prison she becomes able to make friend who is from lower class status name as Jemima. She is the attendant of the insane prison asylum. She helps Maria frequently. She realizes Maria is not mad and she agrees to bring her a book to read. Maria falls in love with Henry Darnford. They two begin to communicate and eventually meet. This autobiography underscores the connection between personal experiences of Maria as the political structure.

In the context of the feminist movement of the late 1960 and early 1970s her autobiography challenges to the nuclear family and family values. The personal term can be described as the private is political. This thesis applies ideas from radical Feminism in relation to autobiographical studies. In this autobiographical fiction *Maria* exposes the pathological nature of slavery as a peculiar portion. *The Wrongs of the Woman* was published posthumously in 1798 by her husband William Godwin and is often considered as her most radical feminist work. Her autobiography relinquishes her romantic fantasies which reveal women's collusion in their oppression through false and damaging sentimentalism. Wollstonecraft's autobiographical novel pioneered the celebration of female sexuality and cross – class identification between women which became the unpopular novel at that time when published.

Wollstonecraft describes marriage as a prison and women as slaves within in *The Wrongs of Woman*. In the first chapter as she writes; Maria laments is not the world a vast prison and women born slave but makes a Bastille: marriage had bastilles me for life. (16)

Here, she contends that the marriage system of her patriarchal society forces her husband to seduce her into insane prison. Her husband tries to sell her body to one

of his friends as a slave in 5000\$ and treats her life as a slave. So, she says her lament is not the world a vast prison and women born slave but the marriage had Bastille her life and remains in a prison and women as a slave within the Wrongs of Woman. Her autobiographical marriage life inspires women that women bodies are not the man's property. They cannot sell their body in the open market. They are not the property of man. They must keep their identity and maintain their life as male life. Her personal life serves a political message to the women even in the marriage system of society.

Helene Cixous in her "The Laugh of Medusa" says that:

Why do not you write? Write? Writing is for you, you are for you, your body is yours, takes it. I know why you haven't written. And why I didn't write before the age of 27? Because writing is at once too high too great for you, it's reserved for the great that is for great men and it's silly. (876)

Through these lines Cixous suggests women to write by connecting their bodies for social change. She inspires women to pick up their pens and write their life story which helps to advocate women to write about their life story for women's liberation. From that they can secure their identity in the male dominated society. As Maria's autobiography can also provide inspirational tone to women to write and secure self identity in the society.

Wollstonecraft's *The Wrongs of Woman* is now read as the feminist text and inspirational for many feminists' arguments and rhetorical styles. It gives message for women liberation. It helps the confessor get some relief from suffering and the reader prevents them from committing the same mistake. So it provides political motives in the society.

Wollstonecraft's writing *The Wrongs of Woman* draws sympathy, individual rights, sexual freedom, and conventional familial relationships based only upon feelings. Sensibility seems to be political reaction to offer too much political power to women. Her autobiography challenges the conventional definition of gender that has political message in the society.

Her novel is underscoring or questioning the rhetoric of sensibility (31). Wollstonecraft herself was not the part of feminist movement nor did she ever argue for one. *The Wrongs of the Woman* is dedicated to the individual solution. It advocates women to get rid of the male dominated society. Her autobiography portrays to secure individual freedom from the bad ideological system of society. So, her personal autobiographical confession gives political message in the society.

The locus of Maria is heavily autobiographical. She is robed and abandoned by her husband George Venable. She explains each and every incident of her life experiences which she faces in her life. She confesses her mistakes of taking George Venable as a romantic hero of her life by seeing his charitable nature from the outer looks. Her husband tries to sell her to one of his friend at 5000\$. When she hears each and every conversation of her husband. She tries to run to different location but her husband finds her and he forces her to keep sexual encounter with him. Later she becomes pregnant. She gives birth to a baby and that baby is taken by her husband. Her husband also wants to follow the bad ideological cultural system of the society. His society has empowered him to sell women and make her a prostitute.

She exposes each and every life incident which she faces from her husband male oppression in this novel. She expresses each and everything confessionally in her novel so, it remains personal. Her personal tale has political implication. It inspires women not to be dependent on men. They must show that they can do

anything like males because they are also the product of the same society and the environment where males are born.

In her novel, she mentions Jemima's story too. Both Jemima and Maria become the prostitutes, the images of the women who take pleasure in her actions and is in love with her keeper and the image of the victim desirous of pity, Wollstonecraft rejects the two stereotypes of the prostitute. Here, Jemima and Maria share strong and more lasting bond of plight in this novel that has a political message in the society. Their pain and plight of suffering inspires women not to depend on men. They must create their own identity in the society.

Her autobiographical tales still retain elements of bourgeois ethos in Jemima and other working class women. They are only presented as Maria's equal in suffering women are linked across class, then but less in solidarity in hopelessness. Everywoman though differs in economic status, their pain is equal in suffering because they are women and they are oppressed from the males in the society.

One of the scholars Barbara Taylor argues that Maria's relationship with Jemima display something of the class fissures and prejudices that have marked organized feminist politics from their inception (45). Jemima is taught to appreciate the finer things in life when she is kept mistress and Maria later promises to care for her. Jemima tries to understand the pain of Maria when her baby is separated from her lap. She finds her child and this personal suffering inspires all the women to realize the pain of other women because they are women and they suffer from male domination. So, her autobiography advocates all the women to understand fellow women's problem too.

Similarly, another writer's Gilbert and Gubar in *A Mad Woman in the Attic*, admit that she feels the most pernicious effect so spleen with herself and specifically

within herself as an artist, and she complain of these effects quite movingly without the self censure. She seems to follow from her earlier vision of female subordination.

Addressing spleen she writes as:

O'er me alas ! thou dost too much prevail  
 I feel thy force, whilst I against thee rail;  
 I feel my verse decay, and my cramp't numbers fail.  
 Thro' thy black Jaundice I all object so,  
 As dark, and terrible as thee,  
 My lines decry'd and my employme;  
 An useless folly, or presumptuous fault. (61)

Through these lines Finch expresses the harmful effect of spleen and complains of the effects. She wants to be writer but she fears from the society. Women hesitate to express their personal matter. At that time if they attempt to pick the pen they might calls as mad. Due to the domination and resistance of the patriarchal system of society they cannot confess their feeling. So, through these lines she encourages women to pick up their pens and writes themselves about their life. As Maria's autobiography also inspires women to write and secure self identity in the society and it remains political message in the society.

Gary Kelly argues that autobiography is common in Jacobin novel. Philosophical novel were expected to be autobiographical audience believed that the philosophizing novelist would draws on their experiences in order to illustrated their abstract principle(8).Such principle try to give message in the society in the form of political aspects. Maria's personal historical life events can be the political message for the reader audience and for women too.

Maria's autobiography serves the relationship between mother and daughter envisioned self hood as a liberating role for women. She continually floats her daughter image other own sight. She first pictured her daughter image on the wall of her prison. She magnified by the state of mind:

She still mourned her child, lament she was daughter and anticipated the aggravated ill of her life that her she was no more. To think that she was blotted out of existences was agonies rendered almost inevitable even while dreary. She was no more to think that she was blotted out of existence was agony. When the imagination had been long employed to expand her faculties, yet to suppose her turned adrift an unknown sea was scarcely less afflicting. (15)

Through these lines she laments of being women and she laments her peculiar fate. She remembers her daughter. She finds her daughters image in every corner and wall of the prison. She is very sad. In these lines she wants to show how much a mother loves their child as political motives in the society.

Maria's role as mother allows her to instruct herself there by creating her own self in advising her daughter through the manuscript she is writing. Maria learns about herself and realizes her past error. It also inspires us to formulate selfhood as political motives in the society.

Furthermore, Anne Radcliffe's *A Sicilian Romance* (1790) relies on the gothic conventions where Maria is consigned with its features and demonstrates the gothic horror of Englishwoman reality. In Wollstonecraft's autobiography Maria's husband portrays's tyrannical and married life as wretched (8).As Wollstonecraft herself writes in *The Wrongs of Woman*:

In many instances I could have

Made the incident more dramatic  
 would I have sacrificed my main object,  
 The desire of exhibiting the misery and oppression  
 Peculiar to women, that arises out of the partial laws and customs of  
 society. (9)

These lines express that Maria's husband follows the bad ideological system of the society to seduce his wife. At that time in late eighteenth-century in Britain women body is bought and sold like a slave into prostitution. Venable also follows the partial laws and custom of society. She becomes the object and victims of sexual desire for male purpose. Her lines remains as personal and empower women to go against the bad culture and custom of society for women liberation so; it remain political motives in the society.

Wollstonecraft's novel advocates for the ideas of the French Revolution. Her novel argues along with other such as Mary Hay's *Memoir of Emma Courtney* (1790) tells that women are the victims of constant injustice. Mary also mentions women powerlessness in *the Wrongs of Woman*. It relies on a web of suggestive character as Maria who tries to convey political message by writing her life events in this novel. Her feminist slant becomes more philosophical element to the public.

Through Kate Millet *Sexual Politics* Miller reminds as: "Women born to the present lot of women, and content with it, how should she appreciate the value of self dependence? She is not self dependant, she receives everything from other, and her bad for the poor?" (105).

Through these lines Miller encourages other women to appreciate the value of self dependence. They should not receive everything from other. They are also capable to stand in their feet as men. They must secure their self identity in the male

dominated society. As Wollstonecraft's autobiography also motivates women to retain self identity in the male dominated society in the political form.

When Maria is inside the insane prison she takes up the book with emotion:

They come said perhaps, from a wretch condemned, like me to reason on the nature madness, by having wrecked mind continually under his do- mad, to escape from the escape from the contemplation of it. Her heat throbbed with sympathetic alarm, and she turned over the leaves with awe, as if they had becomes scared from passing through the hand of unfortunate being oppressed by a similar fate. (31)

Through these lines Maria expresses that she is thrown inside the insane prison by her husband. She faces the large society's personal and collective's madness. She undergoes number of acute physical and psychological tortures inside the prison. She laments her fate was not good. At that time British women's lives in a constant state of fear and agitation due to their cultural system of society. No women try to get rid of the bad custom of society. She tries to get fresh by reading book and lament her fate here, her marginal tone becomes important note for women liberation. Her activity impressed the reader to change their thought as political motives in the society. In the insane prison:

She sat musing, gazing at the moon and watching it's motion as it seemed to guide under the cloud. Then preparing for bed. She thought, 'of what could be it to be him or tone, if it be true that he is unjustly confined? Could he aid me to escape who is himself more closely watched? Still should like to see him, 'she went to bed, dreamed of her child, yet woke exactly at half after five o'clock and starting up, only

trapped a gown around her, and ran to the window. The morning was chill, it was the later end of September yet she didn't retire to warm herself and think in bed till the sound of the servant moving the house, convinced her that morning. . . (37)

Through these lines she expresses that when she reads books, she starts to think Darnford as hero. She starts to embrace her lust for Darnford. Though the society is very strict, her husband seduces her, she challenges the society and wants to put sexual relation with another man. Again she repeats her mistake. She inspires other women not to repeat the same mistake she repeats in her life. This becomes political motives for young women not to be sexual object of male. She suffers from the wild tone of the society. She wants to free her mind from horror and more terrific superstition of society. She laments her birth as slave. She despised her birth. Still she thinks it is probable that she is not entirely the victim of mistake and that mistake advocates her and other women not to repeat the same mistakes she faced in her life.

Feminist theorist Gilbert and Gubar in their *A Mad Woman in the Attic* particularly analyze the portrayal of women identity in female author's work. A woman could either engage in some kind of writing that was accepted within the kind of writing the domestic sphere..Such as daily diary writing or she could model her writing after that of male author. In this regard, they argue:

Whether she becomes an object of the art or a saint however it is the surrender of herself of her personal comfort, her personal desires or both that is the beautiful angel woman's key act, while it is precisely this sacrifice which dooms her both to death and to heaven. For to be self less is not only to be noble. It is to be dead. For the female artist the essential process of self definition is complicated and herself. (602)

Patriarchal society treats female as inferior to male. There is no respect and value of woman's feelings. Woman can also create literary text but they limit their creativity only in daily dairy because of the fear of patriarchy. But Mary Wollstonecraft is a strong woman who neglect the boundary made by patriarchy and comes in the literary field. Mary uses her life story as her subject of writing through which she wants to be model for other female author.

As Gilbert and Gubar say, "whether she becomes an of her personal comfort, her personal desires or both ".Mary Wollstonecraft writings were badly criticized and this patriarchal society made her psychotic patient but she inspires women to pick up their pen and write for searching their identity in the male dominated society. In her autobiography, she laments her mother illness. She tries to manage her father's anger from lingering nature. At that period an artful kind of upper servant attracted her father attention and the neighbor made many remark on the finery not honesty got, exhibited at evening service. Her father puts relation with servant lady:

I shall not dwell on the death –bed scene, lively as is the remembrance or on the emotion produced by the last grasp of my mother cold hand; when blessing me, she added A little patience, and all will be over!  
Ah! My child, how often have those words rung mournfully in my ears – and I have exclaimed –A little more patience and I too shall be at rest. My father was violently affect by her death, recollected instances of his unkindness and wept like a child. My mother had solemnly recommend my sister to care, bid me mother to them. They indeed became more dear to me as they became more for, during my mother illness. (174)

Through these lines Maria's mother blessed Maria to keep patience in life in the last stage of her death. That could be important motive for us to utilize in our life. She remembers her mother's cold hand. Her father was violently affected by her mother's death. Maria tries to find the ruined state of her father's circumstances. Later her father keeps the house keeper and treats Maria like a servant.

Autobiographical writing is about the personal matter and interest of the author. It differs from person to person. If we analyze from their outer appearance it becomes false because we have to present ourselves in front of other according to the situation and condition. In this regard, Linda Anderson argues:

What the author of an autobiography does is to try to endow his inscription within the text with all the attributes of a face in order to mask or conceal his fictionalization or displacement by writing.

Autobiography thus produces fiction or figure in place of the self knowledge they seek on which both the subject and autobiography's identity had dependent. (9)

As autobiographical writing reflects the personality of authors, this novel also reflects Wollstonecraft's life. Here, we can say that her depression is the hopeless perspectives of human existence. Maria finds writing as the best medium to express feeling and emotion. She directly performs her life through this autobiography. She tries to search her identity by writing this novel and inspires all the women to search their self identity in the male dominated society.

In the last stage of her mother death her mother tells Maria to care for other sisters. After her mother death the house grew still gloomier. Her father tries to show the ruined behavior toward his daughter. Her father treat them as servant. This situation makes Maria more disagreeable to stay in house as she writes:

My home everyday becomes more and more disagreeable to me, my liberty was unnecessarily abridged and my books, on the pretext that they made idle, taken from me. My father's mistress was with child and him doting on her, allowed or overlooked her vulgar manner of tyranny over us. I was indignant especially when I saw her endeavoring to attract, shall I say seduce my younger brother. By allowing women but one way of rising in the world, the fostering the liberation of men. Society makes monster of them and then their ignoble vices are brought forward as a proof of inferiority of intellect.

(176)

Through these lines Maria describes the vulgar manner of her father. Her father marries with another woman after her mother's death. He treats his own daughter as a servant. He shows his cruel nature toward his own daughter. The patriarchal bad system of society forces male to show their masculinity towards females for domination. The society makes them monsters. They dominant women, they calls them inferior. They must search their identity in the society.

Women must go against them to retain their individual identity in the society. Maria also tries to search her identity by writing this autobiography. She is capable as male. She confesses her father personal insult in this tales. Without any hesitation she expresses her too personal father insult which should keep secret with her. Through these lines, she wants to say women can also express their personal feeling as men can. She wants some revolution in field of women's writing that remains political motives in the society.

Kate Millet in her *Sexual Politics* talks about the economic existence of women on the male without economic reward and argues that:

In traditional patriarchy women as non person without legal standing were permitted no actual economic existence as they could neither own nor earn in their own right. Since women have always worked in patriarchal societies at the most routine or strenuous tasks is at issue here is not labor but economic reward. In modern reformed patriarchal societies, women have certain economic rights, yet the woman's work in which some two third of the female population in most developed countries as engaged in work. (40)

Through these lines Millet encourages other women not to depend on man for economic existence. They can do everything that males can. Female can work in any field that males work. Women have always works for males in this patriarchal society without economic reward. There should be equal treatment to male and female in working field and inspires all the women to stand in their feet as men. They have also certain economic right and they must involve in work for securing their self identity in the male dominated society.

She describes her father's each and every cruel nature in her tale. Her heart swells with gratitude by remembering his husband selfish soul. She suffers from the husband seduction. She hardly acquires regret. She laments her own mistake of thinking George Venable as a romantic hero that she has read in the novel or in the film. Though she is confined in hell she rejoices over the free mind to think more suffering of her life. Her emotional mind is able to precede such thing as she writes;

Yet my heart is still oppressed

For what am I reserved? Why

Was I not born a man, or why

Was I born at all? (181)

Through these lines Maria expresses her negative thought of being woman. She is valorizing the hope of life to be born as a man. She questions herself and wants to change her gender identity. She even questions herself why she born at all. Her heart is still oppressed and she inspires all the women to make their identity in the male dominated society.

She becomes prey of impetuous varying emotions. She becomes the victims of the society. Her joyless life, misery position, torches haunts her mind time and again. She tries to suppress her heart. She endeavored to brace her mind to fortitude and her emotional feeling goes on like this.

Helene Cixous in her “The Laugh of Medusa “says:

Jocasta is destroyed by her contradictory position in the oedipal narrative but she was denied many of the solution that “historical women “have sought solidarity with other women refusing to accept society’s compulsory heterosexuality or abandoning the oppressive situation Instead, Jocasta operates as a critique of the system that kills her and as productive articulation for material women seeking to eliminate the patriarchy.(321)

Through these lines Helene Cixous talks about the female bonding of Jocasta with other women. She destroyed her contradictory position in the oedipal narrative and union with other women. She refuses to abandon the oppressive situation from the male domination. Jocasta critiques over the patriarchal system and refuses to accept society’s compulsory heterosexuality. Patriarchal society treats female as inferior to male. There is no respect and value of women feeling.

Historical women keep each other physically and emotionally alive during the year of want. The two pairs of women cross class line and interact at certain point

providing additional help to each other and tries to show the strong and more lasting bond of help from each other. As in *The Wrongs of Woman* Jemima tries to understand the pain of Maria when her baby is separate from her lap. She finds her child. Their bonding unity able to search their separate child. This unity inspires all the women that even two women can do everything as male can do and success to hold male position in the society.

Maria fails to understand the heart of her husband. She regrets her early marriage, her trap, caged life and the attentive fondness of her husband. She could not become the friend and confident of her husband. She laments her principle of her life that she becomes pregnant with her husband that ashamed her. As she writes:

I am ashamed to own, that I was pregnant. The greatest sacrifice of my in my whole life was allowing my husband again to be familiar with my person though to the cruel act of self denial, when I wished the earth to open. Swallow me, you owe your birth and I utter able pleasure of being mother. There was something of delicacy in my husband bridal attention; but how his tainted breath, pimpled face and blood –shot eyes were more repress my hand to my senses, than his gross manner's and loveless familiarity to my life. (131)

Through these lines she describes the cruel act of her husband's nature. She feels shy to own self that she becomes pregnant of such cruel husband. She describes her husband facial structure in this lines. She tries to educate herself and others as a feminine sense of self that break the new ground. She wants to show that how much a woman becomes happy to give birth to the baby that becomes political motive in the society.

Helene Cixous in her “The Laugh of Medusa” says “I *write* woman. Woman must write woman and man, man. So only an Oblique consideration will be found here of men, it’s up to him to say where his masculinity and feminists are at. This concerns us once men have opened their eyes and seen themselves clearly” (877).

Through these lines, Cixous talks about the patriarchal myth of the society. The patriarchal system of society do not treats equal treatment to male and female. Male shows their masculinity power over female. Here, Cixous says that woman writes for woman and man for man. This is the patriarchal notion of myth which people use in the ancient time. Now a day woman can write for man and man can write for woman. Actually, she encourages women to write themselves about their life because woman are also capable as man. So, the man also realizes that women can also express their personal feelings as man can. This will open the male eyes and they treat equal treatment to female in the society as remains political message in the society.

George Venable refuses to understand her emotion as she writes:

I had sometimes observed defects in my husband understanding; but  
 Led astray by a prevailing opinion, that goodness of disposition is of  
 The first important in the relative situation of life in proportion as I  
 Perceived the narrowness of understanding fancy enlarged the  
 boundary of his heart. Fatal error! How quickly is the so much vaunted  
 mildness of nature turned into gall, an intercourse with world, if more  
 generous juices do not sustain the vital sources of Virtue? (203)

Through these lines Maria talks about the defect of her husband to understand her life. She sees the narrowness of understanding her feeling in George Venable. He crosses the boundary to show his cruel nature towards Maria. So, here she wants to tell that

there must be mutual understanding between wife and husband to forward their life with joy. The goodness of disposition is of the first importance in relative situation in wife and husband. This motive becomes political message in the society.

*The Wrongs of Woman* usually uses third person narration. Although large section of Maria and Jemima's tales are in first person narratives the narrator relates her inner most feeling to the reader through new technique of free direct discourse. Their stories of suffering allow each character to retain individual sense of self identity as political message in the society. It describes the terror and dangerous error of Maria which describes the emotion, oppression and slavery position. It empowers the passion of sentiment. After six years he returns and finds Maria and becomes with penitent face. She forgives him and gives cloth from head to foot. Later he was arrested by the police. He was died in the hospital aboard.

Linda Anderson says, "The writer had a vocation which was not to be determined or valued in terms of the market place, but only with reference to the self" (Autobiography 3). So, by this time, most people recognize that Wollstonecraft's work is about her life. Perhaps the tension in the audience is due to curiosity that needs, to be fed; perhaps it comes out of an admiration for some who dare to make an example of her because it is not easy task to express everything of self to other. She is strong woman who neglects the boundary made by patriarchy and comes in literary field. Her life writing becomes guide line for other women in the society and remains political motives in the society.

When Maria closes her eyes, George haunts her mind time and again in terrific mode. She tells she has peculiar state in mind. She was more anxious not to deceive than to guard against deception and rather trust George Venable without sufficient reason. She becomes prey of doubt. Here, her tone becomes inspirational

tone as a political message in the society. We should not trust other without sufficient reason. If we believe them we may become the prey of their mouth. We should not fully believe on other view.

Maria calls Darnford as a scared name of husband. She feels mostly being alone. She rejoices to think and meet him time and again. She finds herself more indulgent as she tries to be happier character. She disregards the marshes of misfortune. The condemnation of mistakes of her society was nothing for her. She compares with the acting contrary to those feeling which remains foundation of the principle of her life in the society as political message in the society. She convinces that the subterfuges of the law were disgraceful she wrote a paper in the court:

Marriage when scarcely able to distinguish the nature of engagement, I yet submitted to the rigid laws which enslave women and obeyed the man. I could no longer love. Whether the duties of the state are reciprocal not to discuss, but I can prove repeated infidelities which I overlooked. Paradoxes witness does not want to establish their facts, I at present maintain the child of a maid servant sworn to his and born after our Marriage. I is ready to allow that education and act with less delicacy than the preservation of order in society demand from women, but surely I may without assumption declare. . . (347)

Through this letter she explains that she spends short marital life with her husband. The rigid law of the contemporary society forces Venable to slave Maria into the insane prison asylum. She cannot get the true love from her husband. She tries to fulfill the duties of her child being mother and father. She gives birth to a baby from the despised husband. It is not easy to go against the law and oppressive power of society but she goes against it. She wants to separate herself from her husband. Her

confessional mistake tries to give relief to the reader and confessor too. She strongly confesses her mistake and tries to inspire women not to repeat the same mistake which she faces in her life.

She wants to promote certain destructive speculation of the society. Her husband tries to seduce her. Her husband tries to sell her body in 5000\$ pound but also she bears it. She faces the various miseries in her life. Her husband encounters her but also she does not command him. She is united with the unprincipled man. The law of the society oppresses her sense of justice and she declares as she will not live with the individual who violated her moral obligation. She tries to direct the action with the deliberation. Mr. Darnford finds her and promises to protect her in the society. She divorced her illegal husband Venable. She wants to enjoy with her freedom. She tries to oppose all the innovation to throw out the old bad law of the society through her autobiography *Maria*.

In this way, she mentions all her life story in the semi autobiography *Maria* and that remains personal and her personal story advocates the political message in the society for women liberation.

This research seeks to locate how Wollstonecraft's *Maria* remains personal and serves for political implication in the society. In this autobiography Wollstonecraft express her bitter experience of her life where she is imprisoned by her husband. Her cultural ideological system of society forces her husband to seduce her wife. Her personal life story hints us that she wants to express herself in front of other. She is confessing her every feeling.

She goes through the bitter experiences of her husband's seduction inside the prison asylum. She lives her remaining life with heavy burden of the past. Her memories of sexual victimization, violence of her husband seduction are the major

causes that motivate her to write novel. Her autobiography mainly helps to critique the patriarchal ideology of the society and help to encourage all the women to resist over the domination of male in the society. To write everything about personal life is not easy. Here Wollstonecraft writes this autobiography with certain political and personal motives which can be understood by relating it to the writer's biography and to his or her society.

Maria's autobiography *The Wrongs of Woman* expresses the pathological nature of seduction in a peculiar form. She able to record the oppressed position and sexual exploitation form her husband in the form of autobiography. Maria recalls her bodily pain and anguish thought in her mind time and again. She sketches her life experiences and her husband seduction in this novel. Her husband distances her daughter from her lap.

Here, patriarchal society dominates her and treats her as inferior beings. Her husband never respects her feeling. She writes a kind of historicizing voice for women fellow and inspires to distance painful past from a male domination. Her personal tale widely praised and widely criticized the cultural dominance of male over female body. Her text advocates for women liberation and inspires women to get rid out from the cultural subjugation and exploitation from male dominance. This research work inspires women not to feel hesitates to express about own life with other. Wollstonecraft is strong woman who wrote everything about own life experience about love, mental state, feelings, sexual harassmt and desires.

Similarly, her text serves as political implication and it can be understood only by relating it with the political affair of the society from which it is originated. Her confessional mistake becomes the political message for feminist movement and women liberation. She is confessing her every feeling and her mistakes too. She wants

to tell that sharing is best medium to feel some relief and positive thinking own self. She strongly confesses her mistake and tries to motivate women not to repeat the same mistake which she faces in her life. Her marriage life inspires women that women bodies are not the man's property. They cannot sell their body in the open market and also provides inspirational tone to women to write and secure self identity in the society.

Her autobiography helps the confessor to get some relief from suffering and the reader to prevent them from committing the same mistake. This research report encourages other women to appreciate the value of self dependence. Here, Wollstonecraft encourages women to feel positive changes in the life and pass her life with happy beginning. She looks her life with positive attitude and lives for daughter. It is the real experience of her life. Her life experience portrays today's female to face and challenges over gender role though it is extremely restrictive and advocates female for searching their self identity in the society.

To wrap up, this autobiography is the personal autobiography of Maria where she frankly expresses her husband's seduction that remains personal and it serves for political implication in the society that remains political. Hence, we can justify that her personal tale and suffering serves as political motives in the society.



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