

跨國女性研究通訊 第九期 97.7.1

最新消息

* 7/4 經典研讀會: 歡迎參加本學期第六場經典研讀會

最後一場經典研讀會將在七月四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成大外文所的博士生陳慧琴同學，主持人為成大外文系的陳健宏老師。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](tel:06-27575755) 轉 52222 或電子信箱k2694112@mail.ncku.edu.tw)

時間：97年7月4日(五) 15:00~17:00

地點：國立成功大學光復校區修齊大樓七樓會議室

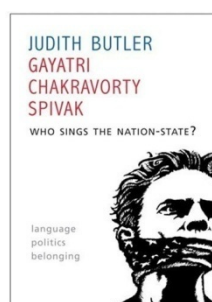
*6/20 感謝參加 六月份經典研讀會

這次研讀會在李根芳老師的導讀以及陳健宏老師的主持下圓滿結束。李老師藉由將目前人力，家事外包放在跨國情境下討論，本次閱讀內容與台灣外籍工作者有密切關係，在場也引起熱烈的討論。

專書介紹

Athena ('Aθήνη) Back from Asia: Feminism in the Bio-political Age

成大外文系 陳健宏老師



Judith Butler, and Gayatri Chakravorty Spivak.

Who Sings the Nations-State? Language, Politics, Belonging.

New York: Seagull, 2007. 121 p.

—— "... ne pas résoudre le discours dans un jeu de significations préalables; ne pas s'imaginer que le monde tourne vers nous un visage lisible que nous n'aurons plus qu'à déchiffrer; il n'est pas complice de

notre connaissance; il n'y a pas de providence prédiscursive qui le dispose en notre faveur".
 (...not to resolve the discourse in a game of preliminary significations; not to imagine the world turns to us a legible face we will only have to decipher; it is not an accomplice of our knowledge; there is no prediscursive providence which disposes it in our favor.)
 —Michel Foucault (1926-1984)
 (Foucault 55)¹

On May 6, 2006, the "Global States" Conference organized by graduate students in the Department of Comparative Literature at University of California, Irvine took place. Participants were requested to deal with the "state" and to explore the effect of the "global" on discourses of knowledge and power, literary analysis, and theories of subjectivity. The conference aimed to reconceptualize the global by delineating states of sentiment, desire, and affect, and examining their deployment on—or relation to—the global scene of political and economic states. From the outset, the multiple meanings of the term “state” evidently came into the picture: the institution, the condition, and the social position.

Two distinguished feminist scholars were invited to undertake a dialogue as the keynote event: Judith Butler (1956-) and Gayatri Chakravorty Spivak (1942-). The two leading theorists discuss alternative subjectivities and state forms in a "global state", from different perspectives but with the same penetration. The video-recording of this event appeared in the e-journal *Postmodern Culture* (Butler and Spivak 2006) and entailed a bookform publication under the title *Who Sings the Nations-State? Language, Politics, Belonging* (2007) (Butler and Spivak 2007).



The booklet consists of two distinct oral presentations stitched up by a brief exchange between the two interlocutors while three key words come out in relieve: life, nation-state, globalization. These three concepts respectively pertain to three crisscross spheres which gravitate to the private realm at the one end and to the public realm at the other: the subject(ivity), the institution, the situation. The dialogue seems to be in the vein of what Claude Lévi-Strauss (1908-) argues about the "sciences de l'homme" (man's sciences): every social fact may be considered as "un ensemble de systèmes symboliques" (a set of symbolic systems) (Lévi-Strauss xix) from the viewpoint of discourse dialectic. In a few words, the dialectic comes up in the light of the four methodological principles of discourse analysis: the principle of reversal, the principle of discontinuity, the principle of specificity, and the principle exteriority (Foucault 1970: 53-55). And four notions function as four regulating principles which are term to term in opposition to four others in the analytic operation:

event ↔ creation
series ↔ unity
regularity ↔ originality
condition of possibility ↔ signification (Foucault 1970: 55-56)

Therefore, in terms of "la politique de la vérité" (the politics of truth) (Foucault 1978b: 39), the discourse dialectic behind the dialogue of Butler and Spivak can be schematized as follows:

| | | | |
|---------------------|----------------------|----------------------|----------------------|
| concept | life | nation-state | globalization |
| sphere | subject(ivity) | institution | situation |
| nature of discourse | individual discourse | regulatory discourse | collective discourse |

Taking as starting point *The Origins of Totalitarianism* (1948) (Arendt 1948) and *The Human Condition* (1958) (Arendt 1958) of Hannah Arendt (1906-1975), Judith Butler broaches the problematic of bio-politics in the wake of, in addition to the political philosopher of German descent, Walter Benjamin (1892-1940), Michel Foucault and Giorgio Agamben (1942-), deftly drawing on John Langshaw Austin (1911-1960) for the πράξις (praxis).

The English analytical philosopher's "performative utterance" (Austin 6) helps effectuate what Foucault puts forward as bio-politics in the late 1970's and early 1980's when he engages himself in a critique of neo-liberalism, especially in contrast to the traditional political thought (Foucault 1977-1978; Foucault 1978a; Foucault 1978-1979; Foucault 1979; Lemke 190-207).

| | | |
|---------------------|--------------------------|-----------------------|
| construction | problematic of territory | problematic of milieu |
| state reason | founding myth | founding speech |
| discursive form | monolithic history | founding tale |
| logic of territory | logic of uniqueness | logic of diversity |
| regime | government | governmentality |
| political object | territory | population |
| political objective | sovereignty | security |

As the supreme state reason, sovereignty seems self-sufficient in making it possible to realize itself merely by what Walter Benjamin calls violence (Gewalt) in that the (state of) law governs in nature by violence: "Alle Gewalt ist als Mittel entweder rechtsetzend oder rechtserhaltend"./"All violence as a means is either lawmaking or law-preserving". (Benjamin 190/243) Judith Butler goes further to indicate freedom in virtue of citizenship of a democratic state effectuates itself paradoxically the same way as the violence in a situation of impasse: performativity of the claim to freedom. For her part, Gayatri Chakravorty Spivak appeals to the perspective of globalization already in full play in her then forth-coming *Other Asias* (Spivak 2008) in disarticulating the identity of state and nation. She comes up with the concept "critical regionalism" (Butler and Spivak 84) as a new analytics of power that puts territoriality and sovereignty in question.

Notes

1. In the present article, all English translations are mine unless otherwise indicated.

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研究心得分享--老師專欄

Is There a Third Wave Feminism in Asia?

成大外文系 游素玲老師

本論文發表於 The 2008 International Symposium on Transnational Feminisms and Local Responses, May 18, 2008, National Cheng Kung University

This paper not only discusses theories and practices of third wave feminist writing from a transnational feminist perspective, but also examines the possible interconnections and network exchanges between Western and Asian women in the context of third wave feminism. It seeks to address the following questions: How do we understand the production and reception of third wave feminism within a transnational framework? What are the implications of the transnationalization of third wave feminism for women in Asia? Does third wave feminism address the key issues that women face transnationally? How third wave feminism is variously deployed by feminists in different locations provides us with an opportunity to trace the direction of flows of information and "theory" in transnational cultural production and reception. Rather than reduce the relationship between Western and Asian women to simple

opposition, this paper attempts to move beyond the assumed polarities of identity politics. My main concern will be with the question of how to negotiate the local and the global, or the particular and the universal. First, I shall examine the relationship between Western feminists and Third World women with an overview of the literature on difference and identity from the last two decades of feminist engagement with postcolonial and multicultural discourses. Next, I shall examine the rhetoric and writing of young feminists in the Asian context. After examining the issues and concerns of a new generation of Asian women, I will be concerned with the possibility of a transnational third wave feminist movement, and what effects such a transnational movement might have on local communities. This project intends to initiate a platform for dialogue between Western and Asian feminist scholars so that we may build stronger transnational alliance.

**Body Politic and Affect: Representations of Migrant Domesticity in Two Taiwanese
Documentary Film**

師大翻譯所 李根芳老師

Taiwan started to introduce foreign workers in the early 1990s. Up to now, over 300,000 laborers, mainly from Indonesia, the Philippines, Thailand and Vietnam, take such jobs that local people found demanding, dirty and dangerous and refused to do. As many sociologists have investigated how international migration and household chores shared by “foreign maids” change Taiwan’s society, culture and the meaning of family, some film-makers also choose this subject to explore related issues visually.

In this paper, I aim to examine two documentary films made by two female directors, who tell the stories of foreign maids in Taiwan. Instead of looking at the human rights issues, I attempt to examine the body politics, the affect in the visual representations of these foreign maids. In “Hospital Wing 8 East”, three migrant domesticity leave their own family behind and establish their close ties with either other migrant workers or their employer family in Taiwan.

In “Yuning’s Return”, the Indonesian girl, Yuning yearned for a freer world outside but was forced to go back home to face her nearly broken marriage. I argue that the meaning of “family” is worth reconsidering and the affect and intimate relationship (body contact, emotional sharing and support etc) are also imbued with complexity and sophistication in the new care chain. To investigate how the migrant domestics are portrayed by two women film-makers may shed some light on how transnational feminist projects help to understand women’s changing role in the age of neoliberal capitalism.

Key words: body politics, the affect, foreign maids

研究心得分享--研究生專欄

Dislocations and Endangered Girls

成大外文碩三 林玉立

The specific group, girls or female adolescents, is now gathering more attention in the world as well as in the literary studies. It is not only for the fragility in their young age but also their gendered bodies as miniature women, which renders them more vulnerable in the patriarchal mandates. Dorothy Allison’s autobiographical novel *Bastard out of Carolina* could be considered as a girl literature that addresses the issue of a working class girl victim, Ruth Anne Boatwright, nicknamed Bone. As an autobiographical novel that depicts Allison’s personal childhood experiences, one might want to draw a parallel between the novel and Allison’s real life experience. Yet, as Leigh Gilmore points out, “autobiographical identity and agency are not identical to identity and agency in ‘real life’; rather, they are its representation, and that representation is its construction.” In other words, authenticity is not significant, instead, re-construction and what she wishes readers to know about herself is of more importance. Therefore, in this paper I aim to explore how Allison constructs a single-parent working class white girl endangered in the patriarchal nuclear family and how she struggles and stoically tolerates her stepfather’s physical and sexual violence for the sake of her beloved mother.

To look at the novel from a broader lens, I would start from the context of bone’s birth origin to discuss the foreshadowing of the conflicting forces and combat between the matriarchal lineage and patriarchal mandates imbued through the text. As a poor white American, Bone’s extended family, the Boatwright is naturally designated as the “poor white trash,” yet; the clanbased quality of the Boatwrights proves its value and strength in its offspring Bone, who instead could manage to survive in her association with the matriarchal lineage. As a single-parent child certified as illegitimate, her mother’s marriage to Daddy Glen

brings her into the patriarchal nuclear familial structure, in which Bone also aspires to take part and be recognized within the love circle. However, the unintelligible physical and sexual abuses from her stepfather allow Bone to oscillate between the Boatwrights and the patriarchal family. To complicate her plight further, Bone's identity as an adolescent girl and her desire to render her mother happy restrains her from telling. She, instead, chooses to remain stoically silent. In this decision, we can thus see a role reversal between the mother and the daughter, i.e. a mom-like daughter and a child-like mother. In fact, what the smothering silence represents is a more in-depth distrust and anticipation of love in return, which is despairingly repaid with a betrayal from her mom witnessing the vicious rape. The girl's simplest wish "to love and be loved and be safe together" seems destroyed forever. In addition to explore Allison's construction of Bone, I would as well seek to understand the complexities lies behind the girl's silent cry and treat the novel as a text of defiance, reversal and survival. Key words: female adolescent, matriarchal lineage, patriarchal nuclear family, clanbased quality, stoic silence, love.

研討會資訊

Ninth International Women in Asia Conference

29 September to 1 October 2008

Call for Papers

Call for Nominations for Emerging Researchers Showcase (see attachment)

Registration now open. Full details via the **Women in Asia Conference** link at <http://www.arts.uq.edu.au/slccs/>

Email: wia@uq.edu.au

The Ninth Women in Asia (WIA) Conference will be hosted by the School of Languages and Comparative Cultural Studies, University of Queensland from 29 September to 1 October 2008. WIA conferences have been held regularly since 1981 and are supported by the Women's Forum of the Asian Studies Association of Australia. Participants include academics and students; representatives of NGOs and other organisations involved in aid and development; artists and performers; and interested members of the general public. The conference provides excellent opportunities for networking and getting to know others in the field.

The theme for the 2008 conference is *Transition and Interchange*, which we hope will stimulate discussion on temporal and geo-cultural changes and interactions that

may be understood in many different ways and in many different contexts.

Contributions are invited from a broad range of participants from various disciplines on a large number of themes concerning the lives of women in Asia. Participants are encouraged to submit proposals for panels (with 3-4 papers per panel). Individual proposals are also welcome. Individual presentations should be no longer than 20 minutes in length. Panels will run for 1½ hours including question and discussion time.

The program highlights include a showcase of outstanding Early Career Researchers (see separate attachment), a panel of experts roundtable discussion, and film screenings of some outstanding women's films from Asia with introduction and discussion by their directors including Japanese director Hamano Sachi and Chinese director Peng Xiaolian. For details, visit the conference website via the Women in Asia Conference link at <http://www.arts.uq.edu.au/slccs/>

We look forward to welcoming you to the University of Queensland's St Lucia campus from September 29 to October 1st.

Helen Creese, Tomoko Aoyama and Rosemary Roberts
Conference Convenors

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