

Autobiographical Tightropes

The literary works of SdeB often encourage the illusion of pure referentiality even as they position themselves within a conservative literary tradition of characters, plots, and finite stories. Her autobiography proceeds along this path making the double claim of being literature and factual document. It has understandably triggered strong reactions because the slippage between author, narrator and character is a tempting (con)fusion that has beckoned the reader to forget fundamental differences among them and to enter into a polemic with the author via her text. De B in fact often welcomed the confusion as it engaged her in a dialogue w/readers.

Autobiography is 'impure' for it is neither entirely literature nor factual document

Expectations of her as autobiographer draw upon conceptions of literature, what it ought to be and do as well as on the way one reads a woman autobiographer. Just as value alternately resides in autobiography's literary or factual attributes for de B her role as a female autobiographer is by turns a position to which she lays claim and one that frustrates her attempt to proclaim an ungendered (individual) success in writing.

Readings performed on body of texts whose status is doubly in question: first, because autobiography is a marginal literary genre; second, because autobiography is a marginal literary genre; second because its gender markings differentiate it from general (although potentially chimerical) category of autobiography.

Konrad Bieber "The handicap for any man writing about a woman writer is very real...Whatever qualms the male critic might have, S de B puts his mind at rest: she speaks and writes in such a way that one might forget about the sex of the novelist or the essayist were it not for the constant concern she voices for the cause of women"

For contemporary critics interested in the way writing ("écriture") plays havoc with identity puts into question the subject of/in language and disrupts oppositional thought, de Beauvoir's work is perhaps too readable, that is, naive. To begin with, it does not respond to the contemporary imperative to break away from Cartesian thought. De B assumes with conviction the existence of the coherent ego that attributes meaning and occupies an unassailable position over language. For this powerful subject, unconscious desire has no place. Her work is far from the generalized possibility of thinking of all writing as a "feminine operation" which Alice Jardine has defined as "that which disturbs the Subject, the Dialectic and Truth" One may well give de B due credit for having persistently put on trial the belief in a feminine nature (or woman as nature) This critique, in itself, is a powerful contribution to the study of gender. But ultimately because she never acknowledges the correlation between certain classical conventions of writing and a humanist, universal 'male' radiation of thought, she is often relegated to the back shelves of literary and philosophical history. And yet Jardine's 'feminine operation' bears a resemblance to the way de B once described literature " Literature is born when something in life goes adrift, in order to write the first essential

Scotlands Century Autobiography Of The

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