

跨國女性研究通訊 第六期 97.4.1

最新消息

* 4/18 (五) 96 年度第二學期第三場經典研讀會

本學期第三場經典研讀會將在 4 月 18 日於成大外文系修齊大樓七樓舉行，時間是下午三點到五點，本場次邀請到的導讀者為中山大學外文系的陳福仁老師，主持人為成大外文系的賴俊雄老師。現場另備有精美茶點及飲料，歡迎大家來參加。請向林玉立助理報名(06-27575755 轉 52222 或電子信箱k2694112@mail.ncku.edu.tw)

海報網址：http://proj.ncku.edu.tw/tfs2007/main/activity/photo/reading_2008.jpg

* 3/15(六) 跨國女性研究學程招生說明會 順利結束

本學程將於今年及明年暑假分兩次開課，藉由說明會讓有興趣的同學了解學程目標及報名辦法，跨國女性研究學程強調跨領域的學習，不只限於本校生選課，也歡迎外校同學，有興趣者請見網站說明。

網站說明：<http://proj.ncku.edu.tw/tfs2007/course/index.php>

* 3/8 (六) 96 年度第二學期第二場經典研讀會 圓滿落幕

本學期第二場經典研讀會在陳淑卿老師的帶領之下，順利結束。席間除了有陳老師精采的講解之外，因作者使用傅柯思想作為論述中心，參與研讀會的賴俊雄老師及陳健宏老師也針對傅柯的思想作了詳盡的說明，讓在場的同學們對於傅柯有更深入的了解，也對整篇文章的論述有更清楚的認識。

活動剪影：<http://proj.ncku.edu.tw/tfs2007/main/activity/reading/2008session2.htm>

專書介紹

"Feminism without Borders: Decolonizing Theory, Practicing Solidarity" by Chandra Talpade
Mohanty

成大外文系 游素玲老師

Mohanty, Chandra Talpade. *Feminism without Borders: Decolonizing Theory, Practicing Solidarity*. Durham & London: Duke UP, 2003.

Chandra Mohanty, a prominent postcolonial feminist, has written extensively in the field of transnational feminism and coedited the important anthologies *Third World Women and the Politics of Feminism* (1991) and *Feminist Genealogies, Colonial Legacies, Democratic*

Futures (1997). *Feminism without Borders* addresses some of the most complex issues facing contemporary feminism such as the politics of difference and solidarity, decolonizing and democratizing feminist practice, the crossing of borders, and the relation of feminist knowledge and scholarship to organizing and social movements. The book opens with Mohanty's influential critique of western feminism ("Under Western Eyes") and closes with a reconsideration of that piece based on her latest thinking regarding the ways that gender matters in the racial, class, and national formations of globalization. Mohanty's probing and provocative analyses of key concepts in feminist thought—"home," "sisterhood," "experience," "community"—lead the way toward a feminism without borders, a feminism fully engaged with the realities of a transnational world.

研究心得分享--老師專欄

父系家庭與女性差異認同：中產階級職業婦女家務分工經驗的跨世代比較
高醫性別所 林津如老師

導讀：本文於2007年12月刊登於第六十八期《台灣社會研究季刊》。作者遵循第三世界女性主義對於歷史、脈絡與在地文化的強調，從台灣中產階級婦女的家務分工經驗出發，解析夫、妻、婆、媳、姑、嫂之間的家務分工與互動關係，詮釋父系體制與資本主義如何交織運作於戰後台灣中產階級家庭之中。

中文摘要

性別化的家務分工是女性主義者所關注的焦點議題，但在台灣的文化環境下，家務工作只是夫妻之間的事嗎？婆婆、媽媽、姑嫂、姐妹與褓姆在當代台灣社會的家務與育兒工作裡扮演了什麼角色？社會變遷是否改變了分工的模式？為什麼家務分工仍舊是性別化的？

本研究以婦女的口述史訪談為資料，探討工業化之後父系家庭中、不同世代之中產階級職業婦女的家務安排。筆者論證：父系作為規範親屬關係的原則，決定了家庭裡的家務分工，但它也在工業化的過程中逐漸改變。在1970工業發展的年代裡，過去高高在上的婆婆，為確保晚年安全不辭辛勞地到都市中帶孫子，年輕媳婦變得有權力但又想要當個乖媳婦；核心家庭中的妻子則想要專心當個完美母親。在1999年的後工業化社會中，核心家庭的性別分工漸趨平等，但折衷家庭裡，婆婆想要留下子媳，媳婦用盡辦法形成核心家庭，訓練先生做家事，再依附姐妹或者媽媽搭配著褓姆來照顧小孩。跨世代的兒童照顧工作，由婆婆轉換為媽媽，這或許是職業婦女以搬離夫家來抗衡父系的行動，所產生的預料之外的後果，但是卻默默地翻轉了從父居的父系原則。

本文以四十位女性的家務分工經驗呈現出父系家庭之下差異的女性認同，詮釋不同親屬位置的家庭成員如何援用各種資源來鞏固或對抗父系規範，最後總結：台灣中產階級的家務安排因市場經濟與父系親屬的交互作用而產生變遷，女性在父系家庭中的差異

認同及抗拒策略雖然改變了父系規範，但有限的經濟資源，但卻又使得性別化的家務分工持續存在。

Identity Differences Among Women in Patrilineal Families: A Cross-generational Comparison of the Division of Domestic Labor of the Middle-class Working Women

This paper investigates complicated relationships between patrilineal kinship, divisions of domestic labor, and women's identities in industrial times. By analyzing the oral histories of two generations of new middle class working women with regard to their domestic arrangements, I argue that patrilineal kinship formed the basis of family interactions and affected the ways in which household chores were organized.

In the 1970s, during economic expansion, the generational hierarchy declined and young daughters-in-law gained powers. To secure their old age, rural mothers-in-law might make efforts to take care of their grandchildren in the city. However, married young women were still trapped in the struggles between generation and gender. Meanwhile, in the newly formed nuclear family, women struggled to fulfill the image of a scientific good mother. In post-industrial Taiwan of late 1990s, the young working women gained greater autonomy than their counterparts in the 1970s. They left the patrilocal family to form nuclear families of their own. In nuclear families, they educated their husband to do housework and mobilized their matrilineal ties as resistance against patrilineal kin.

This case study shows that the interplay of patrilineal kinship and capitalism contributed to the transformations of divisions of domestic labor in post-war Taiwanese families. Women's diverse identities were shaped by patrilineality and yet their resistance contributed to transform patrilocal principles. However, constrained by the limited economic resources of the elder women, the divisions of labor in contemporary Taiwan society remains gendered.

The Parallax Gap in Gish Jen's *The Love Wife*:

The Imaginary Relationship between First-World and Third-World Women

中山外文 陳福仁老師

(本文已發表於 The National Women's Studies Association conference: Past Debates, Present Possibilities, Future Feminisms. Charles, Illinois, June 28-July 1, 2007.)

全文閱讀網址：

http://proj.ncku.edu.tw/tfs2007/main/communicate/pdf/Gish_Jens_The_Love_Wife.pdf

In her latest novel, *The Love Wife* (2004), Gish Jen, within the borders of one family, not only extends the notion of America as a nation of immigrants as she did in her earlier works,

but also explores such contemporary issues as transnational adoption, dot-coms, New Age movements, offshore outsourcing, racial hybridity, interracial marriage, and Alzheimer's disease. Thus provoking new ways of imagining identity, family, and nation, the novel poses many important questions about contemporary life: what is the new face of America? What makes a family? What are the epistemological and ontological grounds of subjectivity for the sufferer of dementia, for the New Ager, and for the adoptee? In addition, in the age of increasing cross-cultural interactions, how does one deal with the racial/cultural other? An urgent question of feminism asks: "not merely who am I? but who is the Other woman" (qtd. in Michie 65). Contemporary feminist writers and scholars have been obsessed with how to manage the otherness that is represented by the other woman. In the encounter with Third-World women, who have provoked much anxiety and desire for western feminists, what is a possible social bond? Could it be a bond created on a basis of neither idealistic nor simplified strategies, neither universality nor commonality, neither binary oppositions nor postmodern proliferated differences?

While Jen in her early novels explores the immigrant experiences of the Chang family in America, *The Love Wife*, rather than offering another Chang family saga, focuses on the multiracial Wongs, a family of mixed—American, European, and Chinese—heritage. The "New American family," as a neighbor of the Wongs once referred to them (3), is comprised of a second-generation Chinese American husband, a golden-haired, blue-eyed, Wisconsin-born wife, two adopted daughters of Asian origin, a biological baby, and a goat. The man of the household, Carnegie Wong, aged thirty-nine, works at a high-tech company, and, in spite of his mother's objections, marries a stereotypical Midwestern woman named Janie Bailey. A yoga-practicing, career woman with New England WASP manners, Janie has been pejoratively nicknamed "Blondie" by Carnegie's mother. Prior to their marriage, Carnegie and Blondie adopt Lizzy, a foundling of indeterminate Asian heritage, and years later travel to China to adopt another girl, Wendy. Finally, Janie gives birth to their "half-half" son, Bailey, who looks disturbingly non-Asian. With Bailey, the *happily* married Blondie and Carnegie have two adopted Chinese daughters (now aged fifteen and nine) and a biological toddler. Living in a lovely old farmhouse in the suburban Boston, the "soup-du-jour" American family is dubbed by the couple on the opening page of the novel as a loving "improvisation" and "simply something [they]made and something [they] chose" (3). With the two adopted daughters and the one biracial biological son, however, the racially mixed family is derided as "unnatural" by Carnegie's mother, Mama Wong. An oppressive mother, impossible mother-in-law, and shrewd immigrant businesswoman, Mama Wong has lived the American dream by making a fortune in Chinatown real-estate speculation. But even after her death, she is never really gone, for she continues to chime in bluntly and dictate to the family. When Mama Wong dies—after a long decline into Alzheimer's—the Wongs are shocked to learn that she has arranged through her will for a single female relative from Mainland China to join the family. Aged forty-six, a year older than Blondie, Lan is quite mysterious to the

Wongs. They wonder, is Lan a housekeeper, a live-in nanny to the children? Or is she, as Blondie suspects, sent by Mama Wong to be to Carnegie the “Love Wife” of the novel’s title? Inevitably, then, Lan’s arrival immediately disrupts the Wong family’s entire way of life and for them suddenly calls many issues into question. Beginning with the arrival of Lan, the novel ends with a twist that reveals her real identity.

In the first part of this paper, focusing on the relationship among three women—Blondie, Lan, and Mama Wong—we shall explore the imaginary binary relationship between Blondie and Lan and the gaze of the (m)other (Mama Wong) involved in the binary relationship. The polarized differences between Blondie and Lan are sustained on the grounds of a safe distance at which they keep each other. The truth of the very gap between Blondie and Lan is one of parallax: they appear differently thanks simply to a gap in perspectives. In the paper’s second part, we examine the role of Mama Wong in the context of the Lacanian clinic. Mama’s enigmatic desire and symptoms of Alzheimer’s disease prompt characters (and, perhaps, the reader as well) to hysteria, rendering the imaginary relationship meaningless, and providing a position in relation to which one confronts the truth of desire and reconsiders his or her existence as a subject. In the third part, we investigate the very ending of the novel, being engaged in an arduous query—how does one deal with the Other woman, her otherness?—that can be explicated and linked to a larger social context: the relation between Western and Third-World women. Finally, we suggest a possible social bond, one grounded on the mutual recognition of shared failure and Slavoj Žižek’s notion of Pauline love.

研究心得分享--研究生專欄

閱讀《Cheers》－女性／閱聽人主體的探究

Reading 《Cheers》－Exploring subject of women/audiences

林靖鈞

國立高雄師範大學性別教育所碩士

e-mail : gigi397@yahoo.com.tw

(本文獲得 2007 年女學會第二屆性別研究生優秀論文獎，發表於第二屆性別研究碩博士生論文研討會)

摘要

本研究藉由分析《Cheers》雜誌的文本敘述，探究文本中呈現的優勢論述與性別權力關係，此外更進一步從後現代、後結構主義式的主體觀，探討女性閱聽人如何定位(position)她們的閱讀位置，並與《Cheers》雜誌文本提供的論述互動而展現其主體性。

根據 Stuart Hall 製碼與解碼兩端同時研究的傳播概念，本研究分成兩階段進行。在第一階段中，以 2006 年《Cheers》雜誌出刊的 15 本雜誌為研究文本，從中選取 21 則與性別相關的描述與呈現，運用文本分析的方式探討其中的論述模式，及其所呈現的職場

性別權力關係；第二階段則是根據第一階段文本分析所指認出來的論述模式對五位女性閱聽人進行深度訪談，探究女性閱聽人如何看待雜誌所呈現職場中的性別再現，以及閱讀《Cheers》雜誌此行動如何與她們在工作職場中的表現產生交互作用。

研究發現，在第一階段文本分析的部份，《Cheers》雜誌的文本中呈現下列五種論述模式：(一)將職場女性與美貌迷思扣連；(二)強調刻板的性別氣質和分工模式；(三)文本所傳遞的訊息中，強化不同性別有不同的領導方式；(四)僅支持男性工作者站上職場舞台；(五)文本提供職場女性有限的閱讀位置；在第二階段閱聽人研究的部份，研究發現女性閱聽人在閱讀過程中的主體表現，並不會固守任何一種閱讀位置，在閱讀當下，她們對《Cheers》的解讀有時服膺、有時反抗，有時會與文本意義進行協商，展現「情境式主體」；在閱讀之外，女性閱聽人會將閱讀情境中的主體性帶到日常生活中，將文本中所描述的職場情境連結到身處的社會處境中縱向思考，展現「跨歷史脈絡的主體」。

關鍵字：文本分析、閱聽人研究、論述、主體性、性別與媒體