Abstract:

Women authors use distinctive patterns of self-representation in their autobiographical works. In 1980, Mary Mason claimed that female self-disclosure comes in the form of an alternate identity that denies the phallogocentric system. This hypothesis is confirmed over time in female Western literature, especially in 1970s feminism, which is characterized by difference as a style of relatedness. This perspective of female autobiography can be used to re-examine men's writings and autobiographical theory as well.

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14. A good example is Louis Renza, 'The Veto of Imagination: A Theory View. In this context, the topic and thematic description represents important At the other end of the spectrum of self-positionings as autobiographical narrator, Wordsworth testifies to the impossibility of autobiographical closure in his verse autobiography ([1799, 1805, 1850] 1979). Behind the narrator, the empirical writing subject, the "Real" or "Historical I" is located, not always in tune with the 'narrating' and 'experiencing I's', but considered the 'real author' and the external subject of reference. The social dimension of autobiography also comes into play on an intratextual level in so far as any act of autobiographical communication addresses another—explicitly so in terms of constructing a narratee, who may be part of the self, a "Nobody," an individual person, the public, or God as supreme Judge. Postmodernism and the Autobiographical Subject: Reconstructing the Other. In Autobiography and Postmodernism, ed. Kathleen Ashley, Leigh Gilmore, and Gerald Peters, 130.66. Representing Others: Gender and the Subjects of Autobiography. In differences 6, no. 1 (1994): 1.27. Writing Fictions: Women's Autobiography in France.