



# WOMEN'S WRITINGS/WOMEN RE-WRITING (SOCIAL SPACES)

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# Narratives of community

- “[narratives of community] take as their subject the life of a community (life in ‘its everyday aspect’) and portray the minute and quite ordinary processes through which the community maintains itself as an entity” (Zagarell 499)
- “[they] should be understood as a generative principle present in, and in some cases constituting the generic center of, a number of extended prose narratives” (502)

# Formal and Informal Institutions

(Celeste Montoya, 2016)

- The study of narratives of community and representation of social institutions further informs this study of the female individual's social position and its relations to the community across different cultures to locate spaces of contestation in contemporary women's study beyond borders.

# Language games and community

- For Wittgenstein the concept of a rule presupposes a community within which a common agreement in actions fixes the meaning of a rule'; and that 'the idea of a rule is embedded in an environment of teaching, testing, correcting- within a community where there is an agreement in acting in a way that is called following the rule [...] one cannot follow a rule 'privately', 'he means that the actions of a single individual, whether these actions are private or public, cannot fix the meaning of a rule [...] the concept of following a rule implies the concept of community of rule-followers. (Malcolm135)

# Munro's "Princess Ida": Willfulness Dubbed as Eccentricity

- "I felt the weight of my mother's eccentricities, of something absurd and embarrassing about her—the aunts would just show me a little at a time—land on my own coward shoulders. I did want to repudiate her, crawl into favour, orphaned, abandoned, in my wrinkled sleeves" (61).
- [F]rom such advantage point, my mother did seem a wildwoman [...] She drove our thirty-seven Chev over all the highways and back roads of Warwanash County, drove it over gravel roads, dirt roads, cow tracks, if she thought they might leave her to customers. [...] she was continually worried that the wooden bridges would not hold, and she would never let anything force her on to the treacherous crumbling shoulders of the road. (62)

# Knowledge as Oddity

- I shared my mother's appetite myself, I could not help it. I loved the volumes of the encyclopedia, their weight (of mystery, of beautiful information) as they fell open in my lap [...] accidentally at first and then quite deliberately I learnt things from the encyclopedia. I had a freak memory. Learning a list of facts was an irresistible test to me. I put on a shrewd, serious, competitive look, but that was mostly for effect. Underneath I felt a bounding complacency. I knew I knew it. And who could fail to love me, for knowing where Quito was? (63)

# Difference as Human condition

- The new always happens against the overwhelming odds of statistical laws and their probability, which for all practical, everyday purposes amounts to certainty [...] the fact that man is capable of action means that the unexpected can be expected from him, that he is able to perform what is infinitely probable. (Arendt 177-178)

# Concluding points

- Being narrated or focalized by a female character, these narratives can show first-hand experiences and struggles of women to be and act their individual narratives in these homogenizing communities.
- Whereas formal institutions are often expected to play the lead in directing individuals in their specific positions in the community, these narratives of community show informal institutions or the individuals as the major determinant in carrying out rules, enforcing them, punishing, and rewarding deviators.
- The "presence of others" is necessary for two reasons: one, to make the individual's actions right or wrong against a backdrop of rules. The other reason for the necessity of the others to be part of the game is their judgment of the actions of each other and highlighting the differences.



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