

行政院國家科學委員會專題研究計畫成果報告

殖民與種族狀況性別／性相化之政治閱讀

A Political Reading of the Gendering/Sexualizing of Colonial and Racial Condition

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中文摘要

文學與文化研究領域中探討議題的政治化趨向，自一九九〇年代後期以來，逐步將原本各自獨立的議題加以交錯綜合，固然是問題意識與研究成果深化的必然發展。但殖民／種族與性別／性相這兩組議題，其實在一般的文化想像中，早就有了連接。只是初步的批評論述可以掌握的連接，多半僅限於「類比」。雖然「類比」的確是這兩組議題在現代文化想像中慣常的連接方式之一，但實際上的想像連接，卻遠遠還要複雜的多，這個研究計劃就試圖擴展批評論述對於相關連接的理解掌握，先指出「類比」的限制與不足，繼而主張以「交錯」乃至「綜合」的概念來加以補充替代，這不惟在方法論上較為細緻，也比較貼近這兩組議題的具體歷史連接，因為它們其實是源自於「現代性」此一龐大的計畫中一些共同的文化型構，而這些型構我們今日已經勾勒出相當清楚的面貌。然而這兩組議題的深度文化連接，還不僅限於歷史的層面，或者應該說，在歷史的脈絡中，還有細部的個人心理層面，也非常值得加以探索。

關鍵詞：殖民、種族、性別、性相、類比、交錯、綜合、現代性、

Abstract

For the politicized literary and cultural studies, there has been a tendency, since the 1990s, to bring together two (or more) previously segregated but evidently related problematics for critical exploration. This latest development would not be possible had critical discourse not reached an advanced stage, but it is already a belated response to the factual connections of the concerned issues (specifically colonialism/race and gender/sexuality in this project) in the modern cultural imaginary. Before, “analogy” was the commonest and actually the only conceptual scheme available for understanding such connections, which themselves, however, have gradually begun to show complexities that demanded a much more sophisticated approach. That is why I am proposing “intersection” or even “convergence” to replace “analogy” as the real adequate conceptualization to be deployed here. After all, recent studies

have demonstrated colonialism/race and gender/sexuality as sharing some common origins in the grand cultural configuration known as modernity. In other words, these two groups of issues are much more closely related, or, to put it more accurately, entwined, than the conceptual scheme of “analogy” suggests. Yet the entwinement in question is not just historical, and therefore can be traced in the Foucauldian manner, it also has its psychical dimensions within that grand narrative, which calls for local analysis with the help of psychoanalysis. And the present research project comprises these two main aspects of critical exploration.

Keywords: colonialism, race, gender, sexuality, analogy, intersection, convergence, modernity

報告內容

前言

This research project aims at achieving a preliminary synthesis of the cultural symptoms and critical issues recurrent in the colonial and racial condition that is “always already” gendered and sexualized. This must sound extremely schematic, but it is exactly the main purpose of the project to construct an analytical scheme that may integrate into a systematic whole the various phenomena that occur under the gendered and sexualized colonial/racial condition, along with their existent political readings. Therefore this project will not engage critical discussions merely at the level of analysing concrete phenomena—such as Tarzan, King Kong, Fanon, the alternative American literary tradition as theorized by Leslie Fiedler, and the recent black-white buddy films of Hollywood—but will try to tease out the epistemic connections and possible patterns underlying all of them. That is because abundant researches have already covered almost all of these interesting topics in recent years and the accumulated materials, in my opinion, call for a synthesis at the metacritical level if the approach and the field is not to repeat itself but to advance to new grounds. Nevertheless this project is never merely one of compilation and survey because there is still a unique perspective from which the critical synthesis is to be achieved. That is, all the thinking derives from the viewpoint of the racial and sexual others which considerably complicates and troubles the dominant regime and thus provides insightful glimpses of the system’s working.

研究目的與文獻探討

殖民／種族與性別／性相等相關議題之綜合研究，係個人在博士研究時期所鑽研主題之較大思考脈絡，當時有關研究如雨後春筍般逐步浮出檯面，但皆屬草創階段。此後個人持續注意相關領域之研究發展與書籍出版，且在個人服務之台大外文系碩士班開設相關研究所課程“後殖民性別與性相專題”（89學年度上學期）“種族與性相專題”（91學年度上學期），在準備教材時更針對此一領域之最新成果有一較全面之資料蒐集與議題爬梳，深覺相關的研究出版已較數年前修讀博士時進步與累積甚多，整體之發展亦遠較為成熟，應該宜於此時就此一領域內已有共識之研究成果與理論建樹，做一綜合性之分析整理，並隨而就尚待探索的若干課題加以揭示。

綜觀英美學界採取類似取向的研究近況，則原本引人矚目之部分單篇論文，已成較完整體系而出書者有之（如 Siobhan B. Somerville, *Queering the Color Line: Race and the Invention of Homosexuality in American Culture* [Durham: Duke UP, 2000]），全部標舉此取向之最新論文集亦有之（如 Cindy Patton and Benigno Sánchez-Eppler [eds], *Queer Diaspora* [Durham: Duke UP, 2000]），此外運用類似思考框架細部探索不同文化表現的專著可謂層出不窮（如 Jarrod Hayes, *Queer Nations: Marginal Sexualities in the Maghreb* [Chicago: U of Chicago P, 2000]），可見此一新興研究領域實已臻至積極發展之成熟狀態。就以國內相關學界的研究狀況以觀，亦頗可見採取類似研究取向與問題意識之著作

出版與研究計劃：張小虹的《性帝國主義》（台北：聯合文學，1998）是相當早的前驅專書，最近見到的則有陳音頤、李秀娟、以及張靄珠等人相關研究論文與計劃的出現（均可見於 2000 年舉辦的第 24 屆全國比較文學會議），可見此研究取向也逐漸受到國內學界的興趣與重視。然而由於此一領域正積極發展擴充當中，對於既有極為多樣繁複的研究成果的整理爬梳尚未之見，因次本研究計劃正希望能做將已有的研究成果做一初步的分析歸納工作，並藉以提出相關議題一些可供運用的基本思考架構。

研究方法

如前所述，本研究計劃的主要目標，係對於目前在出版數量上已頗為豐富、在研究子題上亦極為多樣的相關殖民／種族與性別／性相結合研究成果，加以總合整理，因此所要採取的研究方法，主要是對於相關的研究文獻加以爬梳評析後提出整合性的思考架構，而非選擇特定的主題文本來進行細部的解析。然而這卻也不會是一個純然理論性的研究計劃，因為此處所欲建立的理論思考架構，是由相關的具體文化現象分析所歸納推導而來的，其目的亦為提供這些相關文化現象更具洞見的理解方式。現在能夠想及的有關文化現象與文本呈現，譬如泰山與金剛的故事影片，法農（Fanon）的《黑皮膚，白面具》，Leslie Fiedler 對於美國文學傳統所提出的已成經典的另類詮釋，乃至近期盛行於好萊塢的黑白跨種族男性情誼警匪片（最著名的《致命武器》系列）等，都已有不少研究者做出了極富啟發性的分析解讀。因此本計劃的研究方法，並不在於針對這些個別的現象文本做出自己細部的閱讀詮解以與之論辯，而是希望勾勒出這些現象及其已有的解析所隱隱約約指向的、一個共同的意義系統，即殖民與種族性別／性相化所構成的交錯干涉與繁複作用。

結果與建議

Analogy is no doubt the most ready and common way of connecting issues that are generally regarded as discrete—in this case, race, nation and colonialism on the one side, and sex, gender and sexuality on the other. However, recent critical thinking has begun to question the adequacy of such a simplistic conceptualization and proposed to think beyond analogy, even if it is proved to be politically useful for those who suffer under the epistemic regime founded on it (Somerville 32-33). For example, Judith Butler, while focusing her critical attention on “normative heterosexuality” as one of the determinants of the “bodily matter of sex” which is her main concern, also tangentially notices “other regimes of regulatory production” at work, the most significant of which is “race” (17-18). She particularly names two models of understanding to be avoided in this undertaking. The first is the reductive approach, “which would reduce racial differences to the derivative effects of sexual difference,” and the second is analogic one, which “would set up racism and homophobia and misogyny as parallel or analogical relations.” Believing that “[t]he symbolic [. . .] is also and always a racial industry,” she actually thinks that the “addition” of race “subverts the monolithic workings of the heterosexual imperative” and that is why sexual difference should never be regarded as “no only autonomous in relation to racial articulation but somehow more prior, in a temporal

or ontological sense.” That is why the reductive approach is to be avoided. As to the problems with the analogic approach, she says:

The assertion of their abstract or structural equivalence not only misses the specific histories of their construction and elaboration, but also delays the important work of thinking through the ways in which these vectors of power require and deploy each other for the purpose of their own articulation. Indeed, it may not be possible to think any of these notions or their interrelations without a substantially revised conception of power [. . .] in the contemporary tributaries of its intersecting circulation. (18)

To substantiate such a methodological insight, Butler suggests one particular field for critical exploration, which is “to rethink the scenes of reproduction and, hence, of sexing practices not only as ones through which a heterosexual imperative is inculcated, but as ones through which boundaries of racial distinction are secured as well as contested.”

And this is exactly what recent studies in a historical vein have concentrated on and found out about modernity. Especially relevant to the present concern, Siobhan B. Somerville in *Queering the Color Line*, points out that “the emergence of a discourse on homosexuality in the United States occurred at roughly the same time that boundaries between ‘black’ and ‘white’ were being policed and enforced in unprecedented ways, particularly through institutionalized racial segregation” (16). This, however, is not just a historical coincidence. Instead, “the structures and methodologies that drove dominant ideologies of race also fueled the pursuit of knowledge about the homosexual body: both sympathetic and hostile accounts of homosexuality were steeped in assumptions that had driven previous scientific studies of race” (17). To substantiate this interesting claim, Somerville points out three ways of this convergence. The first is comparative anatomy, developed originally for the purpose of establishing scientific distinctions of races, later also deployed to identify the inverts, for both categories were considered to exhibit visible traces identifiable by scientific examination. The second is the eugenicist concern with degeneracy, directed originally towards the figure of the mulatto, but then aiming at homosexuality as well. And the third is the later shift of medical model to one concerned with the object choice, which regards both interracial and homosexual desire as perverse precisely in this aspect.

Besides this historical approach, Butler also suggests the psychoanalytical one, which, with its inbuilt concern with issues of sex, gender and sexualities, seems capable of effecting a readily made convergence if it can be used to tackle questions of race, nation and colonialism. However, convergence through this approach proves to be much more complicated and difficult despite various attempts. One attempt is to provide a synthetic explanation for racism and homophobia as these two forms of prejudices are no doubt constitutive parts of the modern formation of race and (homo)sexuality. Yet neither Elisabeth Young-Bruehl’s psychoanalytically informed model of theoretical articulation in *The Anatomy of Prejudices* nor Robert Samuels’s textual analysis based on Young-Bruehl’s model in *Writing Prejudices* can be regarded as a ground-breaking success upon which future works of a similar vein can

be based. While psychoanalytical works can always go back to the original works of such masters as Freud and Lacan for inspirations, in this case it should be undertaken with reservations and sometimes caution. For Kalpana Seshadri-Crooks in her excellent *Desiring Whiteness: A Lacanian Analysis of Race* manages only to explain existent racial formation in Lacanian terms and probably nothing more. Freud himself proves to be more symptomatic of than illuminating on the modern racial/sexual formation. Not to mention the even more deeply troubled and troubling Fanon.

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計畫成果自評

本研究計劃基本上係將個人自博士研究以來所關注之殖民／種族與性別／性相等課題縮合交錯此一研究取向，做初步總結的嘗試。現已大體蒐集完備這個新興領域既有豐富的相關研究成果，並且在歸納推衍思考大架構方面，完成了有系統的分類排比。這裡所陳述的研究成果只是其中完成的第一部份，同時可供未來更進一步開展之研究子題也已大體架構完整。我想這是比較有機的回顧綜合相關研究文獻的方式，即將之消化納入一自成體系的分析框架，而非只是機械式的以研究者或研究主題為類別範疇的臚列與摘要敘述。所以這樣的成果不只具有一般文獻整理所有的書目提示功能，更是對於仍在蓬勃發展的相關研究領域提供了思路釐清上的重要效能，即形成一概念上方便掌握並且具有啟發性的完整體系，以便為相關的縮合研究取向構築一個可以賡續發展的一般性理論基礎，這對於正值成熟發展階段的殖民／種族與性別／性相等縮合研究無疑將是十分具有價值的。