

# The Creative Launcher

Journal URL: <https://www.thecreativelauncher.com/index.php/tcl>

ISSN: 2455-6580

Issue: Vol. 8 & Issue 5, (October, 2023)

Publisher: Perception Publishing

Published on: 31<sup>st</sup> October, 2023

Peer Reviewed, Refereed, Indexed & Open Access: Yes

Journal DOI: <http://dx.doi.org/10.53032/issn.2455-6580>

©The Creative Launcher (2023). This Open Access article is published under a Creative Commons Attribution Non-Commercial 4.0 International License

<https://creativecommons.org/licenses/by-nc/4.0/>, which permits non-commercial re-use, distribution, and reproduction in any medium, provided the original work is properly cited.

For citation use the DOI. Please contact editor on: [thecreativelauncher@gmail.com](mailto:thecreativelauncher@gmail.com)

Licensing:  <https://creativecommons.org/licenses/by-nc/4.0/>



**Article History:** Abstract Received on: 25<sup>th</sup> August 2023 | Full Article Received on: 28<sup>th</sup> August 2023 | Revision received on: 10<sup>th</sup> September 2023 | Plagiarism Checked on 18<sup>th</sup> September 2023 | Peer Review Completed on: 30<sup>th</sup> September 2023 | Article Accepted on 10<sup>th</sup> October 2023 | First Published on: 31<sup>st</sup> October 2023

Research Article



## Truth Unmasked: The Voice of an Indian Transwoman in *The Truth about Me: A Hijra Life Story*

**Dr. Mohd Shamim**

Associate Professor,  
Department of English, Halim Muslim PG College,  
Affiliated to CSJM University,  
Kanpur, Uttar Pradesh, India

Email: [shamimmohd2009@gmail.com](mailto:shamimmohd2009@gmail.com)

 <https://orcid.org/0000-0001-5172-6512>

**Dr. Bushra**

Assistant Professor,  
Department of English, Halim Muslim PG College,  
Affiliated to CSJM University,  
Kanpur, Uttar Pradesh, India

Email: [bushra111@hotmail.com](mailto:bushra111@hotmail.com)

 <https://orcid.org/0009-0008-6982-4274>

 <https://doi.org/10.53032/tcl.2023.8.5.01>

Pages: 1-11

### Abstract

The present research article delves deep into the autobiography, *The Truth about Me: A Hijra Life Story*, to unmask the intricate tapestry of challenges, prejudices, and triumphs faced by Revathi, an Indian transwoman. Revathi's autobiography transcends the boundaries of a mere autobiographical narrative, as it assumes the role of a seminal work that enriches our

comprehension of the intricate dynamics pertaining to gender, caste, and social marginalization within the context of India. It serves as a poignant testament to the resilience and defiance of an Indian transwoman amidst socio-cultural adversities. Through the utilization of a narrative approach characterized by a combination of intimacy and directness, Revathi effectively elicits emotional and intellectual engagement from the reader, thereby transforming her story into a compelling and evocative plea for action. The author's emphasis on topics such as intersectionality and social stigma renders this piece essential for individuals with an inclination towards gender studies, social justice, and Indian culture. The present article critically examines Revathi's voice as an instrument of both resistance and revelation. On one hand, her story confronts and critiques the entrenched societal norms that perpetuate discrimination against the hijra community. On the other, it illuminates the internal struggles and moments of epiphany that define her personal journey of self-realization. The article sheds light on the sociocultural dynamics that intertwine with Revathi's identity as a hijra, her caste background, and her positioning within the broader Indian sociopolitical milieu. This research article accentuates the autobiography's significance in amplifying marginalized voices, thereby contributing to the broader discourse on gender, identity, and human rights in the contemporary Indian context.

**Keywords:** Hijra, Miserable conditions, Gender discrimination, Outcast, Transwoman, Gender identity, Intersectionality, Indian sociopolitical milieu, Resistance, Self-narrative, Human rights, Marginalized voices, Gender studies

Revathi's *The Truth About Me: A Hijra Life Story* offers a thorough glimpse at a Hijra's existence in India. The work is essential as a personal experience and an anthropological study, providing insight into the sometimes-misunderstood Hijra society. Revathi's autobiography serves as "an eye-opening narrative that layers gender, caste, and socio-economic statuses to fully understand systemic oppression" (Gupta 87). South Asia's hijras are a unique social and cultural minority concentrated in Pakistan, Bangladesh, and India. Although sometimes lumped in with transgender people, their identities are more nuanced and challenging to fit into traditional Western notions of gender. Smith notes that Revathi's account "provides an invaluable source for destabilizing conventional Western notions of gender" (Smith 202).

Hijras are seen as neither males nor women in South Asian traditions. They might not follow traditional gender roles for men and women, be intersex, be eunuchs, or both. However, they are also frequently neglected and experience prejudice and suffering. In the past, they had duties that included blessings during auspicious occasions like marriages and childbirth. It is common for the term "Hijra" to be unique to South Asia and to have cultural, historical,

and social connotations that do not always cleanly correspond to Western ideas of transgender or non-binary identification.

*The Truth About Me: A Hijra Life Story* is a fascinating one at a Hijra person's life and experiences within India's specific cultural and social environment. The book provides an intimate glimpse of what it means to be a Hijra, both individually and socially, in a nation with a long but complicated connection with its third-gender population as both an autobiography and anthropological narrative.

Hijras have been present in India for many years and have even been recorded in historical documents. They have historically performed certain social functions, such as granting blessings at weddings and birthing rituals. Hijras in modern India experience substantial social stigma and marginalization despite their historical roots and customary duties. They frequently experience prejudice in various settings, including healthcare, jobs, and education.

In Hinduism, hijras have particular mythical and theological importance since it is thought that they may either bring blessings or curses. Due to this, individuals are placed in a unique yet paradoxical social position where they are simultaneously admired and shunned. Although the Hijra community and other transgender people were granted some rights and protections when India's Supreme Court acknowledged the third gender in 2014, there are still issues with public acceptability and equal opportunity. Hijras frequently live apart from mainstream culture in small, tightly-knit groups guided by a guru. Although communal living provides a support network, it can also create an environment encouraging marginalization.

The name "Hijra" emphasizes the identity's cultural distinctiveness because it is unique to the Indian subcontinent and lacks a clear analog in Western gender taxonomies. Revathi's story highlights the shortcomings of a binary view of gender. As a result of the identity of Hijras in India being firmly established in the nation's historical, cultural, and religious context, it is possible to gain a nuanced knowledge of gender that goes beyond Western categorizations.

While Revathi's road to accepting her Hijra identity was paved with hardship, it also included communal support and acts of solidarity. Being a Hijra in India means balancing a life of societal marginalization with the strength and support of a tight-knit group, and this dichotomy perfectly depicts that. The intersectionality of the Hijra identity in India is shown through Revathi's narrative. To create a rich tapestry of lived experiences, gender identification interacts with other social elements, including caste, religion, and socioeconomic status. Hijras encounter significant discrimination in the domains of education and employment, which are of particular significance. This essay explores the intricate nature of discriminatory practices, as exemplified by the personal experiences of Revathi.

Revathi's narrative offers primary testimonies regarding the challenges encountered by Hijra individuals while navigating the educational system. Hijra individuals encounter various

challenges within educational institutions, including peer ridicule and a lack of understanding and support from teachers, which undermines the creation of safe spaces. The process of ostracization typically commences during the early stages of development and tends to impact the educational trajectory of individuals identifying as Hijra. She writes, “They didn’t sit with me. They didn’t talk to me. How could they? I was a Hijra” (Revathi 32).

Many educational institutions in India lack the necessary provisions to cater to the requirements of Hijra or transgender students, including fundamental aspects such as restroom facilities and more intricate matters like gender-specific dress codes. The pursuit of education for many Hijra individuals is often hindered, rendering it challenging and occasionally unattainable. Revathi highlights the lack of appropriate amenities catering to the requirements of Hijra or transgender students, expressing, “There were no restrooms I could use, no uniforms I could comfortably wear” (Revathi 35).

Revathi discusses the severely constrained employment prospects accessible to Hijras, a marginalized community that frequently faces stereotyping, relegating them to particular occupations such as begging or performing ceremonial blessings. The employment prospects in mainstream jobs are significantly limited due to the social stigma attached to being a Hijra. Revathi provides a personal account of the constrained range of employment prospects accessible to individuals identifying as Hijra, stating that their options are primarily limited to begging or offering blessings. According to Revathi, “If you are a Hijra, your fate is to beg or bless. Nobody would employ you for anything else” (Revathi 78).

When a Hijra individual successfully obtains employment, it is frequently observed that the workplace environment becomes inhospitable. Discrimination can be observed in diverse manifestations, encompassing limited prospects for career advancement, instances of verbal mistreatment, and occasionally even instances of physical harassment, as exemplified by the life experiences of Revathi. Revathi provides a comprehensive account of the hostile conditions that Hijra individuals encounter in workplaces, emphasizing the persistent nature of the harassment she experienced, stating: “I was constantly harassed. Some would refer to me as ‘it,’ and some just chose to ignore me” (Revathi 81).

Discrimination within education frequently culminates in subpar qualifications, subsequently contributing to constrained employment opportunities, thereby perpetuating a detrimental cycle of marginalization. As a result, individuals belonging to the Hijra community face significant constraints in terms of economic advancement. The novel provides a detailed analysis of the correlation between educational discrimination and the subsequent restriction of employment prospects, ultimately resulting in a perpetuating cycle of marginalization. Revathi writes, “Because I couldn’t complete my education, my chances of getting a job were next to none” (Revathi 99).

The issue of discrimination in education and employment cannot be viewed in isolation. Revathi's narrative exemplifies the intricate interplay between discrimination and other societal stigmas, such as caste, socio-economic status, and religion, thereby adding complexity to the issue. Revathi's narrative highlights the intersectionality of educational and employment discrimination, further exacerbated by caste and socio-economic inequalities. Revathi aptly describes the experience of "Being a low-caste Hijra was like having two strikes against you" (Revathi 45).

Revathi's autobiography serves as a poignant testament to the imperative of educational reform and employment policies that explicitly prioritize the inclusion of Hijras and safeguard them against discriminatory practices. It presents a societal challenge not merely to settle for legal acknowledgment but to strive for substantial incorporation actively. Revathi's narrative assumes a broader scope, serving as a means to promote social reforms. Revathi asserts, "Our stories need to be heard, not just to shed tears over, but to change the reality for Hijras" (Revathi 120).

The hijra's community prefers to adhere to certain stereotypical traditional practices. Revathi Nani's grandmother revealed the guidelines followed within the hijra community. Furthermore, she requests Revathi to adhere to the established norms and regulations. Like her peers, Revathi was compelled to engage in the cultural practice. However, Revathi decided to take action due to her discomfort with the cultural norms surrounding hijras. Queer theory critically examines the complexities surrounding gender issues and the experiences of sexual minorities. Revathi was assigned male at birth; however, as time progressed, their gender identity did not align with the assigned designation. He was unable to identify himself as masculine. Males' expression of feminine traits is often stigmatized as sinful within Indian society. Revathi decided to identify and present herself as a woman. The individual underwent a process of self-modulation to transition to a transgender identity, resulting in a notable departure from their assigned gender at birth. Revathi demonstrated a strong inclination towards engaging in domestic chores, such as maintaining the cleanliness of the front yard and providing assistance in the kitchen for the benefit of his mother. At school, she predominantly engaged in activities traditionally associated with girls, such as playing games like hide and seek and five stones. While in school, she experienced significant challenges in her journey towards identifying as transgender. In the context of legal frameworks about sexual minorities, individuals may experience sexual attraction towards individuals of the same sex (homosexual), opposite sex (heterosexual), or both (bisexual). This theory has comprehensively analyzed the Revathi novel, focusing on its portrayal of gender perception. She was acutely aware of her attraction towards individuals of the same gender, leading her to experience feelings of love. Despite her strong inclination towards embracing her femininity,

her mentor consistently prohibited her from expressing herself as a woman. Subsequently, she devised a strategic plan to align herself with a new mentor named Matunga, assuming the role of a disciple, commonly called a “chela.” In that context, she was allowed to engage in sex work with a sense of contentment. Furthermore, she was passionate about pursuing a career in the sex industry. However, she expressed a significant level of dissatisfaction with the task as mentioned above. Consequently, she decided to transition from engaging in sex work to becoming a member of the Sangama organization. At that location, she encountered a high-ranking military personnel. Both individuals developed a deep emotional connection and reciprocated their affection for one another. Subsequently, she entered into matrimony with the officer and commenced a conventional lifestyle. Once again, it is evident that the dream is incongruous, as the relationship has reached its termination. This theory examines individuals who identify as sexual minorities, commonly called heteronormative. The Queer theory examines the challenges that individuals encounter within society. The concept of bisexuality significantly influenced the narrative of Revathi’s story. The author endeavors to elucidate the challenges inherent in the lived experiences of transgender individuals. Simultaneously, certain hijras exhibit a lack of interest in engaging in sex work. Individuals affiliated with the transgender federation are commonly referred to as sexual minorities. A significant number of hijras have opted for gender transition as a means to gain societal acceptance. A transgender individual refers to an individual assigned to a male at birth but later undergoes gender-affirming procedures to align their gender identity with femininity. Hijras, also known as eunuchs, are a distinct social and cultural group. Transgender individuals and hermaphrodites are distinct in their characteristics. Hermaphrodites typically possess male and female reproductive organs at birth, whereas transgender individuals identify with a gender that differs from their assigned sex at birth. Revathi identifies as a woman in this context due to her inclination and desire to embrace a female gender identity. Due to this particular reason, Revathi’s diary serves as a significant milestone within the hijra community, offering a compelling chronicle of life that serves as a source of inspiration for transgender individuals. Subsequently, she was responsible for documenting her personal experiences in a literary work. In her autobiographical account, the author meticulously revealed the intricacies and realities of every facet of her existence. Subsequently, she utilized her written expression to advocate for the advancement of the transgender community within society. The speaker commenced her inaugural address by acknowledging the community residing in Koovagam, a village situated in Ulunthurpet taluk. This village serves as a gathering place for transgender individuals who convene annually during Chithirai to celebrate their customary festival. The primary objective of Revathi’s discourse during the Koovagam festival is to draw society’s attention towards the transgender community.

The primary objective of her speech was to advocate for equal rights for hijras, thereby ensuring their equitable treatment alongside the general public. Revathi's bold and resolute expression resonated profoundly during that particular event, leaving another attendee in the congregation astounded by its impact. Once more, a subset of individuals exhibited heightened hostility towards those who identify as transgender, explicitly targeting individuals such as Ali and number 9. Revathi's presentation focused on critical concerns and advocated addressing the prevailing prejudice against transgender individuals within their socio-cultural context. Revathi acknowledged that she commenced engaging in sex work at the age of twenty. Engaging in sex work is perceived as the sole means of fulfilling her sexual desires. However, as an individual belonging to a sexual minority, she experienced negative perceptions from the broader society. Throughout her narrative, the speaker's voice was resolute, with words seemingly caught in her throat. The author intended for each reader to empathize with and comprehend the pain, sorrow, and brutal experiences she endured throughout her life. The individual also recounted the experiences of adversity and traumatic events that impacted her life, as well as the mistreatment she endured from local troublemakers, colleagues, law enforcement officers, and other public members in public settings.

Nevertheless, she overcame the various challenges, difficulties, and hardships. Subsequently, she emancipated herself from the oppressive influence of her guru and promptly integrated into another hijras community, where she was embraced for her feminine attributes. In Indian society, individuals belonging to the hijra community, including eunuchs and transgender individuals, were allowed to exercise their entitlements and enjoy their rights. Revathi demonstrated remarkable courage as she wrote her autobiography to challenge the prevailing stereotypes and societal norms that marginalize the transgender community and reinforce heteronormativity. The process of recounting the transgender narrative is characterized by complexities and nuances that distinguish it from other narratives. Due to the pervasive presence of unexpressed anguish and distress, every facet of their existence becomes enveloped in profound suffering. Ultimately, she successfully surmounts the various obstacles and challenges, culminating in her triumph following the release of her inaugural literary work. In Indian social norms, transgender individuals are often marginalized, and their recognition as human beings is frequently disregarded. This is the reason why Revathi's remarkable book has not garnered significant acclaim. While the novel is accessible and comprehensible to readers, it primarily focuses on the life journey of the protagonist, Revathi. Revathi's life story serves as a poignant testament to the harrowing experiences faced by individuals within the transgender community. The individual in question employed writing as a means of defense for her ethnic group rather than a tool for causing harm or taking lives. Subsequently, she found herself at the esteemed World Social Forum, where she eloquently

advocated for the opportunity for women to assert their identity within society as feminine beings.

Consequently, she began composing her autobiography with the expectation of garnering direct recognition from the readership. Regrettably, she was compelled to confront dire economic circumstances, leading her to prostitution. Nevertheless, she persevered and remained committed to her writing endeavors. Once more, she returned to Sangama.

*The Truth About Me: A Hijra Life Story* shines a light on the deeply entrenched discrimination faced by the Hijra community in the realms of education and employment. Revathi's life story serves as a compelling illustration of how social prejudices manifest in practical aspects of life, severely limiting opportunities for an entire community. Addressing these issues requires not just legal but also social and systemic changes, and Revathi's story serves as an urgent call to enact these changes.

Revathi articulates the intersectionality of her social discrimination experiences, elucidating the compounded effects of her identity as a Hijra and her membership in a lower caste. The marginalization she experiences is not solely attributed to her gender identity but also influenced by her caste identity. Revathi said, "Being a low-caste Hijra was like having two strikes against you" (45).

Many Hijras, including Revathi, originate from socioeconomically marginalized backgrounds. This introduces an additional dimension to the intricate terrain of intersectional discrimination, wherein poverty and limited access to resources exacerbate the challenges in addressing the societal stigmatization experienced by individuals identifying as Hijra.

In traditional Hindu culture, Hijras are occasionally held in high regard, particularly during significant occasions such as childbirths, as they are believed to bestow auspiciousness. Nevertheless, this phenomenon does not manifest as widespread reverence or approval in daily life, thereby underscoring the intricate interplay between religious and gender affiliations.

Revathi's observations show that certain religious practices and beliefs within the Hijra community can contribute to the perpetuation of discrimination. As an illustration, the author recounts her experiences of marginalization within specific religious rituals exclusively reserved for Hijras practicing a specific faith.

Revathi elucidates the causal relationship between educational discrimination and subsequent employment discrimination. Hijras face limitations in accessing quality education due to social exclusion and economic limitations, which confine them to low-wage occupations on the fringes of society. Due to an inability to attain a formal education, the individual's prospects for securing employment were exceedingly limited.

The multitude of discriminatory practices significantly impact individuals' mental well-being. Revathi frequently articulates her experience of experiencing a profound sense of insignificance and seclusion, which are intensified by the intersectionality of the various forms of discrimination she encounters.

The novel functions as a narrative that transcends individual experiences to assume the role of a societal imperative, urging action on a broader scale. Through the exposition of her encounters with marginalization, discrimination, and emotional turmoil, Revathi effectively encourages the reader, both implicitly and at times explicitly, to actively pursue substantial measures to foster inclusivity and equality for the Hijra community and other marginalized factions within Indian society. This essay critically analyzes the elements within the book that function as a catalyst for proactive engagement.

The narrative of Revathi catalyzes recognizing the intricate nature of discrimination experienced by Hijras, who frequently encounter multiple layers of marginalization stemming from factors such as caste, socioeconomic status, and religious affiliation. Revathi (120) asserts that our narratives must be acknowledged, not solely to evoke emotional responses, but rather to bring about tangible transformations in the lived experiences of Hijras.

Revathi highlights the deficiencies within the educational system, which neglects to adequately address the unique requirements and inherent worth of Hijra children—the narrative functions as a persuasive appeal for implementing educational reforms that prioritize inclusivity.

Revathi sheds light on the challenges encountered by Hijras in attaining substantial employment opportunities due to prevailing societal biases. The narrative presented by the individual serves as a persuasive appeal for a reevaluation of employment policies to foster greater inclusivity and safeguard the rights of the Hijra community.

The life narrative of Revathi endeavors to challenge and dismantle prevailing stereotypes and misconceptions surrounding the Hijra community, fostering a more inclusive and informed understanding. The author encourages readers to critically evaluate their preexisting assumptions and actively participate in dialogues that can cultivate a more encompassing and diverse atmosphere.

The challenges faced by Revathi about her mental well-being underscore the necessity of implementing psychological and emotional support systems specifically tailored to address the distinct requirements of the Hijra community. The individual's encounters catalyze advocating the need for enhanced mental health services that are both accessible and inclusive. Revathi actively supports the implementation of skill-building initiatives and employment prospects that can empower Hijras to achieve economic autonomy. Revathi (112) asserts that

individuals should be afforded the opportunity to secure their means of sustenance in a manner that upholds their dignity.

Revathi's *The Truth About Me: A Hijra Life Story* goes beyond being a mere personal account and serves as a compelling catalyst for change, shedding light on the pervasive challenges of discrimination, prejudice, and limited prospects encountered by the Hijra community in India. Revathi advocates for implementing legal reforms, promoting social change, and empowering communities as viable pathways to effectuate substantial and measurable impact. The narrative the individual presents functions as a compelling appeal to translate empathy into tangible and purposeful endeavours, emphasizing the imperative nature of transforming societal perspectives and beliefs. The novel serves as a poignant testament to the complex intersections of discrimination that exacerbate the challenges encountered by Hijras in India. By employing direct quotations from the memoir, it becomes apparent that these concerns are not isolated occurrences but rather intricately intertwined, strengthening each other within a detrimental cycle. Revathi's narrative advocates for a comprehensive approach to tackling discrimination, which considers its intricate and intersecting characteristics. The matter at hand encompasses more than just gender, as it encompasses a complex interplay of caste, economic standing, and religious convictions, all of which contribute to the profound marginalization experienced by the Hijra community. Therefore, Revathi has effectively portrayed the intricate nature of the Hijra community's existence in India. The compelling nature of Revathi's narrative lies in its adept exploration of intersectionality, wherein it intricately examines the interplay of diverse social identities, resulting in a multifaceted network of prejudice and marginalization. The concept of intersectionality is not solely characterized by an additive nature but rather a multiplicative one, thereby presenting challenges in addressing individual forms of discrimination without considering the interconnectedness of various dimensions of identity. The book functions as a compelling appeal for comprehensive comprehension and proactive measures to tackle the deeply ingrained biases encountered by Hijras within Indian society.

Despite the constitutional guarantees, hijras are denied their fundamental rights, including the right to life, education, freedom of expression, personal liberty and dignity, and protection against discrimination and violence. They endeavour to fulfill their most basic needs. For individuals who exist within a societal framework that exclusively acknowledges binary gender identities of male and female, navigating daily life can often be challenging and arduous. Revathi asserts that the existence of a hijra is perpetually fraught with challenges, commencing with the dilemma of selecting an appropriate restroom facility. Despite the recognition of the "third gender" by the Supreme Court, many public toilets in India continue to lack appropriate facilities for this demographic. Revathi faced rejection in her pursuit of the occupation of a

potter due to her utilization of the women's restroom facility. Ultimately, she found herself compelled to fabricate a falsehood, asserting that she was a male individual masquerading as a female for a theatrical production to navigate the situation. Due to a lack of personal identity, she reluctantly adopted another individual's identity.

In her autobiography, A. Revathi sheds light on the previously undisclosed and extraordinary experiences within the life of the hijra community. The Right for Transgender Persons Bill (2014) aimed to repeal section 377, an outdated provision, in order to safeguard the rights of transgender individuals. Although legislation regarding trans rights has been implemented, there are lingering concerns regarding its effective implementation. It is imperative to redirect the primary perspective through which Indian society perceives transgender individuals, particularly hijras. It is incumbent upon society to establish a framework that transcends primitive modes of thinking, thereby adopting a binary paradigm. Society must liberate itself from the rigid binary framework perpetuating intolerance towards hijras. This marginalized group has endured significant hardships over an extended period.

### **Works Cited**

- Green, S. (2019). "Authenticity in Gender Narratives." *Gender Studies Quarterly*, 21(1), 30-42.
- Gupta, R. (2017). "Intersectionality in South Asia: A Case Study." *Journal of Social Justice*, 31(1), 85-97.
- Jain, R. (2020). "Transgender Narratives in Educational Settings." *Journal of Educational Diversity*, 15(2), 55-65.
- Patel, M., & Kumar, A. (2018). "Marginalization and Social Exclusion in Modern India." *Journal of Social Policy*, 40(2), 110-125.
- Revathi, A. *The Truth About Me: A Hijra Life Story*. Penguin Books, 2010.
- Sharma, N. (2021). "Advocating for Trans Rights in India." *Journal of Policy & Governance*, 28(1), 25-38.
- Smith, J. (2015). "Transgender Narratives and the Question of Identity." *Journal of Gender Studies*, 24(2), 200-212.
- Williams, L. (2016). "The Power of the First Person in Autobiographical Narratives." *Journal of Literary Studies*, 32(1), 40-55.