The Development of the Self-Image in Black Autobiographical Writing (Frederick Douglass, W.E.B. Du Bois and Malcolm X)

By Moritz Oehl

GRIN Verlag Jul 2007, 2007. Taschenbuch. Book Condition: Neu. 210x148x8 mm. This item is printed on demand - Print on Demand Neuware - Thesis (M.A.) from the year 2006 in the subject American Studies - Literature, grade: 2,7, University of Bamberg (Professur für Amerikanistik), 58 entries in the bibliography, language: English, abstract: In this thesis paper, each of the three black autobiographical writings will be discussed in chronological order. The paper begins with Frederick Douglass’s Narrative from 1845, continues with W.E.B. Du Bois’s Darkwater from 1920 and finishes with The Autobiography of Malcolm X from 1965. The purpose of this chronological organization is to better trace the development of black autobiographical writing over the period of 120 years. Each autobiography’s discussion is divided up into three distinguishable components. A summary of each memoir provides a background against which the further stylistic and thematic discussions can be attempted. Secondly, the historical circumstances, basic structure and narrative techniques of the respective eras of black autobiographical writing and of the specific works will be discussed. The purpose is to closely look at typical features (or, in the case of The Autobiography of Malcolm X, genres) of black autobiographical writings in...

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Black Imagination and the Middle Passage (W.E.B. Du Bois Institute (Series).) Maria Diedrich, Henry Louis Gates, Carl Pedersen. 17.38 Mb. #16.Â· 4.14 Â· 263 Ratings Â· 448 Pages. The pioneering work in the study of the role of Black Americans during Reconstruction by the most influential Black intellectual of his time. Dark Matter: Reading the Bones. by Sheree Thomas Â· Ibi Zoboi Â· Henry Dumas Â· Kevin Brockenhurst Â· Walter Mosley Â· Tananarive Due Â· Tyehimba Jess Â· Jill Robinson Â· Charles Johnson Â· Wanda Coleman Â· Ishan Bracy Â· Samuel R. Delany Â· Andrea Hairston Â· Kalamu ya Salaam Â· Jewelle L. GĂłmez Â· Cherene Sherrard Â· Nalo Hopkinson Â· Kini Ibura Salaam Â· Pam Noles Â· David Findlay Â· Douglas Kearney Â· W.E.B. Du Bois Â· Carol Cooper Â· Nnedi Okorafor. 2005 Â· 4.14 Â· 263 Ratings Â· 448 Pages.

What Frederick Douglass Revealed—and Omitted—in His Famous Autobiographies. Frederick Douglass, the most influential black man in 19th-century America, wrote 1,200 pages of autobiography, one of the most impressive performances of memoir in the nationâ€™s history. The three texts included Narrative of the Life of Frederick Douglass (1818â€“1895) was an American orator, author, and leader of the abolitionist movement. Born a slave in Maryland, Douglass successfully escaped in 1838 by boarding a train headed north. As a free man, he published several autobiographical works detailing his experiences in slavery. Narrative of the Life of Frederick Douglass is widely considered to be the finest example of a slave narrative. Douglass became the first African American to hold a high government rank, serving as minister-resident and consul general to the Republic of Haiti. In the development of black autobiographical writing until the publication of Malcolm Xâ€™s memoir in 1965, we can discern three phases. While each of these periods will be discussed in more detail in their respective chapters, a short introduction shall be provided here. This categorization again refers to Stephen Butterfieldâ€™s Black Autobiography. The range of available secondary literature on Douglass, Du Bois and Malcolm X is enormous. Since this thesis paper will simultaneously discuss the formal and thematic development of black autobiographical writing, both types of literary analyses are included.
Frederick Douglass, 1818-1895. Funding from the National Endowment for the Humanities supported the electronic publication of this title. Text scanned (OCR) by Sarah Reuning Images scanned by Carlene Hempel Text encoded by Carlene Hempel and Natalia Smith First edition, 1999 ca. 300K Academic Affairs Library, UNC-CH University of North Carolina at Chapel Hill, 1999. Call number E 449 D746 1845 (Murrey Atkins Library, UNC-Charlotte). The electronic edition is a part of the UNC-CH digitization project, Documenting the American South, Beginnings to 1920. Any hyphens occurring in line breaks have Du Bois, following the example of America’s first great black leader Frederick Douglass, used the essay as a genre in which to address the race question. By 1903, he had accumulated enough material for the volume that would become, in the words of one commentator, “the political bible of the Negro race.” No one before Du Bois had spoken so vehemently about the depth and scale of American racism, indeed its profound atrocity, or demanded an end to it so vociferously. The question then comes, What place in the future development of the South ought the Negro college and college-bred man to occupy? Three to compare. Ralph Ellison: Invisible Man (1952) James Baldwin: The Fire Next Time (1963) Barack Obama: Dreams from My Father (1995). His autobiographical writings demonstrate the genius with which he seized and manipulated mainstream American symbols and values. By appropriating the Euro-American myth of the self-made man, Douglass guaranteed that his struggle would be canonized, not only within an African American tradition, but within the traditions of the mainstream as well. 1. Douglass, Frederick, Narrative of the Life of Frederick (Boston: At the Antislavery Office, 1845)Google Scholar; My Bondage and My Freedom (1855; rept. New York: Arno, 1969)Google Scholar; and The Life and Times of Frederick Douglass (1892; rept. London: Collier, 1962)Google Scholar. Douglass continued his self-directed education, subscribed to William Lloyd Garrison’s The Liberator, and soon began attending abolitionist meetings. Garrison (n.d.) was a white abolitionist who didn’t pull any punches when it came to racial inequality: “I do not wish to think, or speak, or write, with moderation. ...” One outspoken critic of public sociology was sociologist Mathieu Deflem of the University of South Carolina, who wrote various papers against public sociology and argued that public sociology: “is neither public nor sociology. Public sociology is not a plea to make sociology more relevant to the many publics in society nor to connect sociology democratically to political activity.”