

## 美國奴隸敘事中的性別政治與意識形態

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### 摘要

美國內戰前所出版的黑奴敘事傳記，常作為反蓄奴人士倡導廢奴主義的手段之一，檢視 1830 至 1860 間的男女黑奴敘事傳記的出版及接受程度，女性黑奴敘事傳記較難被大眾所接納。本文旨在藉由廢奴運動領袖及演說家弗雷德里克·道格拉斯與哈麗雅特·雅各布斯的敘事作品，探討女性黑奴敘事傳記較不受歡迎的原因。文中指出，除了當時文學書寫以男性為中心的特點之外，值得注意的是黑奴從事敘事書寫需受制於男女有別的寫作題材及內容，道格拉斯闡述奴隸制度下白人與黑人的心理活動及蓄奴制度帶給黑人的苦痛，而雅各布斯的作品則是赤裸裸的揭發並譴責女性黑奴所遭受到的性剝削，其寫作題材及內容在當時難登大雅之堂，敘事上的差別反映出反蓄奴人士的性別政治與意識形態。

**關鍵字：**性別政治、意識形態、奴隸敘事、南北戰前

## **Sexual Politics and Ideologies in Gender-Specific Slave Narratives of Antebellum America**

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### **Abstract**

The slave narrative published by the abolitionists was a market commodity, deliberately written to produce desired effects to serve the needs of white liberals. To examine the abolitionist priori structure and press from 1830s to 1860s will lead us to notice the erasure and exclusion of female slave narratives. This paper aims to show that male-identifying culture was not the only cause for the popularity of male slave narratives and constant elision of female slave narratives. In both male and female narrative accounts, sexual ideologies existed and served to distinguish and to reflect diverse arenas that male and female slave narrators wanted to explore in their slavery experiences. The privilege of maleness and manliness in cultural terms inevitably influenced the reception of gender-specific slave narratives. The female slave narrative was obliterated within the abolitionist press because female ex-slave narrator needed to comply with the dominant formulas established by white women abolitionists, to emphasize mostly the private side of life. Therefore, female slave narratives would not possibly be categorized under the abolitionist propaganda literature that usually endowed male ex-slave narrator with a public personality for moral and ideological aims and manufactured a prototype fitted into the myth of American individualism. Frederick

Douglass's well-known autobiography *Narrative of the Life of Frederick Douglass, an American Slave Written by Himself* (1845) and Harriet Jacobs's *Incidents in the Life of a Slave Girl* (1861) are used to trace the political phenomenon of displacing female slave narrative in the dominance of slave narrative formulas.

**Keywords:** sexual politics, sexual ideologies, slave narrative, Antebellum America