

**FEMINISTS THEORIZE  
THE POLITICAL ▶ ▶ ▶**

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**Routledge • New York • London 1992**

## Introduction

"Theory" is a highly contested term within feminist discourse. The number of questions raised about it indicates the importance of the debate: what qualifies as "theory"? Who is the author of "theory"? Is it singular? Is it defined in opposition to something which is atheoretical, pretheoretical, or posttheoretical? What are the political implications of using "theory" for feminist analysis, considering that some of what appears under the sign of "theory" has marked masculinist and Eurocentric roots? Is "theory" distinct from politics? Is "theory" an insidious form of politics? Can any politics be derived from "theory," or is "theory" itself a form of political nihilism?

The aim of this book is not to *settle* these questions, but to generate new and productive directions for them. The theory under question is not a monolithic entity. Insofar as the theoretical impetus of poststructuralism constitutes one site of a certain crisis in feminism, it might be said that this anthology explores the benefits to feminism of that crisis. This is not to suggest that poststructuralism is a theory that all of the contributors to this volume accept (indeed it is unclear whether, in the light of poststructuralism, theories constitute positions to be affirmed or denied). Rather, "post-structuralism" indicates a field of critical practices that cannot be totalized and that, therefore, interrogate the formative and exclusionary power of discourse in the construction of sexual difference.

This interrogation does not take for granted the meanings of any terms or analytic categories, including its own. Rather, it asks how specific deployments of discourse for specific political purposes determine the very notions used. The point is not to apply ready-made concepts to feminist concerns, but to resignify or appropriate them for specific ends. In this volume the value of poststructuralist theories is confirmed or contested in particular contexts. These theories are useful to the extent that they generate analyses, critiques, and political interventions, and open up a political imaginary for feminism that points the way beyond some of the impasses by which it has been constrained.

If the reader consults this anthology to discover what "poststructuralism" is, she will be frustrated and, perhaps, disconcerted. Poststructuralism is not, strictly speaking, a position, but rather a critical interrogation of the exclusionary operations by which "positions" are established. In this sense, a feminist poststructuralism does not designate a position from which one operates, a point of view or standpoint which might be usefully compared with other "positions" within the theoretical field. This is, of course, the conventional grammar of theoretical debate: "I am an \_\_\_\_\_, and I believe \_\_\_\_\_." And surely there are strategic occasions when precisely that kind of grammar is important to invoke. But the questions raised in this volume concern the *orchestration* of that kind of position taking, not simply within academic discourse, but within feminist political discourse. What are the political operations that constrain and constitute the *field* within which positions emerge? What *exclusions* effectively constitute and naturalize that field? Through what means are women positioned within law, history, political debates on abortion and rape, contexts of racism, colonization, and postcoloniality? Who qualifies as a "subject" of history, a "claimant" before the law, a "citizen"? Indeed, what qualifies as "reality," "experience" before "agency," "the unified self," the "materiality of bodies," the domain of "ethics" and, indeed, of "politics"? Through what differential and exclusionary means are such "foundational" notions constituted? And how does a radical contestation of these "foundations" expose the silent violence of these concepts as they have operated not merely to marginalize certain groups, but to erase and exclude them from the notion of "community" altogether, indeed, to establish exclusion as the very precondition and possibility for "community"?

To perform a feminist deconstruction of some of the primary terms of political discourse is in no sense to censor their usage, negate them, or to announce their anachronicity. On the contrary, this kind of analysis *requires* that these terms be reused and rethought, exposed as strategic instruments and effects, and subjected to a critical reinscription and redeployment. As a call to this kind of feminist analysis and political intervention, we formulated the following questions for the contributors to this volume.

1. There appears to be a belief that without an ontologically grounded feminist subject there can be no politics. Here, politics is understood as a representational discourse that presumes a fixed or ready-made subject, actually conceived through the category of "women." As a result, analysis of the political construction and regulation of this category is summarily foreclosed. What are the political consequences of such foreclosure? And what political possibilities does a critique of identity categories make possible?

2. What are the points of convergence between a) poststructuralist criticisms of identity and b) recent theory by women of color that critically exposes the unified or coherent subject as a prerogative of white theory?

How do we theorize the split or multiple "subject" of feminism? What is the critical potential released in the serious heteroglossic play of dominant and marginalized discourses?

3. The emphasis of poststructuralist positions on language or signifying practices is often taken to be an emphasis on written documents, particular utterances, or other empirically restrictive "examples" of language. How are language, signification, and discourse *misread*, and what are the political consequences of this misreading? Similarly, the claim of discursive indeterminacy is understood to be the end of politics and political commitment, rather than a site of possible political articulations. How can this be clarified for feminist purposes?

4. To what extent do words like "poststructuralism" and "postmodernism" become terms which become the site for all sorts of fears about the diffusion of power and the loss of cognitive "mastery"? To what extent do the terms used to defend the universal subject encode fears about those cultural minorities excluded in and by the construction of that subject; to what extent is the outcry against the "postmodern" a defense of culturally privileged epistemic positions that leave unexamined the excluded domains of homosexuality, race, and class? How are poststructuralism and postmodernism distinct, and what are the political reasons for their conflation?

5. What is the significance of the poststructuralist critique of binary logic for the theorization of the subaltern? Where are the critical intersections between postcolonialism and poststructuralism that reveal the critique of Western logic as part of the critical decentering of colonial hegemony? What contradictions does Eurocentric theory face in trying to expose the constitutive logic of colonial oppression?

6. What are the political implications of prevalent epistemological paradigms within contemporary feminist theory (i.e., standpoint epistemologies, "situated knowledges," and identity politics)? How can "color," "ethnicity," "gender," and "class" be read as more than attributes that must be added to a subject in order to complete its description? To what extent does the theorization of the subject and its epistemic postures through the categories of race, postcolonialism, gender, class compel a full critique of identity politics and/or the situated or encumbered subject?

7. What is the relationship between binary thinking within feminist theories and frameworks for understanding global politics in which, for example, a homogenized "Third World" is constructed and deployed that effectively augments the strategies of colonization? If Irigaray is right that "the subject is always already masculine," is it not also true that "the subject is always already white"? How do universal theories of "patriarchy" or phallogocentrism need to be rethought in order to avoid the consequences of a white-feminist epistemological/cultural imperialism?

8. Many feminist theorists point out that some poststructuralist analy-

sis, whether conceived as postmodernism, Lacanian psychoanalysis, deconstruction, and/or discourse analysis, totalizes "culture" and thus obscures "society." What are the problems created by this opposition between "culture" and "society"? What kinds of poststructuralist refigurations of "the material" are possible? How do we take account of the criticism that claims that poststructuralism minimizes the difference between "institutional" and "discursive" oppression?

9. Some feminists have argued that poststructuralism forbids recourse to a "real body" or a "real sex" and that such recourse is necessary to articulate moral and political opposition to violence, rape, and other forms of oppression. The line goes something like "rape is real, it's not a text." By problematizing the political construction and deployment of "the real," do feminist arguments informed by poststructuralism end up in positions of moral relativism and political complicity? What have been the responses to this question? What kinds of feminist retheorizations of violence and coercion are possible?

10. What are the critical questions to be addressed to different sorts of feminist appropriations of poststructuralism, such as those that redeploy Foucault or Derrida, those that use poststructuralist psychoanalytic frameworks, French feminist theorists (Irigaray, Kristeva, Wittig), and so forth?

11. What limits do disciplinary frameworks pose for feminists working with poststructuralist theories? What possibilities exist for a feminist re-writing of, say, history or legal argument in poststructuralist terms?

12. Another repeated criticism of poststructuralist thinking is that women are "just now" beginning to become subjects in their own right and that poststructuralism deprives women of the right to be included in a humanist universality. What are the political consequences for feminism of embracing the subject? What kinds of racial and class privileges remain intact when the humanist subject remains unchallenged?

13. What kind of political and moral accountability is possible within a feminist position that works without a notion of a universal subject or stable self? How can this be answered through a poststructuralist resignification of "agency"? What happens to "experience" when the subject is deconstructed and agency redescribed? If feminist politics can no longer seek recourse to an unproblematic women's "experience," what happens to the political goal of elaborating a set of positions in which women can recognize themselves? If self-recognition is no longer a viable goal (a psychoanalytic argument regarding the inevitability of misrecognition seems relevant here), then how are we to rethink the purposes of feminist politics?

14. What is the political status of the split or phantasmatic subject as theorized within psychoanalytic discourse informed by Lacan? What kind of

refiguration of the political emerges from the psychoanalytic critique of the subject?

15. Critics of poststructuralism often make paradoxical claims: on the one hand, "discourse" and "cultural construction" are said to render the "real" artificial and contingent; on the other hand, discourse is said to "de-termine" reality unilaterally. What political possibilities are opened up by showing the discursive mobilization of "the real"? How does the play of dissonant discourses within culturally marginalized sites of resistance condition and promote critical interventions? How does this work in discursive practices that are fragmented by power differentials constructed through colonial hegemony, racism, and gender and class oppression?

We sent these questions out as a provocation and challenge, and we assumed at the outset that what would emerge could not be anticipated in advance. As the headings of sections and the titles of papers suggest, this volume represents an effort to call into question and politicize the presuppositions of some feminist discourse; it is a rethinking that reworks disciplinary boundaries along the way. We end up offering a set of essays that will not settle the questions of "theory," but that will instead appreciate the unsettling power—and politics—of theory.

## *Contingent Foundations: Feminism and the Question of "Postmodernism"*

*Judith Butler*

The question of postmodernism is surely a question, for is there, after all, something called postmodernism? Is it an historical characterization, a certain kind of theoretical position, and what does it mean for a term that has described a certain aesthetic practice now to apply to social theory and to feminist social and political theory in particular? Who are these postmodernists? Is this a name that one takes on for oneself, or is it more often a name that one is called if and when one offers a critique of the subject, a discursive analysis, or questions the integrity or coherence of totalizing social descriptions?

I know the term from the way it is used, and it usually appears on my horizon embedded in the following critical formulations: "if discourse is all there is . . .," or "if everything is a text . . .," or "if the subject is dead . . .," of "if real bodies do not exist . . .." The sentence begins as a warning against an impending nihilism, for if the conjured content of these series of conditional clauses proves to be true, then, and there is always a then, some set of dangerous consequences will surely follow. So 'postmodernism' appears to be articulated in the form of a fearful conditional or sometimes in the form of paternalistic disdain toward that which is youthful and irrational. Against this postmodernism, there is an effort to shore up the primary premises, to establish in advance that any theory of politics requires a subject, needs from the start to presume its subject, the referentiality of language, the integrity of the institutional descriptions it provides. For politics is unthinkable without a foundation, without these premises. But do

these claims seek to secure a contingent formation of politics that requires that these notions remain unproblematic features of its own definition? Is it the case that all politics, and feminist politics in particular, is unthinkable without these prized premises? Or is it rather that a specific version of politics is shown in its contingency once those premises are problematically thematized?

To claim that politics requires a stable subject is to claim that there can be no *political* opposition to that claim. Indeed, that claim implies that a critique of the subject cannot be a politically informed critique but, rather, an act which puts into jeopardy politics as such. To require the subject means to foreclose the domain of the political, and that foreclosure, installed analytically as an essential feature of the political, enforces the boundaries of the domain of the political in such a way that that enforcement is protected from political scrutiny. The act which unilaterally establishes the domain of the political functions, then, as an authoritarian ruse by which political contest over the status of the subject is summarily silenced.<sup>1</sup>

To refuse to assume, that is, to require a notion of the subject from the start is not the same as negating or dispensing with such a notion altogether; on the contrary, it is to ask after the process of its construction and the political meaning and consequentiality of taking the subject as a requirement or presupposition of theory. But have we arrived yet at a notion of postmodernism?

A number of positions are ascribed to postmodernism, as if it were the kind of thing that could be the bearer of a set of positions: discourse is all there is, as if discourse were some kind of monistic stuff out of which all things are composed; the subject is dead, I can never say "I" again; there is no reality, only representations. These characterizations are variously imputed to postmodernism or poststructuralism, which are conflated with each other and sometimes conflated with deconstruction, and sometimes understood as an indiscriminate assemblage of French feminism, deconstruction, Lacanian psychoanalysis, Foucaultian analysis, Rorty's conversationalism, and cultural studies. On this side of the Atlantic and in recent discourse, the terms "postmodernism" or "poststructuralism" settle the differences among those positions in a single stroke, providing a substantive, a noun, that includes those positions as so many of its modalities or permutations. It may come as a surprise to some purveyors of the Continental scene to learn that Lacanian psychoanalysis in France positions itself officially against poststructuralism, that Kristeva denounces postmodernism,<sup>2</sup> that Foucaultians rarely relate to Derrideans, that Cixous and Irigaray are fundamentally opposed, and that the only tenuous connection between French feminism and deconstruction exists between Cixous and Derrida, although a certain affinity in textual practices is to be found between Derrida and Irigaray. Biddy Martin is also right to point out that almost all of French feminism adheres

to a notion of high modernism and the *avant-garde*, which throws some question on whether these theories or writings can be grouped simply under the category of postmodernism.

I propose that the question of postmodernism be read not merely as the question that postmodernism poses for feminism, but as the question, what is postmodernism? What kind of existence does it have? Jean-François Lyotard champions the term, but he cannot be made into the example of what all the rest of the purported postmodernists are doing.<sup>3</sup> Lyotard's work is, for instance, seriously at odds with that of Derrida, who does not affirm the notion of "the postmodern," and with others for whom Lyotard is made to stand. Is he paradigmatic? Do all these theories have the same structure (a comforting notion to the critic who would dispense with them all at once)? Is the effort to colonize and domesticate these theories under the sign of the same, to group them synthetically and masterfully under a single rubric, a simple refusal to grant the specificity of these positions, an excuse not to read, and not to read closely? For if Lyotard uses the term, and if he can be conveniently grouped with a set of writers, and if some problematic quotation can be found in his work, then can that quotation serve as an "example" of postmodernism, symptomatic of the whole?

But if I understand part of the project of postmodernism, it is to call into question the ways in which such "examples" and "paradigms" serve to subordinate and erase that which they seek to explain. For the "whole," the field of postmodernism in its supposed breadth, is effectively "produced" by the example which is made to stand as a symptom and exemplar of the whole; in effect, if in the example of Lyotard we think we have a representation of postmodernism, we have then forced a substitution of the example for the entire field, effecting a violent reduction of the field to the one piece of text the critic is willing to read, a piece which, conveniently, uses the term "postmodern."

In a sense, this gesture of conceptual mastery that groups together a set of positions under the postmodern, that makes the postmodern into an epoch or a synthetic whole, and that claims that the part can stand for this artificially constructed whole, enacts a certain self-congratulatory ruse of power. It is paradoxical, at best, that the act of conceptual mastery that effects this dismissive grouping of positions under the postmodern wants to ward off the peril of political authoritarianism. For the assumption is that some piece of the text is representational, that it stands for the phenomenon, and that the structure of "these" positions can be properly and economically discerned in the structure of the one. What authorizes such an assumption from the start? From the start we must believe that theories offer themselves in bundles or in organized totalities, and that historically a set of theories which are structurally similar emerge as the articulation of an historically specific condition of human reflection. This Hegelian trope, which continues through

Adorno, assumes from the start that these theories can be substituted for one another because they variously symptomatize a common structural preoccupation. And yet, that presumption can no longer be made, for the Hegelian presumption that a synthesis is available from the start is precisely what has come under contest in various ways by some of the positions happily unified under the sign of postmodernism. One might argue that if, and to the extent that, the postmodern functions as such a unifying sign, then it is a decidedly "modern" sign, which is why there is some question whether one can debate for or against this postmodernism. To install the term as that which can be only affirmed or negated is to force it to occupy one position within a binary, and so to affirm a logic of noncontradiction over and against some more generative scheme.

Perhaps the reason for this unification of positions is occasioned by the very unruliness of the field, by the way in which the differences among these positions cannot be rendered symptomatic, exemplary, or representative of each other and of some common structure called postmodernism. If postmodernism as a term has some force or meaning within social theory, or feminist social theory in particular, perhaps it can be found in the critical exercise that seeks to show how theory, how philosophy, is always implicated in power, and perhaps that is precisely what is symptomatically at work in the effort to domesticate and refuse a set of powerful criticisms under the rubric of postmodernism. That the philosophical apparatus in its various conceptual refinements is always engaged in exercising power is not a new insight, but then again the postmodern ought not to be confused with the new; after all, the pursuit of the "new" is the preoccupation of high modernism; if anything, the postmodern casts doubt upon the possibility of a "new" that is not in some way already implicated in the "old."

But the point articulated forcefully by some recent critics of normative political philosophy is that the recourse to a position—hypothetical, counterfactual, or imaginary—that places itself beyond the play of power, and which seeks to establish the metapolitical basis for a negotiation of power relations, is perhaps the most insidious ruse of power. That this position beyond power lays claim to its legitimacy through recourse to a prior and implicitly universal agreement does not in any way circumvent the charge, for what rationalist project will designate in advance what counts as agreement? What form of insidious cultural imperialism here legislates itself under the sign of the universal?<sup>4</sup>

I don't know about the term "postmodern," but if there is a point, and a fine point, to what I perhaps better understand as poststructuralism, it is that power pervades the very conceptual apparatus that seeks to negotiate its terms, including the subject position of the critic; and further, that this implication of the terms of criticism in the field of power is *not* the advent of a nihilistic relativism incapable of furnishing norms, but, rather, the very

precondition of a politically engaged critique. To establish a set of norms that are beyond power or force is itself a powerful and forceful conceptual practice that sublimates, disguises and extends its own power play through recourse to tropes of normative universality. And the point is not to do away with foundations, or even to champion a position that goes under the name of antifoundationalism. Both of those positions belong together as different versions of foundationalism and the skeptical problematic it engenders. Rather, the task is to interrogate what the theoretical move that establishes foundations *authorizes*, and what precisely it excludes or forecloses.

It seems that theory posits foundations incessantly, and forms implicit metaphysical commitments as a matter of course, even when it seeks to guard against it; foundations function as the unquestioned and the unquestionable within any theory. And yet, are these "foundations," that is, those premises that function as authorizing grounds, are they themselves not constituted through exclusions which, taken into account, expose the foundational premise as a contingent and contestable presumption. Even when we claim that there is some implied universal basis for a given foundation, that implication and that universality simply constitute a new dimension of un-questionability.

How is it that we might ground a theory or politics in a speech situation or subject position which is "universal," when the very category of the universal has only begun to be exposed for its own highly ethnocentric biases? How many "universalities" are there<sup>5</sup> and to what extent is cultural conflict understandable as the clashing of a set of presumed and intransigent "universalities," a conflict which cannot be negotiated through recourse to a culturally imperialist notion of the "universal" or, rather, which will only be solved through such recourse at the cost of violence? We have, I think, witnessed the conceptual and material violence of this practice in the United States's war against Iraq, in which the Arab "other" is understood to be radically "outside" the universal structures of reason and democracy and, hence, calls to be brought forcibly within. Significantly, the US had to abrogate the democratic principles of political sovereignty and free speech, among others, to effect this forcible return of Iraq to the "democratic" fold, and this violent move reveals, among other things, that such notions of universality are installed through the abrogation of the very universal principles to be implemented. Within the political context of contemporary postcoloniality more generally, it is perhaps especially urgent to underscore the very category of the "universal" as a site of insistent contest and resignification.<sup>6</sup> Given the contested character of the term, to assume from the start a procedural or substantive notion of the universal is of necessity to impose a culturally hegemonic notion on the social field. To herald that notion then as the philosophical instrument that will negotiate between conflicts of power



is precisely to safeguard and reproduce a position of hegemonic power by installing it in the metapolitical site of ultimate normativity.

It may at first seem that I am simply calling for a more concrete and internally diverse "universality," a more synthetic and inclusive notion of the universal, and in that way committed to the very foundational notion that I seek to undermine. But my task is, I think, significantly different from that which would articulate a comprehensive universality. In the first place, such a totalizing notion could only be achieved at the cost of producing new and further exclusions. The term "universality" would have to be left permanently open, permanently contested, permanently contingent, in order not to foreclose in advance future claims for inclusion. Indeed, from my position and from any historically constrained perspective, any totalizing concept of the universal will shut down rather than authorize the unanticipated and un-anticipatable claims that will be made under the sign of "the universal." In this sense, I am not doing away with the category, but trying to relieve the category of its foundationalist weight in order to render it as a site of permanent political contest.

A social theory committed to democratic contestation within a postcolonial horizon needs to find a way to bring into question the foundations it is compelled to lay down. It is this movement of interrogating that ruse of authority that seeks to close itself off from contest that is, in my view, at the heart of any radical political project. Inasmuch as poststructuralism offers a mode of critique that effects this contestation of the foundationalist move, it can be used as a part of such a radical agenda. Note that I have said, "it can be used": I think there are no necessary political consequences for such a theory, but only a possible political deployment.

If one of the points associated with postmodernism is that the epistemological point of departure in philosophy is inadequate, then it ought not to be a question of subjects who claim to know and theorize under the sign of the postmodern pitted against other subjects who claim to know and theorize under the sign of the modern. Indeed, it is that very way of framing debate that is being contested by the suggestion that the position articulated by the subject is always in some way constituted by what must be displaced for that position to take hold, and that the subject who theorizes is constituted as a "theorizing subject" by a set of exclusionary and selective procedures. For, indeed, who is it that gets constituted as the feminist theorist whose framing of the debate will get publicity? Is it not always the case that power operates in advance, in the very procedures that establish who will be the subject who speaks in the name of feminism, and to whom? And is it not also clear that a process of subjection is presupposed in the subjectivating process that produces before you one speaking subject of feminist debate? What speaks when "I" speak to you? What are the institutional histories of subjection and subjectivation that "position" me here now? If there

is something called "Butler's position," is this one that I devise, publish, and defend, that belongs to me as a kind of academic property? Or is there a grammar of the subject that merely encourages us to position me as the proprietor of those theories?

Indeed, how is it that a position becomes a position, for clearly not every utterance qualifies as such. It is clearly a matter of a certain authorizing power, and that clearly does not emanate from the position itself. My position is mine to the extent that "I"—and I do not shirk from the pronoun—replay and resignify the theoretical positions that have constituted me, working the possibilities of their convergence, and trying to take account of the possibilities that they systematically exclude. But it is clearly not the case that "I" preside over the positions that have constituted me, shuffling through them instrumentally, casting some aside, incorporating others, although some of my activity may take that form. The "I" who would select between them is always already constituted by them. The "I" is the transfer point of that replay, but it is simply not a strong enough claim to say that the "I" is situated; the "I," this "I," is *constituted* by these positions, and these "positions" are not merely theoretical products, but fully embedded organizing principles of material practices and institutional arrangements, those matrices of power and discourse that produce me as a viable "subject." Indeed, this "I" would not be a thinking, speaking "I" if it were not for the very positions that I oppose, for those positions, the ones that claim that the subject must be given in advance, that discourse is an instrument or reflection of that subject, are already part of what constitutes me.

No subject is its own point of departure; and the fantasy that it is one can only disavow its constitutive relations by recasting them as the domain of a countervailing externality. Indeed, one might consider Luce Irigaray's claim that the subject, understood as a fantasy of autogenesis, is always already masculine. Psychoanalytically, that version of the subject is constituted through a kind of disavowal or through the primary repression of its dependency on the maternal. And to become a *subject* on this model is surely not a feminist goal.

The critique of the subject is not a negation or repudiation of the subject, but, rather, a way of interrogating its construction as a pregiven or foundationalist premise. At the outset of the war against Iraq, we almost all saw strategists who placed before us maps of the Middle East, objects of analysis and targets of instrumental military action. Retired and active generals were called up by the networks to stand in for the generals on the field whose intentions would be invariably realized in the destruction of various Iraqi military bases. The various affirmations of the early success of these operations were delivered with great enthusiasm, and it seemed that this hitting of the goal, this apparently seamless realization of intention through an instrumental action without much resistance or hindrance was the occa-



sion, not merely to destroy Iraqi military installations, but also to champion a masculinized Western subject whose will immediately translates into a deed, whose utterance or order materializes in an action which would destroy the very possibility of a reverse strike, and whose obliterating power at once confirms the impenetrable contours of its own subjecthood.

It is perhaps interesting to remember at this juncture that Foucault linked the displacement of the intentional subject with modern power relations that he himself associated with war.<sup>7</sup> What he meant, I think, is that subjects who institute actions are themselves instituted effects of prior actions, and that the horizon in which we act is there as a constitutive possibility of our very capacity to act, not merely or exclusively as an exterior field or theater of operations. But perhaps more significantly, the actions instituted via that subject are part of a chain of actions that can no longer be understood as unilinear in direction or predictable in their outcomes. And yet, the instrumental military subject appears at first to utter words that materialize directly into destructive deeds. And throughout the war, it was as if the masculine Western subject preempted the divine power to translate words into deeds; the newscasters were almost all full of giddy happiness as they demonstrated, watched, vicariously enacted, the exactitude of destructiveness. As the war began, the words one would hear on television were "euphoria," and one newscaster remarked that US weapons were instruments of "terrible beauty" (CBS) and celebrates prematurely and phantasmatically its own capacity to act instrumentally in the world to obliterate its opposition and to control the consequences of that obliteration. But the consequentiality of this act cannot be foreseen by the instrumental actor who currently celebrates the effectivity of its own intentions. What Foucault suggested was that this subject is itself the effect of a genealogy which is erased at the moment that the subject takes itself as the single origin of its action, and that the effects of an action always supersede the stated intention or purpose of the act. Indeed, the effects of the instrumental action always have the power to proliferate beyond the subject's control, indeed, to challenge the rational transparency of that subject's intentionality, and so to subvert the very definition of the subject itself. I suggest that we have been in the midst of a celebration on the part of the United States government and some of its allies of the phantasmatic subject, the one who determines its world unilaterally, and which is in some measure typified by the looming heads of retired generals framed against the map of the Middle East, where the speaking head of this subject is shown to be the same size, or larger, than the area it seeks to dominate. This is, in a sense, the graphics of the imperialist subject, a visual allegory of the action itself.

But here you think that I have made a distinction between the action itself and something like a representation, but I want to make a stronger point. You will perhaps have noticed that Colin Powell, the General of the

Joint Chiefs of Staff invoked what is, I think, a new military convention of calling the sending of missiles "the delivery of an ordnance." The phrase is significant, I think; it figures an act of violence as an act of law (the military term "ordnance" is linked etymologically to the juridical "ordnance"), and so wraps the destruction in the appearance of orderliness; but in addition, it figures the missile as a kind of command, an order to obey, and is thus itself figured as a certain act of speech which not only delivers a message—get out of Kuwait—but effectively enforces that message through the threat of death and through death itself. Of course, this is a message that can never be received, for it kills its addressee, and so it is not an ordinance at all, but the failure of all ordinances, the refusal of a communication. And for those who remain to read the message, they will not read what is sometimes quite literally written on the missile.

Throughout the war, we witnessed and participated in the conflation of the television screen and the lens of the bomber pilot. In this sense, the visual record of this war is not a *reflection* on the war, but the enactment of its phantasmatic structure, indeed, part of the very means by which it is socially constituted and maintained as a war. The so-called "smart bomb" records its target as it moves in to destroy it—a bomb with a camera attached in front, a kind of optical phallus; it relays that film back to a command control and that film is refilmed on television, effectively constituting the television screen and its viewer as the extended apparatus of the bomb itself. In this sense, by viewing we are bombing, identified with both bomber and bomb, flying through space, transported from the North American continent to Iraq, and yet securely wedged in the couch in one's own living room. The smart bomb screen is, of course, destroyed in the moment that it enacts its destruction, which is to say that this is a recording of a thoroughly destructive act which can never record that destructiveness, indeed, which effects the phantasmatic distinction between the hit and its consequences. Thus as viewers, we veritably enact the allegory of military triumph: we retain our visual distance and our bodily safety through the disembodied enactment of the kill that produces no blood and in which we retain our radical impermeability. In this sense, we are in relation to this site of destruction absolutely proximate, absolutely essential, and absolutely distant, a figure for imperial power which takes the aerial, global view, the disembodied killer who can never be killed, the sniper as a figure for imperialist military power. The television screen thus redoubles the aerial view, securing a fantasy of transcendence, of a disembodied instrument of destruction which is infinitely protected from a reverse-strike through the guarantee of electronic distance.

This aerial view never comes close to seeing the *effects* of its destruction, and as a close-up to the site becomes increasingly possible, the screen conveniently destroys itself. And so although it was made to seem that this was a humane bombing, one which took buildings and military installations

as its targets, this was, on the contrary, the effect of a frame which excluded from view the systematic destruction of a population, what Foucault calls the modern dream of states.<sup>8</sup> Or perhaps we ought to state it otherwise: precisely through excluding its targets from view under the rubric of proving the capacity to target precisely, this is a frame that effectively performs the annihilation that it systematically derealizes.

The demigod of a U.S. military subject which euphorically enacted the fantasy that it can achieve its aims with ease fails to understand that its actions have produced effects that will far exceed its phantasmatic purview; it thinks that its goals were achieved in a matter of weeks, and that its action was completed. But the action continues to act after the intentional subject has announced its completion. The effects of its actions have already inaugurated violence in places and in ways that it not only could not foresee but will be unable ultimately to contain, effects which will produce a massive and violent contestation of the Western subject's phantasmatic self-construction.

If I can, then, I'll try to return to the subject at hand. In a sense, the subject is constituted through an exclusion and differentiation, perhaps a repression, that is subsequently concealed, covered over, by the effect of autonomy. In this sense, autonomy is the logical consequence of a disavowed dependency, which is to say that the autonomous subject can maintain the illusion of its autonomy insofar as it covers over the break out of which it is constituted. This dependency and this break are already social relations, ones which precede and condition the formation of the subject. As a result, this is not a relation in which the subject finds itself, as one of the relations that forms its situation. The subject is constructed through acts of differentiation that distinguish the subject from its constitutive outside, a domain of abjected alterity conventionally associated with the feminine, but clearly not exclusively. Precisely in this recent war we saw "the Arab" figured as the abjected other as well as a site of homophobic fantasy made clear in the abundance of bad jokes grounded in the linguistic sliding from Saddam to Sodom.

There is no ontologically intact reflexivity to the subject which is then placed within a cultural context; that cultural context, as it were, is already there as the disarticulated process of that subject's production, one that is concealed by the frame that would situate a ready-made subject in an external web of cultural relations.

We may be tempted to think that to assume the subject in advance is necessary in order to safeguard the *agency* of the subject. But to claim that the subject is constituted is not to claim that it is determined; on the contrary, the constituted character of the subject is the very precondition of its agency. For what is it that enables a purposive and significant reconfiguration of cultural and political relations, if not a relation that can be turned against

itself, reworked, resisted? Do we need to assume theoretically from the start a subject with agency *before* we can articulate the terms of a significant social and political task of transformation, resistance, radical democratization? If we do not offer in advance the theoretical guarantee of that agent, are we doomed to give up transformation and meaningful political practice? My suggestion is that agency belongs to a way of thinking about persons as instrumental actors who confront an external political field. But if we agree that politics and power exist already at the level at which the subject and its agency are articulated and made possible, then agency can be *presumed* only at the cost of refusing to inquire into its construction. Consider that "agency" has no formal existence or, if it does, it has no bearing on the question at hand. In a sense, the epistemological model that offers us a pregiven subject or agent is one that refuses to acknowledge that *agency* is *always and only a political prerogative*. As such, it seems crucial to question the conditions of its possibility, not to take it for granted as an *a priori* guarantee. We need instead to ask, what possibilities of mobilization are produced on the basis of existing configurations of discourse and power? Where are the possibilities of reworking that very matrix of power by which we are constituted, of reconstituting the legacy of that constitution, and of working against each other those processes of regulation that can destabilize existing power regimes? For if the subject is constituted by power, that power does not cease at the moment the subject is constituted, for that subject is never fully constituted, but is subjected and produced time and again. That subject is neither a ground nor a product, but the permanent possibility of a certain resignifying process, one which gets detoured and stalled through other mechanisms of power, but which is power's own possibility of being reworked. It is not enough to say that the subject is invariably engaged in a political field; that phenomenological phrasing misses the point that the subject is an accomplishment regulated and produced in advance. And is as such fully political; indeed, perhaps *most* political at the point in which it is claimed to be prior to politics itself. To perform this kind of Foucaultian critique of the subject is not to do away with the subject or pronounce its death, but merely to claim that certain versions of the subject are politically insidious.

For the subject to be a pregiven point of departure for politics is to defer the question of the political construction and regulation of the subject itself; for it is important to remember that subjects are constituted through exclusion, that is, through the creation of a domain of deauthorized subjects, presubjects, figures of abjection, populations erased from view. This becomes clear, for instance, within the law when certain qualifications must first be met in order to be, quite literally, a claimant in sex discrimination or rape cases. Here it becomes quite urgent to ask, who qualifies as a "who," what systematic structures of disempowerment make it impossible for certain

injured parties to invoke the "I" effectively within a court of law? Or less overtly, in a social theory like Albert Memmi's *The Colonizer and the Colonized*, an otherwise compelling call for radical enfranchisement, the category of women falls into neither category, the oppressor or the oppressed.<sup>9</sup> How do we theorize the exclusion of women from the category of the oppressed? Here the construction of subject-positions works to exclude women from the description of oppression, and this constitutes a different kind of oppression, one that is effected by the very *erasure* that grounds the articulation of the emancipatory subject. As Joan Scott makes clear in *Gender and the Politics of History*, once it is understood that subjects are formed through exclusionary operations, it becomes politically necessary to trace the operations of that construction and erasure.<sup>10</sup>

The above sketches in part a Foucaultian reinscription of the subject, an effort to resignify the subject as a site of resignification. As a result, it is not a "bidding farewell" to the subject *per se*, but, rather, a call to rework that notion outside the terms of an epistemological given. But perhaps Foucault is not really postmodern; after all, his is an analytics of *modern* power. There is, of course, talk about the death of the subject, but *which* subject is that? And what is the status of the utterance that announces its passing? What speaks now that the subject is dead? That there is a speaking seems clear, for how else could the utterance be heard? So clearly, the death of that subject is not the end of agency, of speech, or of political debate. There is the refrain that, just now, when women are beginning to assume the place of subjects, postmodern positions come along to announce that the subject is dead (there is a difference between positions of poststructuralism which claim that the subject *never* existed, and postmodern positions which claim that the subject *once* had integrity, but no longer does). Some see this as a conspiracy against women and other disenfranchised groups who are now only beginning to speak on their own behalf. But what precisely is meant by this, and how do we account for the very strong criticisms of the subject as an instrument of Western imperialist hegemony theorized by Gloria Anzaldúa,<sup>11</sup> Gayatri Spivak<sup>12</sup> and various theorists of postcoloniality? Surely there is a caution offered here, that in the very struggle toward enfranchisement and democratization, we might adopt the very models of domination by which we were oppressed, not realizing that one way that domination works is through the regulation and production of subjects. Through what exclusions has the feminist subject been constructed, and how do those excluded domains return to haunt the "integrity" and "unity" of the feminist "we"? And how is it that the very category, the subject, the "we," that is supposed to be presumed for the purpose of solidarity, produces the very factionalization it is supposed to quell? Do women want to become subjects on the model which requires and produces an anterior region of abjection, or must feminism become a process which is self-critical about the processes

that produce and destabilize identity categories? To take the construction of the subject as a political problematic is not the same as doing away with the subject; to deconstruct the subject is not to negate or throw away the concept; on the contrary, deconstruction implies only that we suspend all commitments to that to which the term, "the subject," refers, and that we consider the linguistic functions it serves in the consolidation and concealment of authority. To deconstruct is not to negate or to dismiss, but to call into question and, perhaps most importantly, to open up a term, like the subject, to a reuse or redeployment that previously has not been authorized.

Within feminism, it seems as if there is some political necessity to speak as and for *women*, and I would not contest that necessity. Surely, that is the way in which representational politics operates, and in this country, lobbying efforts are virtually impossible without recourse to identity politics. So we agree that demonstrations and legislative efforts and radical movements need to make claims in the name of women.

But this necessity needs to be reconciled with another. The minute that the category of women is invoked as *describing* the constituency for which feminism speaks, an internal debate invariably begins over what the descriptive content of that term will be. There are those who claim that there is an ontological specificity to women as childbearers that forms the basis of a specific legal and political interest in representation, and then there are others who understand maternity to be a social relation that is, under current social circumstances, the specific and cross-cultural situation of women. And there are those who seek recourse to Gilligan and others to establish a feminine specificity that makes itself clear in women's communities or ways of knowing. But every time that specificity is articulated, there is resistance and factionalization within the very constituency that is supposed to be *unified* by the articulation of its common element. In the early 1980s, the feminist "we" rightly came under attack by women of color who claimed that the "we" was invariably white, and that that "we" that was meant to solidify the movement was the very source of a painful factionalization. The effort to characterize a feminine specificity through recourse to maternity, whether biological or social, produced a similar factionalization and even a disavowal of feminism altogether. For surely all women are not mothers; some cannot be, some are too young or too old to be, some choose not to be, and for some who are mothers, that is not necessarily the rallying point of their politicization in feminism.

I would argue that any effort to give universal or specific content to the category of women, presuming that that guarantee of solidarity is required *in advance*, will necessarily produce factionalization, and that "identity" as a point of departure can never hold as the solidifying ground of a feminist political movement. Identity categories are never merely descrip-

tive, but always normative, and as such, exclusionary. This is not to say that the term "women" ought not to be used, or that we ought to announce the death of the category. On the contrary, if feminism presupposes that "women" designates an undesignatable field of differences, one that cannot be totalized or summarized by a descriptive identity category, then the very term becomes a site of permanent openness and resignifiability. I would argue that the rifts among women over the content of the term ought to be safeguarded and prized, indeed, that this constant rifing ought to be affirmed as the ungrounded ground of feminist theory. To deconstruct the subject of feminism is not, then, to censure its usage, but, on the contrary, to release the term into a future of multiple significations, to emancipate it from the maternal or racialist ontologies to which it has been restricted, and to give it play as a site where unanticipated meanings might come to bear.

Paradoxically, it may be that only through releasing the category of women from a fixed referent that something like 'agency' becomes possible. For if the term permits of a resignification, if its referent is not fixed, then possibilities for new configurations of the term become possible. In a sense, what women signify has been taken for granted for too long, and what has been fixed as the 'referent' of the term has been "fixed," normalized, immobilized, paralyzed in positions of subordination. In effect, the signified has been conflated with the referent, whereby a set of meanings have been taken to inhere in the real nature of women themselves. To recast the referent as the signified, and to authorize or safeguard the category of women as a site of possible resignifications is to expand the possibilities of what it means to be a woman and in this sense to condition and enable an enhanced sense of agency.

One might well ask: but doesn't there have to be a set of norms that discriminate between those descriptions that ought to adhere to the category of women and those that do not? The only answer to that question is a counter-question: who would set those norms, and what contestations would they produce? To establish a normative foundation for settling the question of what ought properly to be included in the description of women would be only and always to produce a new site of political contest. That foundation would settle nothing, but would of its own necessity founder on its own authoritarian ruse. This is not to say that there is no foundation, but rather, that wherever there is one, there will also be a foundering, a contestation. That such foundations exist only to be put into question is, as it were, the permanent risk of the process of democratization. To refuse that contest is to sacrifice the radical democratic impetus of feminist politics. That the category is unconstrained, even that it comes to serve antifeminist purposes, will be part of the risk of this procedure. But this is a risk that is produced by the very foundationalism that seeks to safeguard feminism against

it. In a sense, this risk is the foundation, and hence is not, of any feminist practice.

In the final part of this paper, I would like to turn to a related question, one that emerges from the concern that a feminist theory cannot proceed without presuming the materiality of women's bodies, the materiality of sex. The chant of antipostmodernism runs, if everything is discourse, then is there no reality to bodies? How do we understand the material violence that women suffer? In responding to this criticism, I would like to suggest that the very formulation misconstrues the critical point.

I don't know what postmodernism is, but I do have some sense of what it might mean to subject notions of the body and materiality to a deconstructive critique. To deconstruct the concept of matter or that of bodies is not to negate or refuse either term. To deconstruct these terms means, rather, to continue to use them, to repeat them, to repeat them subversively, and to displace them from the contexts in which they have been deployed as instruments of oppressive power. Here it is of course necessary to state quite plainly that the options for theory are not exhausted by *presuming* materiality, on the one hand, and *negating* materiality, on the other. It is my purpose to do precisely neither of these. To call a presupposition into question is not the same as doing away with it; rather, it is to free it up from its metaphysical lodgings in order to occupy and to serve very different political aims. To problematize the matter of bodies entails in the first instance a loss of epistemological certainty, but this loss of certainty does not necessarily entail political nihilism as its result.<sup>13</sup>

If a deconstruction of the materiality of bodies suspends and problematizes the traditional ontological referent of the term, it does not freeze, banish, render useless, or deplete of meaning the usage of the term; on the contrary, it provides the conditions to *mobilize* the signifier in the service of an alternative production.

Consider that most material of concepts, "sex," which Monique Wittig calls a thoroughly political category, and which Michel Foucault calls a regulatory and "fictitious unity." For both theorists, sex does not *describe* a prior materiality, but produces and regulates the *intelligibility* of the *materiality* of bodies. For both, and in different ways, the category of sex imposes a duality and a uniformity on bodies in order to maintain reproductive sexuality as a compulsory order. I've argued elsewhere more precisely how this works, but for our purposes, I would like to suggest that this kind of categorization can be called a violent one, a forceful one, and that this discursive ordering and production of bodies in accord with the category of sex is itself a material violence.

The violence of the letter, the violence of the mark which establishes what will and will not signify, what will and will not be included within the

intelligible, takes on a political significance when the letter is the law or the authoritative legislation of what will be the materiality of sex.

So what can this kind of poststructural analysis tell us about violence and suffering? Is it perhaps that forms of violence are to be understood as more pervasive, more constitutive, and more insidious than prior models have allowed us to see? That is part of the point of the previous discussion of war, but let me now make it differently in yet another context.

Consider the legal restrictions that regulate what does and does not count as rape: here the politics of violence operate through regulating what will and will not be able to appear as an effect of violence.<sup>14</sup> There is, then, already in this foreclosure a violence at work, a marking off in advance of what will or will not qualify under the signs of "rape" or "government violence," or in the case of states in which twelve separate pieces of empirical evidence are required to establish "rape," what then can be called a governmentally facilitated rape.

A similar line of reasoning is at work in discourses on rape when the "sex" of a woman is claimed as that which establishes the responsibility for her own violation. The defense attorney in the New Bedford gang rape case asked the plaintiff, "If you're living with a man, what are you doing running around the streets getting raped?"<sup>15</sup> The "running around" in this sentence collides grammatically with "getting raped": "getting" is procuring, acquiring, having, as if this were a treasure she was running around after, but "getting raped" suggests the passive voice. Literally, of course, it would be difficult to be "running around" and be "getting raped" at the same time, which suggests that there must be an elided passage here, perhaps a directional that leads from the former to the latter? If the sense of the sentence is, "running around [looking to get] raped," which seems to be the only logical way of bridging the two parts of the sentence, then rape as a passive acquisition is precisely the object of her active search. The first clause suggests that she "belongs" at home, with her man, that the home is a site in which she is the domestic property of that man, and the "streets" establish her as open season. If she is looking to get raped, she is looking to become the property of some other, and this objective is installed in her desire, conceived here as quite frantic in its pursuit. She is "running around," suggesting that she is running around looking under every rock for a rapist to satisfy her. Significantly, the phrase installs as the structuring principle of her desire "getting raped," where 'rape' is figured as an act of willful self-expropriation. Since becoming the property of a man is the objective of her "sex," articulated in and through her sexual desire, and rape is the way in which that appropriation occurs "on the street" [a logic that implies that rape is to marriage as the streets are to the home, that is, that "rape" is street marriage, a marriage without a home, a marriage for homeless girls, and that marriage is domesticated rape], then "rape" is the logical consequence

of the enactment of her sex and sexuality outside domesticity. Never mind that this rape took place in a bar, for the "bar" is, within this imaginary, but an extension of the "street," or perhaps its exemplary moment, for there is no enclosure, that is, no protection, other than the *home* as domestic marital space. In any case, the single cause of her violation is here figured as her "sex" which, given its natural propensity to seek expropriation, once dislocated from domestic propriety, naturally pursues its rape and is thus responsible for it.

The category of sex here functions as a principle of production and regulation at once, the cause of the violation installed as the formative principle of the body is sexuality. Here sex is a category, but not merely a representation; it is a principle of production, intelligibility, and regulation which enforces a violence and rationalizes it after the fact. The very terms by which the violation is explained *enact* the violation, and concede that the violation was under way before it takes the empirical form of a criminal act. That rhetorical enactment *shows* that "violence" is produced through the foreclosure effected by this analysis, through the erasure and negation that determines the field of appearances and intelligibility of crimes of culpability. As a category that effectively produces the political meaning of what it describes, "sex" here works its silent "violence" in regulating what is and is not designatable.

I place the terms "violence" and "sex" under quotation marks: is this the sign of a certain deconstruction, the end to politics? Or am I underscoring the iterable structure of these terms, the ways in which they yield to a repetition, occur ambiguously, and am I doing that precisely to further a political analysis? I place them in quotation marks to show that they are under contest, up for grabs, to initiate the contest, to question their traditional deployment, and call for some other. The quotation marks do not place into question the urgency or credibility of sex or violence as political issues, but, rather, show that the way their very materiality is circumscribed is fully political. The effect of the quotation marks is to denaturalize the terms, to designate these signs as sites of political debate.

If there is a fear that, by no longer being able to take for granted the subject, its gender, its sex, or its materiality, feminism will founder, it might be wise to consider the political consequences of keeping in their place the very premises that have tried to secure our subordination from the start.

#### NOTES

This paper was first presented in a different version as "Feminism and the Question of Postmodernism" at the Greater Philadelphia Philosophy Consortium in September 1990.

1. Here it is worth noting that in some recent political theory, notably in the writings of Ernesto Laclau and Chantal Mouffe (*Hegemony and Socialist Strategy*, London: Verso, 1986), William Connolly (*Political Theory and Modernity* (Madison: University of Wisconsin Press, 1988)), as well as Jean-Luc Nancy and Philippe Lacoue-Labarthe ("Le retrait du politique" in *Le Retrait du politique*, Paris: Editions galilée, 1983), there is an insistence that the political field is of necessity constructed through the production of a determining exterior. In other words, the very domain of politics constitutes itself through the production and naturalization of the "pre-" or "non" political. In Derridean terms, this is the production of a "constitutive outside." Here I would like to suggest a distinction between the constitution of a political field that produces and naturalizes that constitutive outside and a political field that produces and renders contingent the specific parameters of that constitutive outside. Although I do not think that the differential relations through which the political field itself is constituted can ever be fully elaborated (precisely because the status of that elaboration would have to be elaborated as well *ad infinitum*), I do find useful William Connolly's notion of constitutive antagonisms, a notion that finds a parallel expression in Laclau and Mouffe, which suggests a form of political struggle which puts the parameters of the political itself into question. This is especially important for feminist concerns insofar as the grounds of politics ('universality,' 'equality,' 'the subject of rights' have been constructed through unmarked racial and gender exclusions and by a conflation of politics with public life that renders the private (reproduction, domains of 'femininity') prepolitical.
2. Julia Kristeva, *Black Sun: Depression and Melancholy* (New York: Columbia University Press, 1989), pp. 258–59.
3. The conflation of Lyotard with the array of thinkers summarily positioned under the rubric of "postmodernism" is performed by the title and essay by Seyla Benhabib: "Epistemologies of Postmodernism: A Rejoinder to Jean-François Lyotard," in *Feminism/Postmodernism*, edited by Linda Nicholson (New York: Routledge, 1989).
4. This is abundantly clear in feminist criticisms of Jurgen Habermas as well as Catharine MacKinnon. See Iris Young, "Impartiality and the Civil Public: Some Implications of Feminist Criticisms of Modern Political Theory," in Seyla Benhabib and Drucilla Cornell, eds., *Feminism as Critique: Essays on the Politics of Gender in Late-Capitalism* (Oxford: Basil Blackwell, 1987); Nancy Fraser, *Unruly Practices: Power and Gender in Contemporary Social Theory* (Minneapolis, University of Minnesota Press, 1989; especially "What's Critical about Critical Theory: The Case of Habermas and Gender." Wendy Brown, "Razing Consciousness," *The Nation*, 250:2, January 8/15, 1990.
5. See Ashis Nandy on the notion of alternative universalities in the preface to *The Intimate Enemy: Loss and Recovery of Self under Colonialism* (New Delhi: Oxford University Press, 1983).
6. Homi Bhabha's notion of "hybridity" is important to consider in this context.
7. Michel Foucault, *The History of Sexuality, Vol. I: An Introduction*, translated by Robert Hurley (New York: Random House, 1980), p. 102.
8. "Wars are no longer waged in the name of a sovereign who must be defended; they are waged on behalf of the existence of everyone; entire populations are mobilized for the purpose of wholesale slaughter in the name of life necessity: massacres," he writes, "have become vital." He later adds, "the principle underlying the tactics of battle—that one has to be capable of killing in order to go on living—has become the principle that defines the strategy of states. But the existence in question is no longer the juridical existence of sov-

ereignty; at stake is the biological existence of a population. If genocide is indeed the dream of modern powers, this is not because of a recent return of the ancient right to kill; it is because power is situated and exercised at the level of life, the species, the race, and the large-scale phenomena of population." Foucault, *The History of Sexuality*, p. 137.

9. "At the height of the revolt," Memmi writes, "the colonized still bears the traces and lessons of prolonged cohabitation (just as the smile or movements of a wife, even during divorce proceedings, remind one strangely of those of her husband)." Here Memmi sets up an analogy which presumes that colonizer and colonized exist in a parallel and separate relation to the divorcing husband and wife. The analogy simultaneously and paradoxically suggests the feminization of the colonized, where the colonized is presumed to be the subject of men, and the exclusion of the women from the category of the colonized subject. Albert Memmi, *The Colonizer and the Colonized*, (Boston: Beacon Press, 1965), p. 129.

10. Joan W. Scott, *Gender and the Politics of History*, (New York: Columbia University Press), 1988, introduction.

11. Gloria Anzaldúa, *La Frontera/Borderlands*, (San Francisco: Spinsters Ink, 1988).

12. Gayatri Spivak, "Can the Subaltern Speak?" in *Marxism and the Interpretation of Culture*, eds. Nelson and Grossberg, (Chicago: University of Illinois Press, 1988).

13. The body posited as prior to the sign, is always posited or signified as prior. This signification works through producing an effect of its own procedure, the body that it nevertheless and simultaneously claims to discover as that which precedes signification. If the body signified as prior to signification is an effect of signification, then the mimetic or representational status of language, which claims that signs follow bodies as their necessary mirrors, is not mimetic at all; on the contrary, it is productive, constitutive, one might even argue performative, inasmuch as this signifying act produces the body that it then claims to find prior to any and all signification.

14. For an extended analysis of the relationship of language and rape, see Sharon Marcus' contribution to this volume.

15. Quoted in Catharine MacKinnon, *Toward a Feminist Theory of the State*, (Boston: Harvard University Press, 1989), p. 171.