

Judith Butler 的展演理論：基本議題的探討

劉開鈴

2005/5/25 於高師大性別教育研究所

一、開場

1. 討論以“Imitation and Gender Insubordination,” in *Inside/Out : Lesbian Theories, Gay Theories*. (London and New York: Routledge, 1991), pp. 13-31. 為主。
2. 介紹 Judith Butler, *Gender Trouble* (1990), *Bodies That Matter* (1993)。
3. 本篇文章的重要性。

二、文本解說與討論

1. Thesis statement: 由於“identity categories”本身就是規範的機制，如果我們呼喚或者去回應某個對我們身分的呼喚，反而就確認了那個呼喚的機制，所以藉由建立的理論，來說明性別的符號(sign)總是不透明的（不是 self-identified 的），身份也不可能是一種先驗的存在，而是不斷的重複展演（performativity）的身分\認同化過程（identification）。
2. 這個主題透過三部份的討論來彰顯：to theorize as a lesbian?, on the being of gayness as necessary drag, 以及 psychic mimetism。

To Theorize as a Lesbian?

- a. 本節標題挑釁處是在“as”一字。The sign of identity and identity 並不是兩件相同的事。
- b. 傅柯言說(discourse)可供挪用之處，也是巴特勒的基本策略：“Discourse can be both an instrument and an effect of power, but also a hindrance, a stumbling-block, a point of resistance and a starting point for an opposing strategy” (1-2). 巴特勒如何運用此策略：“To install myself within the terms of an identity category might be to turn against the sexuality that the category purports to describe; and this might be true for any identity category which seeks to control the very eroticism that it claims to describe and authorize, much less ‘liberate’” (2). 一言蔽之，這個策略是”disclaiming” (2).
- c. 以“out/in”的辨證來說明”disclaiming”，也說明要確認身分是永遠不可行的 (3)。然而要否認的並不是身份本身，而是身分本身的穩定單一與恆久性，因為身分本身就是靠著一種 regulatory regime 建置出來的。想要由出櫃而得到身分認可而得到滿足和喜悅來說，鐵定要得到的是失望，因為「出 outness」本身之無限延伸（當你從一個櫃子出來就是進到另一個櫃子，永遠要在出和進之間奔走）就是界定同志的規範。也就是說，同志的身分就是藉由要「出」而來的，並不會一旦「出」了，就被肯定了，變成了 regular。
- d. 巴特勒說他\她也並不是說不能將「lesbian」和「gay」視為一個「oppressed

political constituency」(4) 來進行結社，而是要我們反過來避免不讓這種已經被負面定位的身分\名詞本身變成一種規範的機制(4)，而要記得機制本身就是抗拒的所在—不要急著去確認身分，應該要去質疑\玩弄\挪用機制本身的工具，而避免讓自己變成機制所定義的身分。

- e. 再從嘗試定義 a specificity to lesbian sexuality 來說明上述論點，”But perhaps the claim of specificity, on the one hand, and the claim of derivativeness or non-existence, on the other, are not as contradictory as they seem. Is it not possible that lesbian sexuality is a process that reinscribes the power domains that it resists, that it is constituted in part from the very heterosexual matrix that it seeks to displace, and that its specificity is to be established, not *outside* or *beyond* that reinscription or reiteration, but in the very modality and effects of that reinscription. In other words, the negative constructions of lesbianism as a fake or a bad copy can be occupied and reworked to call into question the claims of heterosexual priority” (4-5) .
- f. 了解了性別身分如何因為機制本身的運作而被建置，接下來巴特勒就要講如何將矛頭對準機制本身的運作於何將自己建立為正點\正典。

On the Being of Gayness as Necessary Drag

- a. 我之所以為我是藉由再一個特定的當下被”established, instituted, circulated and confirmed” (5)去重複地扮演那個我\身分(注意，這並不是一個角色)。既然我是由不斷重複扮演而來，是重複扮演的結果，而每一個\次的我都會被下一個\次所取代，都製造著”semblance of a continuity or coherence” (5)，於是”there is no ‘I’ that precedes the gender that it is said to perform” (5) .
- b. 聽起來似乎巴特勒要同志不要一口承認自己的身分，好像是在隱藏，但巴特勒以為這樣做其實是”to make use of a category that can be called into question, made to account for what it excludes” (5).再次，巴特勒說身分的符號並不等於身份，如果我們看重這個符號代表”a strategic provisionality” (7)，那麼身分就可以是一個”site of contest and revision” (7).
- c. 以例子說明必須要在當權的規範機制裡讓自己被看得建的重要性(7)
- d. 如何建立這種可見度呢？copy vs. origin; heterosexuality vs. homosexuality (8)? 以 drag 來說明。也說明 gender does not equal to sex does not equal to sexuality. (8) 再說明異性戀機制也是”the reality of heterosexual identities is performatively constituted through an imitation that sets itself up as the origin and the ground of all imitations. In other words, heterosexuality is always in the process of imitating and approximating its own phantasmatic idealization of itself—and failing” (8).
- e. 以異性戀機制為樣本來討論 queens, butches and femmes. “Hence, if it were not for the notion of the homosexual as copy, there would be no construct of

heterosexuality as origin. Heterosexuality here presupposes homosexuality. And if the homosexual as copy precedes the heterosexual as origin, then it seems only fair to concede that the copy comes before the origin, and that homosexuality is thus the origin, and heterosexuality the copy” (9).

- f. 進一步說明如何將矛頭對準機制本身的運作於何將自己建立為正點\正典，而同性戀如何由因為自己被牽至於其中而得以反動：“imitation does not copy that which is prior, but produces and inverts the very items of priority and derivativeness. Hence, if gay identities are implicated in heterosexuality, that is not the same as claiming that that heterosexuality is the only cultural network in which they are implicated. These are, quite literally, inverted imitations, ones which invert the order of imitated and imitation, and which, in the process, expose the fundamental dependency of ‘the origin’ on that which it claims to produce as its secondary effect” (9).
- g. “In a way, the presence of heterosexual constructs and positionalities in whatever form in gay and lesbian identities presupposes that there is a gay and lesbian repetition of straightness, a recapitulation of straightness—which is itself a repetition ad recapitulation of its own ideality—within its own terms, a site in which all sorts of resignifying and parodic repetitions become possible” (10).
- h. 再回到 drag：“gender is not a performance that a prior subject elects to do, but gender is *performative* in the sense that it constitutes as an effect the very subject it appears to express. It is a *compulsory* performance in the sense that acting out of line with heterosexual norms brings with it ostracism, punishment, and violence, not to mention the transgressive pleasures produced by those very prohibitions” (11).
- i. Summing up: “there is no performer prior to the performed, that the performance is performative, that the performance constitutes the appearance of a ‘subject’ as its effect” (11). A) Sexuality and gender as NOT the expression of a psychic reality. B) That there is a need for a repetition at all is a sign that identity is not self-identical.

Psychic Mimetism(本身就是一種反覆，藉由反覆而宣成身分\認同，identification rather than identity)

- a. The mutually exclusive oppositions of desire and identification are construed in the service of heterosexual matrix. (慾望的對象是異性)
- b. “Wanting to be” and “wanting to have” can operate to differentiate mutually exclusive positionalities internal to lesbian erotic ex-change” (12-13). ()
- c. Freudian “mimetic practice”
- d. Primary mimetism proposed by Mikkel Borch-Jacobsen and Ruth Leys lay out (13

- and 18)
- e. Self and other
 - f. The case of Aretha Franklin

相關書目與資源

1. Osborne, Peter, and Lynne Segal. "Gender as Performance: An Interview with Judith Butler." 部分中文譯本見：Kathryn Woodward 編。林文琪譯。〈性別如何表演〉。《身體認同：同一與差異》。臺北縣：韋伯，2004。351-358。
2. 廖朝陽。〈重述與開放：評巴特勒的「造就身體」〉，《中外文學》7（1995）：122-29。
3. Butler 官方網站：<http://www.theory.org.uk/ctr-butl.htm>
4. Salih, Sarah, and Judith Butler, ed. The Judith Butler Reader. Blackwell, 2004. 本書收錄 Butler 重要的單篇論文，在論文前有編者的介紹。
5. Salih, Sarah. Judith Butler. London and New York: Routledge, 2002. 本書可視為研究 Butler 的工具書，針對 Butler 的主要討論議題 the subject, gender, sex, language, the psyche 分別探討與介紹。

幸真學生的問題

1. "to be" 與 "being" 的區別在那裏？如果 being 是一種本質論上的謬誤，那麼 to be 呢？
2. Bulter 所指的 "come out" 的危險是什麼（學生們說即使看了李銀河中譯還是不太懂，大家經過討論也不是很清楚，所以想聽聽看劉老師怎麼說。說實在我自己也沒很懂，所以也就沒辦法讓學生懂丫）。
3. 延續 q2，為什麼 come out 之後，還是有一個 "in" 在呢？如果 category 帶來規範性與強制性，那麼仍然強調 "out" vs "in" 的意義在那裏？
4. Bulter 的展演理論的企圖是什麼？是要把性別模糊化嗎？而不論是不是，為什麼當我們要跳脫或跨越既有的性別或性慾論述
與實踐時，總要用同志來對比或說援引同志經驗來想像，特別是女同志的實踐經驗？為什麼不從既有的異性戀體制來顛覆？
5. 同性戀是一種原型嗎？如果沒有異性戀，如何有同性戀的存在？
6. 如果模仿是讓人成為異性戀的一種機制，那我們為何會願意模仿？而為什麼會是從精神分析用佛洛伊德的理論來解釋？
7. 在慾望支配模仿的行為當中，生物性的因素難到沒有任何的支配性與影響嗎？

單字：

Mime: **1** : an ancient dramatic entertainment representing scenes from life usually in a ridiculous manner **2 a** : an actor in a mime **b** : one that practices mime

Replace: **1** : to restore to a former place or position <*replace* cards in a file>

2 : to take the place of especially as a substitute or successor

3 : to put something new in the place of <*replace* a worn carpet>

Displace: **1 a** : to remove from the usual or proper place; *specifically* : to expel or force to flee from home or homeland **b** : to remove from an office, status, or job **c obsolete** : to drive out : **BANISH**

2 a : to move physically out of position <a floating object *displaces* water>

b : to take the place of (as in a chemical reaction) : **SUPLANT**

synonym see **REPLACE**