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本次分析所選用的是 Donna J. Haraway 在 *Simians, Cyborgs, and Women: The Reinvention of Nature* 中的 “‘Gender’ for a Marxist Dictionary: The Sexual Politics of a Word”一文。本篇文章旨在於藉由各種理論對於性/別各種層次不同的定義以及不同語言下的實踐的探索揭示出其不可被簡化的多元性，並駁斥性別中所謂「自然如此」(nature) 的概念。我將重點放在 Haraway 對於目前問題揭露的討論上，因為此部分有較多引用的篇幅來供作分析。

由於需要在一篇文章內作出對於各家流派不同的看法的歷史回顧¹，不可能將每一家的漫長論述以直接引用的方式置入文章內，因此 Haraway 在這裡多半採取改述 (paraphrase) 的手法介紹各家理論，或在其中參雜一些很短的直接引用關鍵字，如下面一些簡單例子：

Ex1. Judith Butler (1989) argued that gender identity discourse is intrinsic to the fictions of heterosexual coherence, and that feminists need to learn to produce narrative legitimacy for a whole array of non-coherent genders. (p. 135)

Ex2. Adrienne Rich (1980) also theorized compulsory heterosexuality to be at the root of the oppression of women. Rich figured ‘the lesbian continuum’ as a potent metaphor for grounding a new sisterhood. (p. 137)

Ex3. Despite the differences, all the modern feminist meanings of gender have roots in Simone de Beauvoir’s claim that ‘one is not born a woman’ (de Beauvoir, 1949; 1952, p. 249)... Gender is a concept developed to contest the naturalization of sexual difference in multiple arenas of struggle. (p. 131)

Ex4. Butler could—cautiously—use Strathern’s ethnographic arguments to illustrate one way to disperse the coherence gender without losing the power of agency. (p. 136)

其中例 3 西蒙波娃的 “one is not born a woman”已經成為學界約定俗成的名

言，因此在討論到這方面的問題時便幾乎不可避免地需要直接引用。例 4 則可見到在於對於引用的闡釋之外，作者尚可以自己所見將使不同的來源(Butler and Strathern)發生關係。

另外，在文中也有一些篇幅較長的直接引用，資列舉數項：

Ex1. To **survive materially** where men and women cannot perform the other's work and to satisfy deep structures of desire in the sex/gender system in which men exchange women heterosexuality is obligatory. **Obligatory heterosexuality is therefore central to the oppression of women.**

If the sexual property system were reorganized in such a way that men did not have overriding rights in women (if there was no exchange of women) and if there were no gender, the entire Oedipal drama would be a relic, In short, feminism must call for a revolution in kinship.
(Rubin, 1975, p. 199)

(Haraway, p. 137)

Ex2. Audre Lorde put the black lesbian **at the heart** of her understanding of the 'house of difference':

Being women together was not enough. We were different. Being gay-girls together was not enough. We were different. Being Black together was not enough. We were different. Being Black women together was not enough. We were different. Being Black dykes together was not enough. We were different... It was a while before we came to realize that our place was the very house of difference rather than the security of any one particular difference.' (Lorde, 1982, p. 226)

This concept of difference **grounded much** US multi-cultural feminist theorizing on gender in the late 1980s. (p. 139)

在例 2 中，我們可以見到除了因為原文本身帶有的強烈獨特和精闢性而選用的原因外，還可以見到 Haraway 對於目前女性主義中存在的種族問題的察覺，以及她身為一個非黑人女性盡量不為黑人女性主義代言的一種政治處理。這個例子顯

示出對於選不選取直接引用這個方法其實也可能帶有不同的政治意涵和目的。

最後，在引用的本身概念與同期理論家相重複時，我們可以見到 Haraway 是如何處理這個問題避免抄襲嫌疑：

Ex. Haraway's (1985) 'Manifesto for Cyborgs' (see this volume, pp. 149-81) developed similar arguments in order to explore Marxist-feminist politics addressed to women's positioning in multi-national science- and technology-mediated social, cultural, and technical systems.

在此 Haraway 不僅以退居的方式避免了抄襲的嫌疑（灰框部分），同時也更進一步延展闡釋自己與該理論家不同的地方以表達出自己的意見（紅字部分），也增加了此段文字出現的必要性。

Note:

1. 文中提及了 Adrienne Rich (1980)、Carby (1987)、Donna Haraway (1985)、Gayle Rubin (1975)、Gilligan (1982)、Iris Young (1981)、Judith Butler (1989)、MacKinnon (1982)、Monique Witting (1981)、Nancy Chodorow (1978)、Nancy Hartsock (1983)、Sandra Harding (1983)、Strathern (1988) 等多人的理論。

Work Cited

Haraway, Donna. 'Gender' for a Marxist Dictionary in *Simians, Cyborgs, and Women: The Reinvention of Nature*. New York: Routledge, 1991.