

# 行政院國家科學委員會專題研究計畫 成果報告

轉變中的性／別政治抵價--述說／敘事女性主義歷史之故事：「奇幻回音」與「罔兩問景」(第3年)  
研究成果報告(完整版)

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中文摘要：女性主義歷史如果（可以）不是再次確立（預設的）女性主義主體的一種敘事，那麼，她可以是甚麼樣的敘事，怎麼閱讀，有甚麼效應？既有的女性主義歷史學者和社會學家，如何在她們的研究當中已然蘊含了不一樣的女性主義史觀？英國最主要的女性歷史學家之一史笛曼，既是史家也是史學家，她的一九九零年中期作品中，回憶母親的困窘處境，以及她長大後才發現的祕密：她們姊妹倆是母親拿來交換合法婚姻身分的陪嫁，卻一輩子沒有成功。她母親的一則「簡單謊言」，讓她和妹妹誤以為父母已婚，直至父親喪禮。這則簡單謊言，讓史學家的她發現合法證件不僅可以作假，同時，謊言對於母親和她們生活生存撐起的時間和空間有其效力。這篇論文尚未完成的部份，將史笛曼這則英國一九五零年代的非婚生故事，和台灣人類學者一九七零年代和社會學家一九九零年末期的兩則故事相對照。台灣非法移民女工的日常處境，以及非法生子，其中有謊言也有羞辱。謊言和羞辱如何迫使另女性主義類歷史敘事（歷史觀）的必要和可能是這篇報告以及未完成的文章的主要關切。

中文關鍵詞：女性主義、女性主義史觀、非法、非婚生子、性污名、家務勞動、階級

英文摘要：This report is the beginning of a paper-in-progress examining how 'simple lies' navigate survival in the interstitial spaces between legality and illegality for two kinds of minor modern feminine subjects - a single mother desiring legal marriage in exchange for the children she bears in 1950s London, and an illegal migrant woman careworker intent on bearing a child in late 1990s Taiwan. Both are made to feel shame vis-à-vis social workers. State derived shaming pushes them back against the walls of a kind history that is in part enabled by feminist centripetal subject-constructing historical narratives. The first woman is backward in using her body and manipulating her own and others' feelings in a way that woman are no longer supposed to (have to) do. The second woman is backward in running away from unfit employment and contravening the law, reaffirming the stereotype of her (ethno-racial) kind as outsiders of legality and therefore of morality. The report begins to establish the grounds for reading these narratives together as alternative

historiographies.

英文關鍵詞： feminism, feminist historiography, illegality, impropriety, illegitimacy, sexual stigma, domestic work, class

國科會專題研究成果報告

計畫名稱：轉變中的性／別政治抵價—述說／敘事女性主義歷史之故事：「奇幻回音」與「罔兩問景」

**Narrating Feminist Historiography: “Fantasy Echo” and “Penumbrae”**

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**關鍵詞：女性主義、女性主義史觀、非法、非婚生子、性污名、家務勞動、階級**

## I. 前言、研究目的、文獻探討、研究方法

### 1. On (not) assuming a subject of feminist histor(iograph)y

Fantasy echo is not a label that, once applied, explains identity. It is rather the designation of a set of psychic operations by which certain categories of identity are made to elide historical differences and create apparent continuities. Fantasy echo is a tool for analysts of political and social movements as they read historical materials in their specificity and particularity. It does not presume to know the substance of identity, the resonance of its appeal, or the transformations it has undergone. *It presumes only that where there is evidence of what seems enduring and unchanging identity, there is a history that needs to be explored.* (Joan W. Scott, 2001: 304)

Joan Scott uses ‘fantasy echo’ to understand ‘identity’ and ‘identification’ in feminist historicizing and historical narratives. In producing ‘identity’ in narrating women’s pasts, feminist historians need to pay close attention to not only how they invent that continuous identity, but also how they invest in it through identification. I want to emphasize here that insofar as the writing of the past, the telling of stories about past figures of women goes, there is always already a disinvestment through disidentification going on at the same time, at the very moment of identification, in the choice of central event and central figure(s). This might be what Scott seems to be saying when she stresses how repetition constitutes alteration, how echo undermines stability and sameness. It is these not quite same figures at the side to the central figure, shadows or shades of shadow, penumbrae figures pushed aside or seen

as disturbing the sharpness of image and focus, the legibility of the main story that I would like to try and understand in her/their/our specific contextual relation to the central figure and storyline. *If (woman's/women's) identity works to transcend history and national specificity, nonidentity and disidentification are what remain, "irrelevant and invisible" – yet nonetheless crucial toward understanding the politics of feminist narratives of history – its inventions, inclusions and exclusions.* (Naifei Ding, 2007)

The preceding quotations are taken from the last section of my original project proposal essay. The project initially began with the question of how ways of telling a history of feminism might assume the subject of which it narrates a formation in time. I began with the works of feminist historians such as Denise Riley and Joan Scott working out of and on the UK and US, and how they have theorized the gap between sign and referent. Scott's "Fantasy Echo" in particular seeks to deconstruct the notion of a historical "identity" or "sameness" of women through the notion of fantasy echo, as repetitions with difference. Ultimately, the oeuvres of Carolyn Steedman, and a contrasting of her works with Taiwan anthropologist Hu Taili's writings, and that of migrant worker activist Ku Yuling, has proved most fruitful for this project. In the following I provisionally take histor(iograph)y as narrative (interpretative story) and the *place* (Carolyn Kay Steedman) or *location* (Mary John) or again "*situational consciousness*" (Fredric Jameson) of feminists as storytellers and feminisms as stories told in a certain way for interpretative use toward subject-construction. What I have learned in these readings is how attending to, or returning to, place as locations of and for the social, politics, economic and affect, can instigate raveling and unraveling of subject formation in time.

Let me now outline an essay that reads Carolyn Steedman as enacting a feminist histor(iograph)y in *Landscape for a Good Woman: A Story of Two Lives* (1986), hereafter LGW. This history(iograph)y is feminist in its common-sense meaning (as being concerned with woman as subject), and in terms of feminist knowledge production as a raveling of its own subject. 1) It entwines the lives and feelings of three generations of biologically related women (mothers and daughters) through narrating the stories of two of these, a mother and daughter, a story that spans the past century. 2) The mother-daughter (meta)story is in dialogue with and intervenes into several fields of knowledge production, including UK women's history, feminist theories of patriarchy and motherhood (Rubin, Chodorow), British left histories of the working class and of working class culture (E.P. Thompson, etc), psychoanalysis (Freud, Winnicott), and fairy tales and myths as interpretative devices that function as

cultural interpretative devices from which a (young) reader learns about (social) relations. In this second sense, Steedman's story is history as well as extended reflection on the places (landscapes) out of which histories are composed: visual memories, dreams, stories told and untold, fairy tales read, historical and theoretical and psychoanalytical books remembered, various institutional knowledge, and how all of these speak to, bypass, or contradict each other.

## **2. "The impropriety and illegality of our existence"**

The story of LGW might go something like this. Only after having grown up and left home and her mother, and become a professional (historian), does she begin to understand her mother's feelings (of envy) and her own (ambivalence), as having been made "out on the margins" in such a way as to elude all of "our culture's central interpretative devices," including British feminist, Marxist, and psychoanalytic theories and histories. Her story however sets itself up as neither a new model (theory), nor a corrective (anti-theory). Instead, it is a story that induces the telling of yet other stories, like and unlike.

In a passage that begins with a quotation from Gayle Rubin's "Traffic in Women" text: "To enter a gift relationship with a partner, one must have something to give. If women are for men to dispose of, they are in no position to give themselves away," Steedman responds to Rubin's call (at the end of "Traffic") for a political economy of gender in particular places and times. She also confronts the sentence's overarching assertion of a universal patriarchal system. In GW, the mother's story is instead interpreted in terms of how a "good" working-class woman's body and its reproductive output (children) can and are used in exchange for a better future, via legal marriage, although in this case infinitely put on hold because failed. Here, the working-class father cannot, is denied, access to patriarchal authority, whether familial (aggrandized gender: mother's rule) or social (class-gender deficiency as read by representatives of law and state).

LGW's narrative tells how it felt to be the elder girl-child in these silent rounds of exchanges between mother, father, and the policies of a post-war British welfare state. Even as the mother was never less than "good-enough" in Winnicott psychoanalytic language, it seems finally this goodness, as a hegemonic femininity, that comes to be placed in invisible quotation marks. The mother is good (her father's words and her own narrative attest to this: "My mother went on being good enough: a certain liberality directed her behaviour; perhaps she even listened to Donald Winnicott on

the wireless” 92), the price of this goodness compelling a story of measures against desperation, and of longing.

In this case, then, she was a woman who had something to give, and her rights in her children derived not solely from the illegality of my father’s position (for in one sense he legalized us, by paying for us, supporting us, staying around), but also from the choice she was able to make, specific to time and place and – relatively newly – to her class, about the disposal of her body. *Her production of children and the wishes and desires that the production embodied were a manifestation of a process that has become much more widespread and certainly more discussed over the last ten years, of a bargain struck between working-class women and the state, the traffic being a baby and the bargain itself freedom, autonomy, state benefits and a council house: the means of subsistence.* (LGW, 70, italics added)

Owning something, not much, only a pair of hands and a reproductive capacity, women have conceived of and conceived babies as a piece of fortune, a future worker, another pair of hands; as a bloody parcel split off from another’s body, a hoped-for death with an insurance policy to cash in; a means of escape, a contract with the state. (LGW, 80, italics in the original)

Steedman’s response to Rubin separates as it parallels sex and babies as two products of a “traffic” in which women without property may yet be bargainer and bargained at once. In this parallel move, the “good mother” myth at the heart of much feminist discourse on mothering, motherhood, and family dynamics is revisited and firmly countered (86, “Within some areas of modern feminist thought, motherhood has become a primary target for celebration.”). Yet, there is an overlap in this separation: sex as work can sometimes result in babies, while babies are often a result of some form of sex. This overlap is in LGW construed in pointed opposition as the narrator recalls her mother’s disapproval of her grandmother, and how this becomes a prohibition against having “a good time”:

My widowed grandmother married again when my mother was in her very early teens – *a bad one, a flash one* – and her daughter often spoke disparagingly of my grandmother’s pursuit of a modestly good time: going out, dancing, drinking. ‘She liked men, your grandmother,’ she said to me once, bitterly; a brief and profound lesson in the impossibility of my doing any such thing. [...] Her system of good mothering was partly a system of defiance that she constructed out of



that resentment, and by which she could demonstrate how unlike her own mother she was. (LGW, 102-3, italics added)

In returning to the landscape of her mother's past, Steedman seeks to understand with and against dominant working-class histories and British left historiography, how “[f]or some working people [of Lancashire from 1880-1920] radicalism provided a means of entry to Labour politics and the politics of class” whereas for others in the same place and times, “it may equally have fuelled a popular Toryism.”

Women are the shadow within modern analyses of working-class Conservatism, and theories of deference have been wedded to ideas about women's isolation from the workforce, and from those formative experiences that produce class-consciousness in men, in order to explain their position. Yet my mother was not ‘isolated from industrial culture’ in her growing years; indeed, *the argument here has been that it was a political and industrial culture that helped shape a sense of herself in relationship to others. The legacy of this culture may have been her later search, in the mid-twentieth century, for a public language that allowed her to want, and to express her resentment at being on the outside, without the material possessions enjoyed by those inside the gate.* But within the framework of conventional political understanding, the desire for a New Look skirt cannot be seen as a political want, let alone a proper one.

Steedman is offering here a subtly interactive understanding of what has been seen as and continues to seem sexual and political conservative language and feeling: envy and purity of food (and/as sex), in her mother's case, are a measure of one's felt distance from “those inside the gate.” Entrance is controlled by the state and its extensions through legal and economic sanction; temporary sojourns are obtained via check-points that police proper dress, rights feelings, and correct attitude. The longing for “insider-ness” places the grandmother (vis-à-vis the narrating self) at a greater distance from the gates; the grandmother and her actions are *diminished* both in perspective and as value. A momentary *aggrandizing* of the subject (storyteller and story) is achieved, with magical (and oppressive) effects on values transmitted. In this way, inter-generational dynamics between “bad” and “flash” grandmother and “good” mother are registered in and through the mother's stories (“disparaging” language and attitude of the telling) to her own daughter. Yet, through revisiting these stories in the always partially (in the sense of not complete, rather tending toward the subject recounting the story) reconstructed landscapes of some “originary” scenes the mother's “goodness” unravels, and downsizes, revealing its complicated investments

in not ever tending toward, in always redrawing the lines against “bad” and “flash.”

The stakes are incrementally high as a longed for future propriety and legality diminishes into the horizon with the passing of time. Upon her father’s death in 1977, Steedman learns that her parents had never married. Her mother’s immigration to the south is in one aspect “failed” in not having arrived at the planned for legality and propriety – as if caught in a revolving door. This failure is not life-threatening, but can be and often is life-diminishing.

Later, in 1977, after my father’s death, we found out that they were never married, that we were illegitimate. In 1934 my father left his wife and two-year-old daughter in the North, and came to London. He and my mother had been together for at least ten years when I was born, and we think now that I was her hostage to fortune, the factor that might persuade him to get a divorce and marry her. *But the ploy failed.* (LGW, 39)

Just before my mother’s death, playing about with the photographs on the front bedroom mantelpiece, my niece discovered an old photograph under one of me at three. A woman holds a tiny baby. It’s the early 1930s, a picture of the half-sister left behind. But I think I knew about her and her mother long before I looked them both in the face, or heard about their existence, knew that the half-understood adult conversations around me, the two trips to Burnley in 1951, the quarrels about ‘her’, the liny of ‘she’, ‘she’, ‘she’ from behind closed doors, made up the figure in the New Look Coat, hurrying away, wearing the clothes that my mother wanted to wear, angry with me yet nervously inviting me to follow, caught finally in the revolving door. *We have proper birth certificates, because my mother must have told a simple lie to the registrar, a discovery about verisimilitude of documents that worries me a lot as a historian.* (LGW, 39-40)

A “simple lie” sustains this mother’s, and her children’s, survival through a fictional relation to the state. In Ku Yuling’s *Our Stories*, illegal migrant workers in Taiwan will navigate their relations to state, strangers, and sometimes intimates with similar “lies.” However, as Steedman shows, the effects of her mother’s “lie” are not simple at all, with the felt burden of living its contradictions (historical, legal, statist) intensified by its silences.

### **3. “What kind of secret was illegitimacy?”**

Social historian Ginger Frost has written on illegitimacy in the English working class from 1850 through 1939 in an article titled “The Black Lamb of the Black Sheep” (*Journal of Social History* 37.2, 2003). She focuses on the enduring stigma of “bastardy” in the UK until the nineteen sixties in particular for the generations of children involved. These children were seen (and some are still seen) as proof of sexual impropriety, carriers of “bad blood.” Progressive eras and policies helped little, and sometimes, as with the rise of evangelicalism in the nineteenth century and its drive to improve children’s lives while simultaneously stressing notions of original sin, tended to harden already existing prejudices (Frost, 18).

The legal position and disabilities remained largely unchanged until late in the 20<sup>th</sup> century, unaffected by the family law reforms of the 1920s and the general loosening of standards during the two world wars. *For illegitimate children, the “roaring 20s” and social freedom of wartime were hardly revolutionary times; afterwards, though the welfare state eased economic difficulties, it could not stop other forms of discrimination. As the 1986 survey made clear, legal difficulties and social humiliation remained the experience of many children born out of wedlock, even through the 1960s.* Historians have (rightly) contested the old view of Victorian sexual repression in recent years, and certainly Victorian sexual attitudes were more complicated than the old paradigm allowed. Nevertheless, the experience of illegitimates indicates that the emphasis on sexual propriety was not negligible, particularly for those whose existence made sexual nonconformity obvious. As a result, through much of the 19<sup>th</sup> and 20<sup>th</sup> centuries, thousands of children a year were left to contemplate, in Steedman’s phrase, “the impropriety and illegality of our existence.” (Frost, 18)

Legitimate children, whatever the family tensions they experienced, did not have the shame of sexual stigma, or the burden of hiding the past. (Frost, 15)

(The plight of illegitimate children in the UK during this period calls to mind the enduring shame some children of concubines registered in oral interviews with social historian Maria Jaschok in late seventies Hong Kong. How the imperial/colonial state’s modernization processes aggravated sexual stigma of birth while pushing social welfare policies needs to be further studied.)

At least in part inspired by Steedman’s book (1986), Ginger Frost takes up the challenge within the disciplinary frames and methods of social history to place illegitimate children and their experiences as subjects of time-space specific *sexual*

*stigma* in histories not of their making, which understanding might yet change the frames of present disciplinary knowledges. Frost dialogues in particular with research on the working class that have taken for granted a normative definition of “family” and therefore rendered invisible subjects like the women in Steedman and her own study. (Frost, 17) The study of illegitimate children through the last two centuries further topples an imagined hegemony of a “nuclear family” in sociological studies especially in how it is the extended family that comes into play in cases of illegitimate children. She also suggests that the sexual stigma of illegitimacy impacts middle-class and working-class alike. Finally Frost counters the progressivist logic of current history of children, arguing that for illegitimate children progress was double-edged to say the least. (Frost, 18) In effect, Frost takes up within the UK a critique of the centrality of a modern nuclear family in sociology and family studies, one that had been made in the context of previous colonial sites such as the West Indies (Raymond T. Smith, 1995).

Unlike however Steedman’s writerly play on genres – autobiography, auto-ethnography, working-class woman’s history, psychoanalytic case study, fairy tale literary criticism – Frost does not experiment with form, discreetly registering her “minor” position-taking with a pronoun in a phrase from Steedman, indicating solidarity in the essay’s last sentence – “the impropriety and illegality of our existence.” This pronoun is a place indicator in relation to vectors of power through time that produce illegitimacy as secret.

What kind of secret was illegitimacy? It was a real secret, that is, the product of an agreed silence on the part of two people about a real event (or absence of event), and it was an extremely well-kept secret. Yet it revealed itself at the time. Often, before I found out about it in 1977 and saw the documents, the sense of my childhood that I carried through the years was that people knew something about me, something that was wrong with me, that I didn’t know myself. [...] *It wasn’t I think, the legal impropriety that I knew about, the illegitimacy; rather I felt the wider disjuncture of our existence, its lack of authorization.* (LGW, 40-41; italics added)

Lack of authorization as feeling marks one’s distance, and disconnect, from institutions and centers of power. These can be familial, statist, economic, juridical, and even or also academic. Such states of disconnect impact on choices and chances – the ability to access resources for day to day living.

In an essay written in 1994, the turbulent nineties in US academia, Lauren Berlant reads Steedman's LGW alongside Deleuze and Guattari's "What is a Minor Literature?" (hereafter ML) so as to revive a revolutionary/utopian imagination and action in and through writing. This, to combat a crisis of and in [US] feminism at a crossroad:

As [US] academic feminism continues its institutionalization and its generations of experts become prominent in a public sphere within which feminism is unevenly an important and a trivial irritant, we find ourselves rather caught in two liberal fantasies: *that the best knowledge we produce should find a home, one we share, in both an activist public and a university, and that ethical feminist knowledge will be safe for, will not do harm to, anyone who encounters it.* (Berlant, 129, italics added)

I am worried – to continue my list of worries – that *under the urgency of an important concern not to create and reproduce even more pain for women, feminists will increasingly identify with an expanding fear of unsettling knowledges.* (Berlant, 132, italics added)

Berlant then goes on to read ML and LGW as imagining quite different tendencies from said feminism. In contrast to the disciplinary "homes" (departments and programs) longed for in liberal feminist fantasies, where pedagogy transmutes into governance for the good and safety of all, in ML and LGW one learns not to fear unsettling knowledges, rather the latter proliferate in "minor" writings (ML's Kafka) and "subaltern" histories (Steedman's "infantilized" working class women and children).

Minor existence requires facing down a dominant culture's aspiration that one's own collective minor self be little more than food for thought, stuff available for the economic and symbolic reproduction of the national culture machine. On the other hand, the products of minor lushness and lack can be made to jam the machine and animate more private economies. This is where Steedman's *Landscape for a Good Woman* provides crucial evidence of ways subaltern or minor *writing* have functioned. [...] Steedman shows how even socialist thinkers have generated a collective lack or respect for the explanatory *data* of minor culture, continuing to produce working-class experience as merely an archaic formation in the modern life of bourgeois national culture. (Berlant, 136)

One of Steedman's points that she pursues in two following books cast in more disciplinary historian mould than LGW, is the minor status or even absence of domestic servants and servitude in working class histories and accounts of the social based upon these histories (*Labours Lost*, xv). Domestic servants and servitude are absent from not just British left and feminist working-class historiography, Angela Davis has made a similar case for how nineteenth century and early twentieth century slave women's field and domestic labor as enactments of minor womanhood impacts and interacts with an otherwise invisible because dominant *white* womanhood in US histories and feminist theories.

It is in part this historical invisibility as a kind of imperial/national-domestic re-inscription of (feudal) class relations projected onto foreign (colonial) domestic worker bodies that is addressed in Arline Hochschild's essays in *The Commercialization of Intimate Life*. The book begins with how (US) feminism and feminist rhetoric have been abducted and adapted to commercial logic and purposes. So much so that Hochschild finds feminism *enabling* what she analyzes as the commercialization of intimate life. (Lauren Berlant refers to a related phenomena in knowledge production and its hijack by the state in Steedman as "two contexts of domination [that] engage Steedman: British state-supported class imperialism and official national historiographies," 136)

## II. 結果與討論

How Hochschild's own position as daughter of a stay-at-home degree-wielding middle-class mother (a diplomat's wife) and later as an academic prod her to reflect on this conundrum of a commercial or market feminism is interspersed in the various essays of the book. In contrast to Steedman's interweaving class and history and theory with her mother's and her own story, Hochschild's narrative is less of a braid, proceeding through overt metaphoric comparison. What this does in terms of the subject both of writing and of study is my question for the second half of the paper of which this is a (long) preamble/outline. How Steadman and Hochschild's *narrative* yield a method where pronouns work to open out into landscapes that reveal disconnect to social, statist, economic, academic power lines, and unsettle positions without which power lines cannot operate. That is a question I shall try to broach in the second part of this paper-in-progress. The third part will turn to anthropological and sociological narratives in Taiwan, showing how pronouns place but can also move and unsettle subject formations.

“Like many white middle-class women of my generation, I became a ‘migrant’ in the 1960s from the emotional culture of my mother to that of my father. My mother was a full-time homemaker who raised my brother, Paul, and myself, volunteered for the PTA, and helped start a preschool program in Montgomery County, Maryland, all the while supporting my father’s career as a government official and diplomat. It was she who deciphered some intention in our chaotic fingerpaintings, and she who reassured us that scary monsters go ‘back home’ so we could sleep in peace at night. She gave us many gifts of love, but each with a touch of sadness.” (Hochschild, 3)

“Just as the low price of sugar rips off the Third World farmer who produces it while benefiting the First World consumer, so the undervalued labors of the homemaker enable her husband to have his more highly valued career.” (Hochschild, 5)

The analogy, then, is this: Feminism is to the commercial spirit of intimate life as Protestantism is to the spirit of capitalism. The first legitimates the second. The second borrows from but also transforms the first. (Hochschild, 23)

All the stories that follow, told as this book tells them, aren’t stories in their own right: they exist in tension with other more central ones. In the same way, the processes of working-class autobiography, of people’s history and of the working-class novel cannot show a proper and valid culture existing in its own right, underneath the official forms, waiting for revelation. Accounts of working-class life are told by tension and ambiguity, out on the borderlands. The story – my mother’s story, a hundred thousand others – cannot be absorbed into the central one: it is both its disruption and its essential counterpoint: this is a drama of *class*. (Carolyn Steedman, *Landscape for a Good Woman*, p. 22)

### **Partial References**

- Berlant, Lauren. “’68, or Something” in *Critical Inquiry*, Vol. 21, No. 1 (Autumn, 1994), pp. 124-155
- Davis, Angela. *Women, Race and Class*, New York: Vintage, 1983.
- Ehrenreich, Barbara. *Nickel and Dimed: On (Not) Getting By in America*, New York 2001.
- Frost, Ginger. “The Black Lamb of the Black Sheep: Illegitimacy in the English Working Class, 1850-1939” in the *Journal of Social History* 37.2 (2003) 293-322

Hochschild, Arlie Russell. *The Commercialization of Intimate Life: Notes from Home and Work*, Berkeley: University of California Press, 2003.

Jaschok, Maria. *Concubines and Bondservants: The Social History of Chinese Custom*, London: Zed, 1988.

Steedman, Kay Carolyn, *Master and Servant: Love and Labour in the English Industrial Age*, Cambridge, 2007.

Steedman, Kay Carolyn. *Labours Lost: Domestic Service and the Making of Modern England*, Cambridge, 2009.

Steedman, Kay Carolyn. *Landscape for a Good Woman*, New Brunswick: Rutgers University Press, 2006 (8<sup>th</sup> printing).



## Appendix

### I. Papers and publications:

1. 〈置疑婚姻·轉譯家庭〉，收錄於《置疑婚姻家庭連續體》，台灣蜃樓出版社，2011年11月
2. 〈親密色差：置疑 婚婚 家庭 連續體〉丁乃非 劉人鵬，《置疑婚姻家庭連續體》導讀，台灣蜃樓出版社，2011年11月
3. “Imagined Concubinage” in *positions: east asia cultures critique*, Volume 18 Number 2 (2010), Duke University Press (NSC 95-2411-H-008-014-MY3)
4. “‘Travelling marriage’ and silent intimacies” paper presented at the *Gender and Family in East Asia International Conference* 2008, 12-13 December, Chinese University of Hong Kong (invited submission)

### II. MA theses (advisor) and PhD dissertation (reader):

1. 中央英美所碩士論文 張瑜琿 Cherry Chang [The Emotional Politics of Remembrance in Zhang Yi-Xuan’s *The Broker Hours* and *The Best Hours* (論文提要申請題目)]
2. 中央英美所碩士論文 劉羿宏 Liu Yi-hung [Re-configuring Waiwenxi in Taiwan, 1960s to 1970s(論文提要申請題目)]
3. 輔仁心理學系博士班 陳惠雯 (Black Hearts, White Masks: A History of Violence, Humiliation/Shame, and Trauma Memory)

### III. Fall 2010 graduate seminar syllabus (see below)

## Fall 2010 Graduate Seminar EL6095

*feminisms* in and out of time

DING Naifei

Thursday 900-1150, C2-437

[dingnf@cc.ncu.edu.tw](mailto:dingnf@cc.ncu.edu.tw); subject: EL6095

“The condition of being vanquished apparently contains an inexhaustible epistemological potential. Historical change feeds upon the vanquished. Should they survive, they create the irreplaceable primary experience of all histories: that histories take another course than that intended by those involved. This always unique experience cannot be chosen and remains unrepeatable. [...] Once experience has been methodologically transposed into knowledge by the vanquished – and which victor does not finally belong to them? – it remains accessible beyond all change of experience. This might offer some comfort, perhaps a gain. In practice, it would mean saving us from victories. Yet every experience speaks against it.” (Koselleck, *The Practice of Conceptual History*, “Transformations of Experience,” p. 83)

### Class schedule

9.16 Introduction: in and out of time

9.23 劉人鵬。2000。第三章，〈「西方美人」慾望裡的「中國」與「二萬萬女子」—晚清以迄五四的國族與婦女〉，《近代中國女權論述——國族、翻譯與性別政治》。台北：台灣學生書局，129-200 頁

Liu Jen-peng, “The disposition of hierarchy and late Qing ‘discourse of gender equality’” in *Inter-Asia Cultural Studies*, Vol. 2 No. 1, 2001

Antonis Liakos, “On *Negative* Consciousness”

9.30 Fredric Jameson, “Third-World Literature in the Era of Multinational Capitalism” in *Social Text*, No. 15 (Autumn, 1986), pp. 65-88

### 10.7 oral presentations 1

10.14 Gayatri Chakravorty Spivak, “Subaltern Studies: Deconstructing Historiography,” *In Other Worlds: Essays in Cultural Politics*, Methuen, 1987, 197-221

10.21 Tejaswini Niranjana, “‘Left to the Imagination’: Indian Nationalism and Female Sexuality,” *Mobilizing India: women, music, migration between India and Trinidad*, Duke University Press, 2006, 55-84

10.28 NO CLASS

### 11.4 oral presentations 2

11.11 Carolyn Steedman, *Landscape for a Good Woman: A Story of Two Lives*, Rutgers University Press, 1987

11.18 Carolyn Steedman, *Master and Servant: Love and Labour in the English Industrial Age*, "Introduction: on service and silences," and "Lives and writing," Cambridge University Press, 2007, 1-28, 47-65

**11.25 oral presentations 3; essay 1 due**

12.2 Heather Love, *Feeling Backward: Loss and the politics of Queer History*, "Introduction" and "The Demands of Queer History," Harvard University Press, 2007, 1-52

12.9 Heather Love, "Close but not Deep: Literary Ethics and the Descriptive Turn" (*NLH*: "New Sociologies of Literature" June 2010)

**12.16 oral presentations 4**

12.23 Reinhart Koselleck, "Modernity and the Planes of Historicity" and "Terror and Dream: Methodological Remarks on the Experience of Time during the Third Reich" in *Futures Past: On the Semantics of Historical Time*, Columbia University Press, 2004, 9-25, 205-201

12.30 顧玉玲。《我們》，台北：印刻出版，2008。

**1.6 oral presentations 5**

**1.13 Essay 2 due**

Requirements:

- |   |     |
|---|-----|
| 1. Oral presentation                              | 20% |
| 2. Weekly journal due each Tuesday evening (8-10) | 30% |
| 3. Two essays (7-10 pages)                        | 50% |

Texts:

A xeroxed reader will be available at Gaoguan the first week of classes.

## 國科會補助專題研究計畫項下出席國際學術會議心得報告

日期：100年10月31日

計畫編號	NSC 97-2629-H-008-002-MY3		
計畫名稱	轉變中的性／別政府抵價－述說／敘事女性主義歷史之故事：「奇幻回音」與「罔兩問景」		
出國人員姓名	丁乃非	服務機構及職稱	國立中央大學英美語文學系
會議時間	2009年06月19日至 2009年06月21日	會議地點	Liverpool, UK
會議名稱	(中文) (英文) Feminist Transitions – the 22 <sup>nd</sup> Feminist and Women's Studies Conference		
發表論文題目	(中文) (英文) Querying Marriage		

- 一、參加會議經過
- 二、與會心得
- 三、考察參觀活動(無是項活動者略)
- 四、建議
- 五、攜回資料名稱及內容
- 六、其他

**Feminist Transitions – 22<sup>nd</sup> Feminist and Women's Studies Conference (FWSC), Edgehill University, Liverpool, UK  
19-21 June 2009**

Feminist Transitions – the 22<sup>nd</sup> Feminist and Women's Studies Conference, was held in Liverpool, UK, June 19-21, 2009. The panel of which I was a member proposed four papers arising from and offering different takes on normative feminisms circulating in Taiwan, Japan, and in the US. We began with political, historical and ethnographic feminist texts, and examined the boundaries of existing feminist imaginaries in Taiwan and their melancholic affect (Huang) and how these are or can be silently undermined in minor practices (Ding). We then turned to cultural narratives, exploring how some popular narratives from the US manage to render ambivalent gendered empowerment as moral purpose (Parry), while Japanese animé-derived narrative offers a very different gendered politics of melancholia and a post-resistance form of cultural agency (Liu). The papers together query neo-liberal feminism's melancholic morality, totalizing desires and

conformist tendencies in marriage, prostitution, and teenage sexuality.

The conference was well-attended, with participants from more than 20 countries. The conference theme, feminist transitions, was represented in three keynotes by Lucie Armitt (University of Salford), Diane Negra (University College Dublin) and Gillian Howie (University of Liverpool). Feminist transitions would then mean transitions between generations as evinced in shifting literary imagination, transition in terms of the new figures of femininity in popular media and film (Hollywood), and transitions in theoretical and philosophical concerns.

The paper I presented reads the Taiwan anthropologist Hu Taili's border-crossing literary-ethnography on her mother-in-law's agricultural village in mid-west Taiwan and its vanishing ways. In particular I read an episode that was first published as an essay in a foremost newspaper, one in which the anthropologist, returned from training in the US, records her nephew-in-law's silent marriage or travelling marriage. This was so that the bride's pregnancy could be satisfactorily accommodated by both parties. As the anthropologist elucidates, marriage is here as much about the reproduction of family as it is about labor, economics, and personal interest or affection. It is this complexity of the marriage negotiations that fascinate the anthropologist who is also herself a new sister-in-law, and a newcomer to the village and extended family. In recording the negotiations of this "travelling marriage" what is obliquely reflected upon in the essay and later books (in both Chinese and English) are the changed mores of urban lives and individualist marriages – ones where economic and social considerations are not in the foreground yet no less in play. It is this double, self-reflexive aspect of Hu's representation that I hoped, not very successfully in the version of the paper given at the conference, to highlight. How anthropologists from Louis Dumont on hierarchy in India to Hu Taili on travelling marriage in rural Taiwan are always also comparing the societies and situations out of which they write and ask questions, with the ones they observe and describe and record. In Hu's case, this is all the more interesting in the proximity of the two – the actual familial intimacy of the researcher's relation to persons described and the simultaneous "achieved" distance between their situations (urban/rural) and sentiment (literate/illiterate or non-intellectual). Feminist "transitions" takes on an added sense here of both personal and structural transitioning – between socio-economic ways of seeing and the mixed feelings such a state of transition entails.

I had the occasion before leaving Liverpool to visit the International Slavery Museum; this being one of the highlights of this conference trip. The museum's origins and many artifacts come from Liverpool having been historically a major port for many ships owned by local merchants renting out their ships to the Atlantic slavetrade in the eighteenth century. The museum, located by the sea, had an entire floor on the ships and its owners, and how the latter had invested in groups and as individuals in the slave trade. The museum recorded local people's everyday participation via financial investment and its attendant highs and lows on an institution whose realities nevertheless seemed (and still seem) distant and at a remove. Its somewhat paradoxical proximity is realized in the museum with slavery (remembered and condemned) on one floor and the ships and its owners (memorialized if not celebrated) on another.

## 國科會補助專題研究計畫項下出席國際學術會議心得報告

日期: 100 年 10 月 31 日

計畫編號	NSC 97-2629-H-008-002-MY3		
計畫名稱	轉變中的性／別政府抵價－述說／敘事女性主義歷史之故事：「奇幻回音」與「罔兩問景」		
出國人員姓名	丁乃非	服務機構及職稱	國立中央大學英美語文學系
會議時間	2010年08月22日至 2010年08月28日	會議地點	荷蘭 阿姆斯特丹
會議名稱	(中文) (英文) 21st International Congress on Historical Sciences		
發表論文題目	(中文) (英文) 【附註:參加會議時國科會尚未公告規定參加會議一定要有論文發表,返國後才公告(依行政院國家科學委員會 99 年 11 月 11 日臺會綜二字第 0990081910 號函公告內容)】		

- 一、參加會議經過
- 二、與會心得
- 三、考察參觀活動(無是項活動者略)
- 四、建議
- 五、攜回資料名稱及內容
- 六、其他

**21st International Congress on Historical Sciences****22-28 August, 2010, Amsterdam**

DING Naifei

NSC Travel Report

開會行程 【附註:參加會議時間,國科會尚未公告規定參加會議一定要有論文發表】

- 8/23 - 飛抵阿姆斯特丹
- 8/24 - 早上、下午開會 (21st International Congress of Historical Sciences)
- 8/25 - 早上、下午開會
- 8/26 - 婦女運動歷史資料中心參訪 (Aletta: <http://www.aletta.nu/aletta/eng>)
- 8/27 - 早上、下午開會
- 8/28 - 資料整理、收拾行李,晚上搭機回台

The International Congress on Historical Sciences is held once every five years. In 2010, the

conference was held in Amsterdam and drew historians and cultural workers from all over the world, with most coming from different parts of Europe, the US, Latin America, and fewer numbers from Africa and Asia. The predominant language of the conference is English, with some sessions in French.

One of the most memorable sessions I attended was held on the second day of the conference and entitled “Ethics, Historical Research and Law.” Of the three speakers, I most remember the talk given by Professor Antonis Liakos titled “Beyond the Abuses of History” where he lays out the ways in which history has escaped the domains of academia to impinge on and or even to become communities of historians-at-large engaged in history-making that authorize themselves and intervene in social and political “history wars.” This “democratization” of history-writing, turning it into a mode of history-making, is according to Liakos an outcome of war: “The conceptualization of genocides and crimes against humanity has introduced a moral dimension in thinking and writing about the past.” Liakos understands oral history and popular memory as methods and subjects that have arisen in response to wars and a shift in attention to “action, what happened, to feeling, what people suffered, and an increased emphasis placed on understanding the psychology of trauma.” Thus, “genocides and crimes against humanity,” demand the institutional recourse of “commissions of truth and reconciliation” parallel to which there will be instances of “history books revisions” and as a corollary, “history wars.” The last part of the talk particularly mentions how this last has especially been aided by the new technologies/the internet. I thought of “the Society for the Dissemination of Historical Fact” (<http://www.sdh-fact.com/>), an organization whose newsletters comprise rebuttals to versions of history as disseminated in the media or by various governments that accuse Japan of war crimes against humanity and/or its Asian neighbors. Their most recent newsletter features articles by medical historians on how “comfort women” are not mobilized by the Japanese military but rather were mostly prostitutes prior to their service in the army, repeating an opposition and a logic (between being coerced into military sexual service and prostitution or sex work) that unfortunately inheres in even anti-war and anti-imperialist tracts. In this particular historical dispute – as to whether or not the case of comfort women is a part of war crimes committed by Japan – seemingly oppositional sides converge in rendering the complicated situations of the women involved either irrelevant or merely instrumental to their dispute.

To return to Liakos’s argument however, he focuses on how history has become performative, and historians, performers drafted into service in different genres of contestations over “history.” In this sense, academic, professional, disciplinary history has overflowed into what Liakos terms a “historical culture” engrossed with and based upon “identity and modernity,” in the course of which it is less concerned with events and actions than with feelings arising from and about the past (in the present); where historical knowledge is less the point than is a performance of history; where media and internet are sites and sources for history wars over acknowledgement rather than knowledge; and how this has effected a tendency toward institutionalization of memory, always selective. I quote the following passages from his paper:

History became a political culture of back-projected accountability and, from a cultural point of view, should be conceived also as part of a broader story of verbalizing and rationalizing differences stemming from wars, civil wars, dictatorships and traumatic experiences.

Their purpose was to prevent revenge and to consolidate new democracies, or to regulate revenge and to channel it into the legal system.

In this framework, truth recovery and truth telling marks a shift from knowledge to acknowledgement. History matters more as acknowledgement of the past and performance of truthfulness, than as an intellectual practice, subjected to the rules of the historical discipline and related to a verifiable knowledge of the past.

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The conference was well planned in having just one major session in the morning and one in the afternoon, with however numerous parallel sessions at the same time. This allowed the four to five participants in each panel ample time to give their presentations.

Another memorable session that same afternoon was entitled “Who Owns History, Sources Past and Present” with a presentation by Professor Carolyn Steedman, whose works I have been reading and teaching, on “The Everyday Life of History in the English Eighteenth Century.” Professor Richard Vann’s introduction of Steedman to the packed room of nearly a hundred commended her for being an “archive rat” and a historiographer – one of the rare historians who both writes histories and theorizes on the writing of history. Her presentation was not easy to follow. It holds that there was a period in the eighteenth century, and a mode of history in legal tracts and preacher’s sermons for example arbitrating relations between masters and servants. In this period, “[t]he servant (domestic servant, and anyone working under a service contract) was particularly good for telling the story of ‘our ancient constitution’, and of ourselves: of how we (eighteenth century magistrates, masters, maidservants) got to be the way were. Servants were also the most illuminating means of studying the social and legal organization of society.” This history is not about the past but firmly about and of the present and/as the social, where everyday people, employers and employees both navigated daily relations and contact. “In their pages, we may read the history of the world as a diminution of servitude. We were all servants once; civilization is a state of society in which many of us have risen from servitude.” This history is used and usable in a way that histories no longer were by the nineteenth century, as they ossified and were reconfigured into disciplines and institutions and subjectivities (via Franco Moretti on the convergence of narrative and history in the European Bildungsroman), with attendant reification of pasts in relation to present. “It was a present, not a past.”

Steedman’s presentation is in part tied to her recent book *Labours Lost*, which I hope to reread (and teach) in the coming year.



The last two days of the conference, two sessions in particular stand out in memory. One was entitled “The Canon of Modern History: Construction, Dissemination, and Responses,” again in a room packed to capacity (of about fifty or sixty people), with Professor Sanjay Seth speaking on “Historiography and the Problem of non-Western Pasts” and calling into question how non-literate cultures of the past challenge historiography. This seems now to resonate with Carolyn Steedman’s notion of a different time and a different sense of history that obtained for servants in the eighteenth century as well as in discourse to which servants and their knowledge were put to use. The second session was “The Ebb and Flow of Marxist Historiography: A Global Perspective.” In this session, the presentations of Professor Effi Gazi, and Prof. Juan M. Maiguashca were especially clear and helpful. Professor Gazi provided a trenchant historical critique of Marxist interpretative moves and schemas in nationalist histories of the late nineteenth century and early twentieth century, and of the subsequent institutionalization of Marxist historiography in both Italy and Greece, and the adverse effects this has had on political change. Professor Juan Maiguaschca on the other hand gave an eloquent presentation on the history of the relations among social movements, social change, and Marxist histories and historiography in Latin America. Both of these were remarkably persuasive presentations, the one lucidly analytical, the other passionately recollective.

The penultimate finale of the conference was titled “The Significance of history for politics and culture” this time in the largest hall, with presentations by Frank Ankersmit, Jurgen Kocka, Richard Vann, Nancy Partner and Hayden White. The sheer number of participants and the flash of recurring flashlights from cameras made it seem almost like a historians’ fan meeting.

I was fortunate to be able to take a day from the conference to visit Aletta, the Institute for Women’s History, which is both a “knowledge institute and archive” – “the place to find the answer to all of your questions about women’s history and the position of women in society” ([http://www.aletta.nu/aletta/eng/about\\_aletta/Organisation](http://www.aletta.nu/aletta/eng/about_aletta/Organisation)). I listened in on one session of the International Federation for Research in Women’s History. I was most unhappy however to have missed the presentation of Dr. Victoria Haskins, whose paper “The privilege of employing natives: Aboriginal domestic service and Asian-Australian women” proposed to speak of “the intensely racialized nature of ‘women’s work’ in settler colonial nations.” Happily, I have been able to find other articles written by Dr. Haskins via the internet.

Of all the conferences I have attended, this was one of the most educative and inspiring, not least because I was a disciplinary “outsider” eager to learn from the sessions I had chosen or happened to attend.

# 國科會補助計畫衍生研發成果推廣資料表

日期:2011/11/11

國科會補助計畫	計畫名稱: 述說／敘事女性主義歷史之故事：「奇幻回音」與「罔兩問景」
	計畫主持人: 丁乃非
	計畫編號: 97-2629-H-008-002-MY3      學門領域: 文化研究
無研發成果推廣資料	

97 年度專題研究計畫研究成果彙整表

計畫主持人：丁乃非		計畫編號：97-2629-H-008-002-MY3					
計畫名稱：轉變中的性／別政治抵價--述說／敘事女性主義歷史之故事：「奇幻回音」與「罔兩問景」							
成果項目		量化			單位	備註(質化說明：如數個計畫共同成果、成果列為該期刊之封面故事...等)	
		實際已達成數(被接受或已發表)	預期總達成數(含實際已達成數)	本計畫實際貢獻百分比			
國內	論文著作	期刊論文	0	0	100%	篇	
		研究報告/技術報告	0	0	100%		
		研討會論文	0	0	100%		
		專書	1	1	100%		2011.11 出版' ' 置疑家庭婚姻連續體' ' 一書(與清華大學劉人鵬合著)
	專利	申請中件數	0	0	100%	件	
		已獲得件數	0	0	100%		
	技術移轉	件數	0	0	100%	件	
		權利金	0	0	100%	千元	
	參與計畫人力 (本國籍)	碩士生	8	8	100%	人次	尚有大學生等其他兼任助理，詳如計畫參與人員資料所述。
		博士生	0	0	100%		
		博士後研究員	0	0	100%		
		專任助理	0	0	100%		
國外	論文著作	期刊論文	1	1	100%	篇	' Imagined Concubinage' in positions: east asia cultures critique, Volume 18 Number 2 (2010), Duke University Press (NSC 95-2411-H-008-014-MY3)
		研究報告/技術報告	0	0	100%		
		研討會論文	1	1	100%		' ' Travelling marriage' and silent intimacies' paper presented at the Gender and Family in East Asia International Conference 2008, 12-13 December, Chinese University of Hong Kong (invited submission)

	專利	專書	0	0	100%	章/本	
		申請中件數	0	0	100%	件	
		已獲得件數	0	0	100%		
	技術移轉	件數	0	0	100%	件	
		權利金	0	0	100%	千元	
	參與計畫人力 (外國籍)	碩士生	0	0	100%	人次	
		博士生	0	0	100%		
		博士後研究員	0	0	100%		
		專任助理	0	0	100%		

其他成果  
(無法以量化表達之  
成果如辦理學術活  
動、獲得獎項、重要  
國際合作、研究成果  
國際影響力及其他  
協助產業技術發展  
之具體效益事項  
等，請以文字敘述填  
列。)

合辦或協辦國際研討會約 4 場，另有數場小型演講，並於 99.07 代表中央大學英文系和性／別研究室前往韓國講學並簽訂合作議定書。

	成果項目	量化	名稱或內容性質簡述
科 教 處 計 畫 加 填 項 目	測驗工具(含質性與量性)	0	
	課程/模組	0	
	電腦及網路系統或工具	0	
	教材	0	
	舉辦之活動/競賽	0	
	研討會/工作坊	0	
	電子報、網站	0	
	計畫成果推廣之參與(閱聽)人數	0	

# 國科會補助專題研究計畫成果報告自評表

請就研究內容與原計畫相符程度、達成預期目標情況、研究成果之學術或應用價值（簡要敘述成果所代表之意義、價值、影響或進一步發展之可能性）、是否適合在學術期刊發表或申請專利、主要發現或其他有關價值等，作一綜合評估。

1. 請就研究內容與原計畫相符程度、達成預期目標情況作一綜合評估

達成目標

未達成目標（請說明，以 100 字為限）

實驗失敗

因故實驗中斷

其他原因

說明：

2. 研究成果在學術期刊發表或申請專利等情形：

論文： 已發表  未發表之文稿  撰寫中  無

專利： 已獲得  申請中  無

技轉： 已技轉  洽談中  無

其他：（以 100 字為限）

尚有 2 篇英文論文，還再修改及撰寫中。

3. 請依學術成就、技術創新、社會影響等方面，評估研究成果之學術或應用價值（簡要敘述成果所代表之意義、價值、影響或進一步發展之可能性）（以 500 字為限）

The goals for this project have been partially reached with: one published paper (in Chinese, book chapter); one paper draft (in English) to be published; one co-written paper (book introductory chapter); one paper in progress (in English); one seminar syllabi; two MA theses and one PhD dissertation advised. The Taiwan feminist historiography aspect of this project I am revising and will continue to work on.

How 'minor' historiographies that cross disciplines and genres might proliferate unsettling knowledges as they counteract everyday fear and envy through rechanneled desires - this would be a contribution of 'textual readings' that are the outcome of this NSC project. From critique toward osmoses, perhaps.