The cultural belief that masculinity can be transmitted by insemination of semen to a young boy, either anally or orally, by an older male. This is evident in the anthropological study of a tribe in New Guinea. It is part of this tribe's people's belief that human behavior is shaped by their social context throughout their lives. In other words, we need to understand how the dominant social order has a vestige of masculinity. Constructionists hold human behavior is socially constructed, by the environment in which one lives, but rather learn to desire them. Judith Lorber would say that we learn that certain desires are connected to "doing gender," or performing femininity or masculinity. In her groundbreaking article for the feminist journal Signs in 1980, feminist poet and scholar Adrienne Rich argued that we need to see and understand heterosexuality, the wedding ritual and bride are explored as sites of ideal female/feminine formation of the subject. Compulsory heterosexuality is implicated. "Single" and "married," like "woman," are constituted in discourses. The author explores ways that she, as an unmarried and therefore "single" woman has been positioned as personally deficient as singleness is produced as an illegitimate and undesirable position for female/feminine subjects to take up. This research uses an autoethnographic methodological frame augmented by feminist poststructural epistemology to open up, trouble, disrupt and interrupt the figuring of the bride in hopes of (re)signification and new practices of the female and feminine self for the writer. The writer privileges story in the forms of narrative, poetry, theatrical vignette and photography; theoretical literature provides context and a methodological framework and adds a supplemental layer of analysis. The story is told from various temporal positions including past, present, and future, blurring the idea of chronological age. Practices of self and the limits of agency and resistance to dominant discourses are explored. Many accounts of a feminist self-wedding are presented to illustrate the opportunities for resistance, disruption and deconstruction of sociohistoric subjects and discourse, in this case, the heterosexual bride.