
穿越
正義
TRANS-JUST ICE READER
讀本

THEMES

時間 敘事 政治

Time, Narration, Politics

—— 賈克・洪席耶 Jacques Rancière ——

論新反動主義的苦惱意識

On the Unhappy Consciousness of Neoreactionaries

—— 許煜 Yuk Hui ——

潛殖與宇宙技術論

The Paracolonial and the Cosmology of Technology

—— 黃建宏 Huang Chien-hung ——

時間 敘事 政治
Time, Narration, Politics

賈克・洪席耶

賈克・洪席耶（Jacques Ranciere），法國哲學家、巴黎第八大學哲學榮譽教授，前巴黎第八大學哲學系主任。1965 年與阿圖塞合著《讀資本論》（Lire le Capital），1980 年代以研究「哲學教育」、「歷史性」及「詩學提問」著稱，1990 年代則專注於美學－政治的研究，提出「歧論」（Mesentente）。之後陸續發表《影像的宿命》（*Le Destin des images*，2003 年）、《美學中的不適》（*Malaise dans l'esthetique*，2004 年）、《民主之恨》（*La Haine de la democratie*，2005 年）、《獲解放的觀眾》（*Le Spectateur emancipe*，2008）等。論述主要涉及文學、電影與政治等哲學思考，被譽為當代美學重要的思想家之一。

Jacques Rancière

Jacques Rancière is a French philosopher, professor emeritus at the Université de Paris, VIII, and former head of Philosophy at the Université de Paris, VIII. Rancière came to prominence when he co-authored Reading Capital with the philosopher Louis Pierre Althusser in 1968. In the 1980s, he was known for "philosophical education", "historical", and "poetic questions", and concentrate in research of atheistic-politic in 1990s. Rancière has numerous publication including *The Future of the Image* (2003), *Aesthetics and Its Discontents* (2004), *Hatred of Democracy* (2005), *The Emancipated Spectator* (2008). His discourse mainly involves philosophical thinking of literature, film and politics, he is regarded as one of the more significant and influential philosophers of contemporary aesthetics.

我將以超過四十年的研究作為框架來發展這篇論文，在這些年的研究中，我處理了幾個彼此差異很大的對象及領域：從勞工解放的形式到各種藝術被認知的狀態；從不同的民主原則到文學虛構的不同轉化；從智識平等的理論到主流體制所建立的各種共識形式。但始終有個主要的關懷連接了我在這些領域的調研：儘管這些實踐與知識有所差異，它們卻都暗示出某種描繪共同世界（common world）的特定地圖繪製術。藉由明確訂定出現象的可見形式、處境的理解形式，以及事件的識別模式，乃至於事件間的連結模式，這些實踐、知識將得以繪製出共同世界的地圖。基於此，它們決定了主體佔據這共同世界（無論是共存或排他）的方法，同時也決定了這些主體在感知、瞭解並轉化該世界的能力。我把定義出該共同世界存在方式、觀看方式、思考方式與實踐方式之間的一整組關係；以及在這樣的關係集當中，某些特定主體得以參與其中的方法命名為「感性分享」（distribution of the sensible）[1]。

時間與時間性的範疇在這分配中扮演非常關鍵的角色，任一時間的敘事都立即決定了兩件事情，首先，它定義了我們與他人在共享經驗世界時的框架：這個框架，就是我們被賦予的「當下」，這樣的當下可能取決於過去、但也可能與過去切割，基於此，可能造就了某種未來並杜絕了另一種。在這種情況下，它劃出了可能與不可能、必然與偶然之間的分隔線。但時間的敘事同時也定義了個人在其時間中存有的方式，意即該存有方式是否與時間一致，以及那人所參與的是有力的真實那方、抑或是參與了時間進程中固有的錯誤。因此，時間的敘事告訴我們什麼樣的時間傾向是可能的，又在什麼樣的條件下，這些活在其中的人能夠掌握到這樣的可能性。是虛構在「可能性」（possibility）與「能力」（capability）之間進行連結，而虛構也正是所有感性分享的核心。

在此，我必須強調「虛構」這個概念。虛構指的並不是發明出想像世界，

而是建造出某種框架，在這樣的框架中，主體、事物和情境能夠以共存於某個共同世界而被感知，事件也能夠被有意義地識別和連結。當某種真實性必須被生產出來的時候，虛構就起了作用，這也就是為何政治與社會科學會運用虛構故事、小說或電影。而在虛構中，「時間的敘事」就是使情境變得可被理解、被接受的核心。一段時間的敘事通常也是一段關於時間正義（justice of time）的虛構故事，「時間的正義」這種想法召喚著亞納克希曼德（Anaximander）因為海德格的評論而廣為人知的名句：「事物有生必有滅，如是正義和彌補方能應時而為。」[2] 儘管會和另一種理論背景產生衝突，我的文章會處理的，正是正義與時間次序之間的關係。

我認為，為了追問對時間的實證觀念，我們必須重演時間正義的編劇法（dramaturgy），這樣的觀念自蘇維埃帝國瓦解後，直至今日一直在主流敘事中發生作用。在時間的實證觀念一些較為細緻的版本裡——歷史終結、大敘事的終結等等——這些描述都在時間性的兩種形式之間做出截然的區分，它們會說跟著蘇維埃帝國消失的，不是某種經濟與政治的系統，也不只是一段由革命希望所引領的歷史階段，而是特定時間性模型的消失：在這種模型中，時間進程是被一種固有的目的論所決定、且被內在真實的力量所推動的，而這種內在真實的示現則擔負著對未來正義的許諾。如此看來，在大敘事崩解之後所留下來的，只剩下時間赤裸裸的現實，時間被剝奪所有內在真實和正義許諾、僅僅淪為稀鬆平常的分秒前進。從很多地方可以讓我們了解這種平庸的時間進程，我們的政府和主流媒體將這樣的時間視為一種對當下及其即時面貌的專業管理，它們透過對接下來幾個月的估量來算計著未來榮景的機會，同時也注定在即將到來的那幾個月真的發生；不滿的知識份子則把它等同於一種陰鬱的後歷史時代，被全面性的消費主義、通訊與不信任構成的唯一當下所統治著。無論是官方的樂觀主義或抑鬱寡歡的災難論其實對當下有著相同見解：他們都告別了由對正義的允諾所引領的歷史時刻，告別了其偉大期許，也告別了其失落幻象。我的

一個夥伴造了「當下主義」（presentism）一字，用來描述這個單向度的時代。

但後來會發現，看似全然的當下並沒有擺脫由沈重過往及對未來的期許所產生的激情。那些剛脫離共產主義式未來的國家們，很快就又因為國族敘事、種族以及宗教衝突再起而紛擾不斷；西方代議制國家的共識政策則因為其他種族、人民與宗教等因素，轉而陷入看似過時的恐懼敘事。我們接著就會發現，為了建立未來榮景或避免即將到來的災難，落實自由市場管理的專家們要求在當下作出犧牲，因此，過去的歷史幻象與現在的具體現實這樣過於簡化的對立，藏匿在「當下」之中，其內部對立也就是「何謂當下」與「為何當下」之間的衝突。是以我們必須重新思考作為大敘事核心並影響著當下的「時間正義」[3]：時間正義的情節不僅關於水平連續和事件連結，也關於時間性的階序制[4]。

為了了解這一點，我們必須往前回溯時間正義的系譜，回溯到一篇為西方世界建立虛構的規則、並為其加諸了時間理性範式的文本，它同時也使虛構超出了人們以為的邊界——在這裡我指的便是亞里斯多德的《詩學》（*Poetics*）。他說，詩人的任務並不是製作詩句，而是建造虛構，意即將事件連結成一體的因果理性結構。[5] 在這樣的任務中，重要的並不是解釋事件是怎麼發生的，而是事件如何「可能」發生，即描述出基於它們本身可能性所會導致的影響。因此，詩人建造的因果情節是由兩種關係所決定的：幸（good fortune）與不幸（misfortune）之間的關係，以及知（knowledge）與不知（ignorance）之間的關係。悲劇在建構時間次序時所根據的，是個體在因為不公義（injustice）——這樣的不公義是源於他們本身的不知——而被審判的過程中獲得知識，基於此，悲劇牢牢地綁定在正義情節與知識的情節兩者之上。在這樣的連結中有兩個重點，正義與知識的情節是一種基於事件本身的可能性作出連結的情節。就亞里斯多德所言，這種可能性本身有兩種形式：必然性（necessity）與逼真性（verisimilitude）。有個重點經常被忽略：科學必然性及詩學逼真性從一開始就被設定為描述事件在時間合理連結時的等價形式，因為這兩者都和時間的「壞」形式相反，所謂壞形式就是那種只剩連續性的時間，事物在其中作為特殊或偶然地事實接二連三發生的時間。亞里斯多德在《詩學》第九章時，在詩性虛構的因果關聯與單純的事實連續之間做了對比，後者強調了「歷時」（historia）——或說編年史——的特性。現在，這個詩學上的階序制建立在社會的階序制上，而這個社會階序制是兩種生活時間、同時也是兩種人類階級間的對立：有一種人，他們的當下是處在事件可能到來的時間之中的——這樣的時間有自身的行動及結束，同時也是知與休閒的時間，簡而言之，就是那些「擁有時間的人」的時間，因此我們可以稱這種人為主動的人（active men）；另一種人，他們的當下處在事物僅僅依序發生的時間中，一種由生命的生產及再生產所限制及重複的時間，簡而言之，就是那些「沒有時間的人」的時間，這些人被說成被動（passive），並不是因為他們不做事，而是因為他們消極地接受時間，無法享受行動本身的結果，或是作為生命中的間歇來享受休閒時間。如此一來，事件間在時間連結時的因果理性就被牢牢地與時間性的階序制分配綁定，這同時也就等於生活形式的分配。

因此，時間正義是一種雙重皺褶。有一種過程中的詩性正義，能讓主動的人由不知到知、因而由幸到不幸。但支持這種詩性正義可能性的另一種正義，則是柏拉圖《理想國》（*Republic*）的主題，這樣的正義是由對時間、空間、活動及能力透過完善規劃的分配所構成，在關於城市建造最一開始的敘事中，這種正義也是首要條件：將那些沒有時間去做其他事、而他們的工作又不容絲毫怠慢的那些人留置在工坊的空間裡。

[6] 如果我們想要了解所謂大敘事的運作邏輯以及這些大敘事在當下的存在形

式，就必須重新演繹兩種時間的面向。事實上，現代的大敘事奠基在一種雙重的時間分配之中。一方面，它們將虛構的因果理性挪用到歷時連續之中，而這是亞里斯多德所反對的，某種程度上我們可以說這種行為消去了時間的階序制，它們將事物依序發生的世界變成一個由因果關聯的律法所建構出來的世界。更有甚者，馬克思主義將人類事件間因果關聯的陣列放置在物質生活中例行生產的隱晦領域上，並且將下層的因果理性和上層「主動的人」華麗生活中的膚淺事件對立。同理，它在必然性與可能性之間、在必然性的知與正義的可能性之間也創造出一種新的連結形式。除了少數例外，悲劇將「從不知到知」的轉變等同於「從幸到不幸」的轉變，悲劇英雄在最後所得知的，就是之所以造成不幸的那個錯誤起因。此外，歷史理性（historical rationality）也提出了新的敘事方式：從支配與剝削的不幸——或不正義——到因為熟知其法則因而獲得的某種幸——或正義。這種必然性的完善發展曾經生產出擺脫該法則的可能性。

歷史因而變成連接時間開展、知識生產與正義之可能性的虛構故事，如範本一般的虛構故事。歷史的演進自身產出了一種演化的科學，它可以啟動歷史的施動點，使之在必然性到可能性的轉化中扮演一個主動的角色。但是在馬克思主義者的敘事中，那些甫被歷史進程的理性所宣稱廢止的時間性差異，會很快地在非常核心之處重新出現，同時，為未來鋪路的歷史進程也會生產出新形式的差距與延遲。它不只是將某些階級扔回過去，使之成為未來的制動器；同時也在勞動時間的日常操演中，在觀看、思考與實踐的模式中，生產並再生產意識形態的面紗，將人們隔離在歷史力量的真實運動知識之外。因此，必然性生產著可能性，也再生產著不可能性，而歷史科學則必須完成這樣的雙重制約：立即成為未來可能性條件的科學，與其不可能性條件的科學。早先，時間性的階序制是兩種不同世界間的距離；現在則變成是在同一個世界中，兩種居住方式的距離。相同的歷史進程以兩種不同途徑發生：有些人——少數人——居住在科學的時間裡，也就是因果連結的時間；而另一些人——多數人——則活在不知的時間裡，屬於被動人（passive men）連續而重複的時間，讓他們永遠擺盪在對當下的貼合、對過去的鄉愁及自以為參與其中卻仍然不可能的未來之間。

歷史必然性中的大敘事，並不只是由時間演化造就的對未來的信念所活化，而是由內在兩股分裂——可能性的原則及不可能性的原則——所造就的。必然性的理解一方面是支配有可能會瓦解的學問，卻也同時是支配必然會再生產、其瓦解被無限期延遲的學問，這樣的分裂本身奠基在因果過程的時間與單純連續的時間兩者的劃分上。若真的是如此，那麼我們就可以清楚得知，無論是歷史必然的情節、或是其內在分裂都沒有在當下消失不見。我們今天所看到的，是必然性（necessity）、可能性（possibility）與不可能性（impossibility）之間的遊戲再佈署正在起作用。當馬克思主義敘事的終結被大肆宣揚，資本主義與國家支配就輕輕鬆鬆地接管了歷史必然性的原則。但有過之而無不及的是，唯一的可能性剩下服從於必然性以及對其的理解，這也是通往幸福的唯一道路。但相較於馬克思主義敘事，資本主義與國家支配所提供的這種方法不再是基於脫離，相反地，必然性在此所能允諾的幸福是一種「孤立的」可能性，他們預言的這種孤立的可能性則建立在既存規則的優化之上。歷史目的論被一種簡單的二選一所取代：若不是透過既有秩序的良好治理達到孤立的可能性，不然就是大崩解。

但單純的再生產本身就不再只是再生產了，它並不是當下直接了當的支配，相反地，它其實開展了對可能性的新脈拼（mapping），還有對共同時間（common time）及其要求的另一種情節設置（emplotment）。歷史必然性被重新命名為「全球化」，而全球化本身就是一種朝向終極目的的時間，這個終極目的不再是革命，而是全球自由市場的勝利，但這個勝利是有條件、且必須有所犧牲的。它不僅是關於市場消長的經驗校準，而是兩種時間之間的校準：一是理性時間，關乎資本主義生產及分配財富的全球

進程；另一則是「經驗主義式的」（empirical）時間，指的是個體生活在事物「依次到來」的那種時間性，例如，工作的時間與支付的時間，或是工作的時間與退休、養老的時間。在全球化的情節當中，包含了一個呼應著舊名詞革命而生的次要情節，也就是由歐盟給出的改革：並不是讓經驗手段對立於革命象徵的抽象概念，而是提供了歷史必然性的另一種象徵，以及時間戰爭中新的情節設置。馬克思和恩格斯在十九世紀時，就污名化那些安於過時社會形式與想法的工匠和小資產，藉此暗示資本主義的發展與社會主義未來對此的準備。在二十世紀結束之際，劇本被改寫了：幸福到來的條件是將繼承自過往的過時形式給摧毀掉，如勞基法、規範聘任、健保和養老系統、公共服務等等相關條件的法律。現在，那些阻礙前往未來之路的人變成是依然被卡在陳舊遺物當中的勞動者。為了施以懲戒，這種反抗時間順序的罪愆必須被重新命名。這就是過往工人抗爭所贏得的社會成就是怎麼被重新命名成「特權份子」（privileges）的，而現在戰場上的眾矢之的則變成這些為了短時間的私利而放棄全體長期利益的自私特權份子。基於此，許多法國左派知識份子以馬克思主義科學的論證支援右派政府，讓政府用來對抗這些過去的「特權」。對於歷史必然性的思考還在，但是第二件要思考的事則是，它不再導向革命的勝利，而是自由市場的勝利。

雖說「大敘事」已經被取代，而且被它原本要摧毀的規則管理者再利用；但這裡確實還保留著另一個版本的敘事，這個版本的敘事重申自己是資本主義式時間次序的批判者。但這樣的批判版本現在也被改寫了，因為它批判的對象與其說是系統的不正義，不如說是受害者——那些生活在事物依序發生的時間流中的人們——本身的不知。官方論述譴責他們是無法適應全球自由市場時間的不知民眾；而批判論述則給出了相對的診斷：它譴責他們之處反而是，無論他們是作為「自由」的國際化、作為浮動（flexible）人格及消費文化中的自戀傾向之價值的消極形式，或是以反獨裁、自由論的價值為名，聲稱要摧毀所有阻礙「自由」的傳統障礙的積極形式，這樣

的人都太過適應自由市場的時間，並回應其需求了。

一方面，過往對於拜物教、消費主義以及藉由展示資本主義機器的功能所展示的景觀的批判，現在將標靶設在所謂的「民主個體」上，並使他們為系統的再製負起責任。另一方面，反獨裁抗爭的集體形式也被指責說是建造了新形式資本主義發展所要求的主體化模式。以上是《新資本主義精神》（*The New Spirit of Capitalism*）這本極具影響力的社會學著作所作的論證，據作者所言，1968 年反叛的年輕學生們已經用「藝術性」批判的新形式來取代了社會學批判的傳統，這種新形式批判的基礎是個人價值，如自主性及創造性。如此一來，在 1973 年的危機之後，他們已經送給了資本主義自我再生的工具，意即將自主與創造性的價值整合到新形式的浮動（flexible）管理當中。

繼之，「批判性」思考以不斷表現系統如何無止盡地自我再製，並在系統自身的能動性中吸納所有顛覆形式，最終淪為官方論述的陪襯。這個循環邏輯將其自身訴諸在兩種情節，一種是偏好知識的演示，另一種則偏好最後審判的預言：前者屬重複的情節，永遠對於必然性的永久再製進行非難；後者則屬災難性螺旋的情節，靈活個體與自戀消費者在這當中猛然將自己擲入最後審判日，在那一天，所有因為反抗時間次序所造的罪將會被贖清。簡言之，原本因果進程的時間包含著脫身於此的可能性，但它卻被分成兩種時間，可能性也因此被取消：一種是恆久再製的時間，另一種則是消亡和災難的時間。

所以說歷史判決的邏輯會依據兩種編劇方法被重新分配：第一種會將歷史裁決帶回到補救辦法的知識，這知識是使我們的社會得以維持的必要條件；第二種則是將生命自身變成最後審判的場景。兩種編劇法都符合現今必然性的主流情節，也就是「危機」（crisis）的情節。在馬克思的時代，經濟

危機是在資本主義理性核心中所發生的非理性徵候，也是預示其死亡的徵兆。但今天的狀況則全然相反，危機成為資本主義理性的基礎。一方面，「危機」只是全球化的另一個名字，所謂的「無法逃離」的現實會使所有阻礙自由市場次序的延遲形式都走向摧毀；但另一方面，它也會變成在這樣的規則以及科學必然性的律法間同一化的恆見徵兆（perpetually visible sign of identification）。

在這個觀念的經濟學面向後面，該同一化重新活化了它的首要意義，即醫學上的意義。但是重新活化卻也暗示出一種扭曲，這種扭曲改變了危機觀念與生病時間之間的關係。在醫學之父希波克拉底（Hippocratic）的傳統中，危機是一段明確的時刻，這是生病過程的最後時段，當醫生做了所有他能做的事之後，讓病患獨自面對最後的戰役，在這最終的時間點上，他若不是復原就是死去。[7] 但在新的劇本中則是完全相反的狀況：這段時間不再是攤牌的時刻，而是病理學狀態自身，經濟危機已經被轉變為社會、或甚至是人類學的危機，變成一種社會或人文恆常的生病狀態。而這個慢性病將所有權力賦予了古老劇本中負責給出建議的角色，也就是醫生。如果危機勾勒出世界的一般狀態，那麼非常清楚的是，它所召喚的是醫生細心且不間斷的照料。說真的，這些「醫生」指的就是國家及財力，他們管理著這些被稱之為「危機」的事物狀態——反過來說，這個名為危機的疾病充其量不過就是剝削系統的正常運作。但是這個將正常歷程當作「危機」的事實，使我們能再次深究兩種人之間的鴻溝，即活在持續不斷的病理時間中的病人（在此，危機意味著失業、減薪或失去福利），以及活在科學時間中的人們（在此，危機指出了科學所知的全面必然性，以及無知人群的病，兩者必須被醫治）。如此，同時確認了科學家的科學與不知者的無知，但也確認了後者的罪愆來自於他們的病，也就是沒有能力讓自身的時間適應到全球的時間中。時間正義的大敘事退回到知者與不知者之間的對立，同時間，在康健與生病之間、醫學規範與道德失誤之間的同一性，也

容許它自身根據災難圖式來被詮釋，讓災難成為一般性災難或人類罪行的最後審判。

我們尚未逃出大敘事的時間。但無論是依附於此敘事或是與之辯駁的敘事，都仍然必須回溯到亞里斯多德的虛構邏輯：也就是事件間必然關連的邏輯，這樣的邏輯本身則建立在對時間的階序制劃分之上。在「當下主義」的陰影底下，所有如國家、財政、媒體與科學的權威都不停地致力於製造鴻溝，產出一批又一批依賴全球時間的正義、卻又持續反抗這時間的人們。官方論述與批判論述；進展的虛構與幸福、衰頹的虛構與不幸，這些都在同一個迴圈中運行。假如我們想要逃出迴圈，並重新思考時間的正義，我們或許必須改變焦點，從水平面向上的進展和／或衰頹，轉變為時間的垂直切分。為了達到這個目的，我想要再回溯到我在研究工人解放形式與智識解放理論時，所碰觸到關於時間正義的一些面向。

我學到的第一件事簡單地說就是：對於那些臣服在剝削的不正義之下的人而言，他們所承受最極端的不正義，就是「沒有時間的不正義」、時間性被切分的不正義。因為這樣的切分並不只是讓他們身陷在工作的物質束縛，它也給他們適應於該束縛的身體、靈魂、佔據時間與空間的方式、看說與思的方式。這是我閱讀某篇我曾在非常不同的脈絡下多次評論過的文章裡學到的，這篇文章對於我理解解放的意義、以及解放如何涉及時間及空間有很決定性的影響，我現在說的這篇文章，就是木匠高尼（Gauny）在 1840 年代寫的關於某個工作天的記事。[8] 就如他所描述的，工作天不只是資本主義剝削在全球歷程中的一個片段，這片段自身可分為勞動力的再生產時間以及剩餘價值的生產時間；工作天同時也是工人被迫佔領的狀態，在此，佔領不只是一種行為實踐，也是身處於時間和空間中的存有方式。在這層意義上，工作天成為不斷地再生產出時間性分化的日常必然，而這種時間性分化本身也就是生活形式的分化。但它同時也是每小時、每

分鐘的具體流逝，在此間，一個關乎尋常再生產的破口可以被實現：一項身體的可能工作以及復得的心智，對抗著空間的束縛，視線偏離常軌的同時將思想帶往他方；對抗著時間的束縛，思想的分化使身體的工作在各種情況、各種方式下可快可慢。在《無產階級之夜》（*Proletarian Nights*）一書中，我分析了高尼以這種方式建構出來的那幾個小時，我呈現了思想運動與身體運動之間的關係，是如何在新奴役的時間性與獲得自由的時間性兩者鴻溝之間建立起複雜邏輯：佔據同一時間空間（space of time）的兩種時間性形式。但復甦的第一個步驟，就是將定義上被排除在敘事次序之外時間重新置入敘事，那是一種除了再生產之外沒有其他事情發生的時間，意即時間的切分。這位木匠不是重新敘述他的工作天，而是打造了一段虛構敘事：他將那些就定義上來說沒有任何新事情發生的時間，翻轉為一種在每個時刻裡發生許多種微型事件的時間。[9] 因此，工作天不再是由科學確定其生產系統法則的世界縮影，而是變成了一種重分配之後的時間。這樣的重分配本身就是前一種時間的表現：為了能夠書寫，木匠必須使用他「過去沒有」的時間，將原本用來恢復工人勞動力的休息時間翻轉為休閒時間，而這種休閒時間原本是屬於那些沒有被工作所束縛的人們的。

重點是，在時間成為一條處在過去事件及未來事件之間的分界線之前，時間本來是一種地點（milieu），一種生活形式。這就是我們可以從這篇關於工作天的文章學到的事情。從這點推進，我們得以思考一種時間的正義，這種時間不依賴於全球歷程中的時間行進，相反地，它作為時間的內在再分配，並製造出一種不再是用來展示不知與延遲的破口，這個正向的破口得以使他們逃離時間性切分的尋常邏輯。同樣在這個基礎上，我們也能思考另一種時間連結的形式，這種形式牢牢地與壞的核心——也就是編年體裁的經驗式時間——相繫，意即所有「時刻」僅僅是依序發生，每一個時刻都是時間切分的再生產通過的點，但同時也是可能的破口與可能的再切分的點。因此，那個時刻所代表的不再只是對立於長時段、因果關聯的短

暫時分；而是有力量藉由重新分配命運在不同尺度的重量，來產出另一種時間。也正是同一種在短暫時刻中產出另一種時間軸的力量，是我在《無知教師》（*The Ignorant Schoolmaster*）一書中研究約瑟夫・賈寇托特（Joseph Jacotot）的工作裡分析得出關於智識解放的理論核心。一方面，有一種教學過程的規範時間，這種時間被設定為某種學員必須按部就班依循的進程，從不知狀態的原初單純性到知的複雜性。這個從不知到知的路徑也同時被假定為從不平等到平等的路徑，但事實上，正是這種時間性無限地再生產出不平等。另一方面，有一種解放的時間，一種可以從任何點、任何時刻開始，並藉由從這隨機的地點與時刻創造出意外的連接來進行延展的時間。這也就是約瑟夫・賈寇托特引用簡單格言，以用來反對說明性次序的事：「每件事就在每件事之中」（Everything is in everything.）以及「在學習某件事之後，依據以下的原則舉一反三地學習其他的部分：所有人都擁有同等的智識。」（Learn something and relate to it all the rest by this principle: all men have equal intelligence.）我們從「所有事」當中都可以找到的那「某件事」可以讓我們開啟一種新的時間，而這種在連結上的時間形式超越了目前教育方法的框架。這種開啟另一種時間的時刻力量也決定了革命日的特性，一些「被動」（passive）的人們忘記了「工作刻不容緩」並離開了工坊，以便上街確認他們也參與了共同時間。班雅明（Walter Benjamin）在一篇著名的文章裡，將這樣的時間視為對時間延續的有力爆破，對此最具象徵意味的畫面是在 1830 年七月巴黎革命期間，據說有個人為了停止時間而射下街上時鐘，就如同約書亞停止太陽一般。這種日子所生產的是另一種時間的開啟，在這新的時間裡，時間次序所建構的自明性會被抹除，可能性的分配將會被重新配置，並且居住在這種時間之中的人們的力量也將會被重新配置。這是一種藉由在時間主流次序中製造出破口，所建造出的新的共同時間。[10]

這種能夠創生出另一種事件次序，以及事件之間的另類連結形式的時刻力

量，在現代有了一種矛盾的宿命。一方面，馬克思主義者的革命傳統將其當作「壞的時間」：短暫時刻的時間、想像未來的時間，對比於以歷史歷程的知識為基礎的行動時間性。另一方面，時間尺度中的斷裂成為另一種革命的原則，亦即被稱為文學的虛構藝術之現代革命。這種革命非常準確地質疑了亞里斯多德式的對立，即時間延續與因果連結之間的對立。這讓我想到維吉尼亞・吳爾芙（Virginia Woolf）一篇名為〈現代虛構〉（*Modern Fiction*）的文章，她在文章中譴責了情節的專制，也反對作者在自己要寫的東西、與真實時間粒子持續在讀者心中的作用之間，製造了因果之間的虛假關聯。在虛構故事中，時間次序的斷裂常常被視為是文學迂迴而菁英的立場，因為她花時間去詳細描述那些悠閒布爾喬亞靈魂的各種感覺。但這樣的批評會讓我們忘記了，這種時間尺度的斷裂首先解除了兩種人類範疇間的對立。時間粒子依序落下的這種時間，正是主動之人與被動之人所共有的共同時間，這是吳爾芙筆下的女主角戴洛維夫人（Mrs Dalloway）與所有與她交會的無名生命共享的時間；這也是那些拼命想要粉碎次序之人的時間，那次序將他們困在時間分界上錯誤的那一邊。藏在戴洛維夫人全神貫注於宴會準備的那天之後，我們可以感受到由福婁拜（Flaubert）所描述的另一種日子：也就是農家女兒愛瑪・包法利（Emma Bovary）望向窗外的那一天，她注視著幾個小時一成不變的流逝，並企圖發明一種可以打破這種次序重複性的故事；而藏在這天之後的，則是木匠高尼將奴役的時間轉化為自由的時間的那天。現代文學虛構將這種時間——也就是幸與不幸的鬥爭會發生在一天中的任何時刻——置入虛構的核心：一個由微事件的多樣性所構成的時間，其民主的共存與民主的交互滲透被相對放置在從屬的時間對面，而這種從屬的時間則是傳統文學虛構的特性。這意味著，透過將演員棄置於徒然妄想擁有他們所不能擁有的時間的不幸之中，它從膠著於日常生活的男女那裏重新取得、並創造了自己的時間，這同時也是一種敘事的新紋理。[11]

為了從必然性的大敘事——也就是在管理單一可能性、與迎接最終災難之間二選一的情境——中脫身，我認為重新思考三件事之間的遊戲是有用的：全球歷程的各種敘事、各種解放時刻的時間性與文學虛構，而我發現這對於在今天重新思考個體的經驗時間、與集體宣稱的時刻之間的可能連結時，特別有用。一方面，基於在「浮動」人格（"flexible" individuality）或「新自由主體性」（"neoliberal subjectivity"）與全球歷程法則之間的一致性——基於這個法則此後會施展對我們生命時間的全盤掌控，我們似乎必須去質疑某些流行的分析。對我而言，就不可能接受哈特（Michael Hardt）與內格里（Antonio Negri）的分析，他們透過假定工作時間與生活時間之間的同一性，試圖描繪出一個逆轉的結論：未來的共產主義的時間早已出現在資本主義生產的當下形式之中。但事實上，與他們的假定相反，當代工作經驗強加在我們身上的，其實是非連續、充滿凹陷且千瘡百孔的時間經驗：有工作到失業成為無止盡的過程、兼職工作機會越來越發達、乃至於所有形式的臨時工；而以下的人數也倍增：同時分屬於支薪工作時間與教育時間、藝術性時間和微薄日薪時間的人們；那些訓練來從事特定工作到頭來卻做完全不同的工作的人們；那些在某種世界工作卻住在另一種世界的人們。像這樣被碎片化的時間，會讓我們回到當下關於解放的難題——在這場鬥爭中，戰場是在於時刻的佔據、目標則在於將時間性進行階序劃分：在工作時間中，能動性及被動性的劃分；在非活動時間中，暫止與休憩的劃分。這場重新佔用未確定時間的戰爭或許可以成為個體斷裂與集體斷裂之間新連結的原則，這也正是名為「劇場演出的臨時工」的罷工活動幾年前[12]在法國所證實的事。一開始，罷工主要是關於一群未受雇用的勞工們的失業補助受到威脅，這些藝術家的時間被分成可見工時與必要工時。但這場罷工的過程後來發展出兩種相反的走向：一些運動中的演員們想要維持其明確要求的特定性，但另一些人則想要一般化他們的訴求。他們想要表達的是，「藝術家」的臨時工時正是現在不穩定工時所傾向的普遍形式；但同時也想藉此闡明一種用以對抗未明確狀況的新抗爭形

式：一種共同時間的形成，它正是在時間分化中構成的新戰爭。

基於這一點，分析最近的[13]集體抗爭形式會是有意思的，從阿拉伯之春到西班牙的「憤怒者」運動，再到佔領運動；從馬德里到紐約或雅典再到伊斯坦堡。它們的重要性常被以時間的簡單分化的名義被質問，也就是基於長期戰略的時間——意味著依據手段及目的的關聯來將時刻片段連結在一起——來反對自發性的反應及其短暫的存在。但這種太過單純的對立會在時間分化與分享的複雜遊戲中，遺漏了很大的部分，而這個遊戲可以扼要地被一個字總結：「佔領」（occupation）。事實上，這個字回到在時空分配中所體現的正義問題，柏拉圖式理想國的正義即包含了佔有物的分配，導引每一個人去待在其特定活動的必然時空裡。正因為反對這樣的分配，而出現二十世紀的工人為了將剝削工作的場所轉化成工人集體力量的空間而佔領工廠。今天，公園和街道也以某種方法取代了工廠，為了讓那些被工作時間、空間所分散的工人能夠集結，他們硬是在都會空間的流通中創造出共同時間的場所。在相同的破口的宣稱下，它也是各種片段化時間經驗能夠聚集的場所——意即，不穩定工作的當下時間特性，也就是時間的剝奪與復得造成的多重經驗，這種當下是突尼西亞街道上因為自殺而引發茉莉花革命的小販，與佔領紐約公園、馬德里的失業畢業生們所共有的。當去年的工人佔領了這些無名民眾的聚集處時，他們開始佔領流動中的不明確地點，這或許也是將空間分配的觀念重新置回抗爭中心的一種方法。

當這些佔領中的重要地點，伊斯坦堡的塔克辛公園（Taksim Square），在某種程度上開始成為涉及某地未來使用的抗爭時，空間分配與抗爭之間就不再毫無關聯了；它變成涉及將沒有特定用途的公共休閒地點，轉變成權力的集成與商業空間的問題。但同樣重要的是，場所的佔領也是多種時間經驗間（也可說是時間中行動的多種形式）的相遇（encounter）。似乎集體行動的新形式——相較於傳統策略上的時間性——使得某種得以讓多種

時間性共存的形式得以被實現，而這也正是前述文學革命所用來反對老舊暴政所使用的情節。佔領的時間性是各種失而復得的時間形式的交匯，有一種，是中斷一天當中時序的正常前進，如同「立定人」（Standing Man）在塔克辛廣場[14]進行行為表演所象徵的行動那樣，這種中斷的時間也正是藝術表演的時間與政治行動的時間兩者相遇的新形式；另一種，是集體時間的組織化形式，來自於對公眾生活的機構形式進行自發性的討論與決策；再一種則是日常集體的組織形式，他們努力將這些以機構形式來重建共同時間的時刻置入長期過程當中，這種機構認可所有人的能力，無論他們的時間管理在主流系統中的哪個時間點以時間中斷的產物發揮作用——時間中斷的產物也就是「無能」的產物，從各種商品的製造系統一直到知識傳遞或訊息流通。我們知道近來的運動如何重新引發我們關注這些另類的生活時間組織形式，它們在過往工人運動中扮演了非常重要的角色。

當然，他們也帶回了這些超前形式之間的衝突問題，但我的提問並非要指出未來對的或錯的模型，而是單純邀請大家重新檢視我們現有的、用來思考全球時間的歷史流動、支配形式與生命時間之間關係的主流模型。我提議可以開啟一種相對於這些主流模型的雙重異位，為了反對那些宣稱可以幫我們逃出大敘事的分析、以及那些全心全意奉獻給孤立當下的分析，我試圖闡明的是，歷史必然性的敘事是以什麼樣的代價建構出主流時間的——它將解放的允諾轉化成主體化的幻滅論述或末世災難的預言。我在本文回顧的是，必然性敘事本身是如何深植在一種不間斷的時間階序分化再製之中，並試圖呈現另一種對時間的思考與對其可能性的思考。這樣的思考能使我們從階級鬥爭的形式及敘事形式中得到前車之鑑，了解它們過去是如何質疑時間的階序分化的，同時了解這樣的質疑在今天仍然一直延續著[15]。（本文依據洪席耶 "Modern Times: Essays on temporality of Art and Politics" (2017, Multimedijalni institut) 英文版和 "Le temps modern: Art, temps, politique" (2018, La Fabrique Ed.) 法文版進行比較翻譯和修訂。）

註釋

1

關於「distribution of the sensible」該概念的翻譯，即使 Rancière 直接用英文書寫了這篇文章，但由於這是他非常核心的一個概念，我選擇了回溯法文原字「partage du sensible」的字義和脈絡來翻譯，而並非直接依據英文直譯「distribution」為「分配」。他在原文概念的說明中，partage du sensible 事實上包含了「切分」和「共享」，切分比例決定了共享的真正內容，然而，英文譯本曾經使用的「parkage」和「distribution」，前者比較是直譯，而後者則是簡譯，無法兼容切分與共享的意涵。如果翻作「分配」（簡譯），雖然看似很容易理解，但「分」與「配」的關係是同一發展的「前後」階段，無法呈現民主中平等的矛盾，而「切分（配）」與「共享」則是不同層次的疊合，而這項疊合的重要性正在於能夠指涉到「民主」內部難以面對的矛盾。

法譯 1：「『曾經有過歷史，但現在不存在了』馬克思用這些字總結了蒲魯東，對他而言，蒲魯東將經濟範疇轉化成恆常概念，蒲魯東想要從某種永恆的正義中提取出經濟過程環節裡均衡交易的原則，而馬克斯則用某種作為歷史產物的正義來反對他，意即生產與交易關係的歷史發展所達成的結果。但我們的時代似乎反過來和馬克思的批判對立起來，他用來對立永恆正義的天真熱愛者的歷史（大寫），教導我們它自身也只是一種歷史（小寫）：由一種將臨的結果引導出的時間發展的虛構，一種既成錯誤的大敘事和向廣大受害者承諾正義的大敘事。這樣的歷史邀請我們見證它在今天，不過是我們置身其中的時代現實確實就閉鎖在其特定時期。（……）我首先想要標示出的是馬克思批判或馬克思主義批判創造時間場景的共通方法：如同現實原則（我們所認為的永恆範疇只能在特定時間點上被感知）、理性原則（眼前赤裸裸的現實只能在因果鏈的時間串連中被理解）和賦予某種正義的演員：一邊將會是貌似客觀的現實和所謂永恆的範疇；另一邊則會給出人們期望獲得的虛幻承諾的正義。」（2018：13-14）

2

關於「distribution of the sensible」該概念的若依據海德格在《西方哲學的開端：對亞納克希曼德與巴門尼德的詮釋》中，採用的尼采在《希臘悲劇時代的哲學》對這句子的翻譯，應為「事物有生必有滅，因為人們遲早必因其不義而付出代價並接受審判。」

3

法文版此處中的「時間」被置換為「歷史（大寫）」。

4

法譯 2：「我們當然可以看到支配者的一貫謊言，並歸結出『大敘事』就是保證剝削的持續性的專屬敘事，但用謊言作為解釋總是太方便的事情，認真對待時間的衝突似乎才更為有效。建立支配持續性，並且與『大敘事』的時代或假裝大敘事已蕩然無存的時代互通聲息的，就是時間自身的分裂。因為時間並不單純是過去與未來之間的一條直線，一條我們可以置入承諾又可以全然暴露在危險中的直線，同時也是生活形式的階序制排列，所以，當人們假裝銷毀歷史中揭露與正義的承諾時，直接擺在眼前的就是這樣的分配。遮蔽現實的不是意識形態的謊言，而是訴說時間進程的方法，它護航著讓謊言成為可能的時間性分配。」（17-18）

5

法譯 3：「然而這個結構假定了兩種時間性之間的抉擇，因為存在兩種訴說的方式。一種稱為『歷時』（……）另一是詩，它『比較哲學』。」（18-19）

6

法譯 4：「一邊是時刻的串連，一邊是位置的階序」（21）

7

法譯 5：「這就是為什麼在《情感教育》中，當菲德烈克在約會處不安踱步時，愛奴女士正在兒子床邊等待危機的來臨，而此時在巴黎爆發了起義。」（30）

8

法譯 6：「研究工人的解放形式，就是面對作為生活形式的基本時間現實。（……）最為深刻的區隔線簡單分出有時間的人和沒有時間的人。時間的階序分享並非單純地讓後者臣服於剝削工作的制約，該分配依然給予他們一付身體和一個靈魂，某種置身時間和空間中的方法，移動他們的四肢、投下他們的目光、以服膺這制約的方式思考和說話。這就是為何解放首先就是奪回時間。」（33）

9

法譯 7：「準確地說，在高尼的敘事中，在工作日裡的每一小時都會發生一些事：一些不同於手部的動作、出神的觀看、導致出其不意的思緒、改變身體節奏的思緒、一種動情力的流動，讓卑屬感和自由感轉譯為不同意味和思緒間進行衝突性串連的手勢。（參閱〈日間工作〉收錄於《葛布里耶勒．高尼：鄙民哲學》，由洪席耶於 2017 年彙整導讀，La Fabrique 出版：53-58）因而產生與再製工人生命的規範時間拉出一整個正向系列的間差，這些間差自然聚集成一種偏離的時間串。通過這關於手勢、感知、思維和動情力的編劇，一個木匠也能夠創造出一種螺旋，足以在工時制約中發展出另一種置身時間的方法、另一種保存動態身體與靈魂的方法。這樣的編劇決定用被敘事世界排除的敘事，決定改變一個工人使用手與字的方式來開始。然而這項書寫的決定預設了一項更為基進的斷裂：木匠為此必須掌握他所沒有的時間，並不是單純延後每晚睡覺的時間，而是僭越象徵性分隔線，那分隔線意味著難以調整之日常時間的經驗式分化：分隔日夜、作息的線。他的弟兄為了能夠閱讀、書寫、聚會並討論如何打斷時間階序的方法，而必須推開的就是這個障礙。時間線從內部分化，對立於『接二連三』的事物片段化的正是這能夠在同時連續體中創造差異和斷裂的片段化。連續體中的每一時刻既是時間階序再生產通過的

點，也是產生間差和斷裂的點。對於官方敘事來說，這些斷裂在過程中是同質的：置身被動重複下的人們就是短瞬沸騰中的人們。但這時刻並非我們對立於時間串和原因科學的短瞬時間，而是能夠依據他們所置身之時間的功能，重新在人類的命運天平上調配重量，因而得以產生另類時間性的權力。這些改變了木匠工作日的細微偏離，就這樣連結上挑戰權力的街壘。個體解放—關係到某種個體性的解放—和集體解放—關係到某種集體模式的解放—彼此相得益彰，並共同著力在創造偏離式時間串的時刻力量上。這份工作日敘事寫成 1830 年七月的巴黎革命和 1848 年二月的巴黎革命之間。時刻的力量創生出另一種時間，意即這些革命日的力量，以『被動』之人組成的人民在這些日子中忘記『時間寶貴』，而離開工作室到街上宣告他們要參與歷史。」（34-36）

10

法譯 8：「不再是讓人忘記痛苦時間或是投射未來天堂的夢幻時間，而是以不同方式漫漶而出的時間，賦予瞬間不同的重量，如此跨越到另一瞬間、在過去中形成不同的定位與記憶，以創造出不同的未來。這位重新創造其工作日的木匠，和足以打斷權力議程與剝削式常態的抗議，以另一種足以讓他們自主並建造新的可能的片段化，對抗那不斷讓將他們拉離其擁有的時間的破碎化。這兩種時間切分法的對立，在上述或細微或浮誇的革命時代裡，就是那超出當時人們的想像的智識解放所得到的結論。（……）反省『大敘事』及其宿命，就意味著我們重視解放實踐與思維中核心的時間性形式。事實上，產生不同時間串的時刻威力在現代中具有矛盾的宿命。但進步主義傳統將它導向錯誤的一邊，意即無知與期待的時間那一邊。特別是馬克思主義革命傳統將其當作自發而短瞬的反叛時間，或是與立基在歷史過程認識上的策略行動時間相對立的烏托邦未來時間—就像他們在 1917 年二月到十月之間所為，為獲利而以策略搜刮的東西，意即這些『短瞬時刻』的能動性。」（37-39）

11

法譯 9：「失落大敘事的理論標示出兩種時間訴說法之間沒有解決的張力：要不是向內在目的延伸之時間串中時刻的總體化，或是生活形式的分配與再分配。有位文學的理論家，埃里希・奧爾巴赫（Erich Auerbach）就將這張力置放在西方寫實主義史的核心位置。他為了測量寫實主義的進程建立了兩個標準。一是將所有個體命運收束在經濟與社會關係的總體性中，一如穩定的演化；另一是容許最為樸實、最一般的人，成為虛構中的主角。在他的想法中，這兩種標準會相互應和：任一個體因為都參與在經濟與社會世界的整體能動中，所以夠格被提升為完整主體。然而，歷史卻沿著這兩種判准的瓦解而前進：就像維吉妮亞・吳爾芙在《散步到燈塔》（*Promenade au phare*）中，用度假晚上一個微不足道的時刻，標示出事件的發生點。也正是這種對任一時刻的堅持，讓奧爾巴赫看見一個平等世界的承諾。我們這個時代為全球時間與個體生命時間的關係所生產的敘事，似乎不急著面對這些困境。它們為我們描繪出一種個體時間與全球系統時間之間的一致，它們藉著兩種對立於馬克斯敘事的變項來完成這種一致性。一邊繼續著意識形態的馬克思視野：描繪出以自主與創意價值型塑出的靈活人格或新自由主體性，和從個體幻象汲取利潤的資本主義全球邏輯之間的完美一致性，這些個體還以為能夠自由管理自己的時間和作為，以掌握如今幾乎等同於生活時間的工作時間。另一邊則繼續著資本主義的馬克思視野，鍛造著自我毀滅與提取出另一種一致性的條件：它們將這些『靈活個體』變成計時薪的『知識無產』勞動者，甚至順理成章成為非物質資本下一等同於集體智識之共產主義—生產工具的持有者。這些讓個體時間與系統時間相應和的矛盾版本，似乎對於標誌出我們現況的這種時間經驗的最複雜形式同樣無感。連一般被用來總結上述這些問題的字『未定性』（précarité），也是既準確又不足。」（41-43）

12

法譯 10：「2003 年」（43）

13

法譯 11：「自 2010 年起」（44）

14

法譯 12：「看著阿塔圖爾克（Atatürk）文化中心的立面」（46）

15

法譯 13：「我在文中已經提議另一種思考時間的方法，從能夠讓個體工作日經驗中的時間階序制產生懸置、中止、偏離的那些時刻的獨特性來思考，或是那些無作為時刻所構成的小說，以及能夠中斷事物正常流動的人群聚集。」（47）

論新反動主義的苦惱意識

許煜

許 煜

許煜 2012 年起任教於德國呂納堡大學的哲學研究所，中國美術學院的客座教授，香港城市大學創意媒体學院客座副教授，以及法國西蒙東國際研究中心研究員。他合編有《非物質後的三十年：藝術、科學與理論》（*30 Years after Les Immatériaux: Art, Science and Theory*，2015 年），專著包括《論數碼物的存在》（*On the Existence of Digital Objects*，明尼蘇達大學出版，2016 年三月）、《論中國的技術問題——宇宙技術論初論》（*The Question Concerning Technology in China. An Essay in Cosmotechnics*，Urbanomic 出版，2016 年十二月）以及《遽歸與偶然》（*Rowman and Littlefield Internationa*，2019 年 1 月）

網路上瘋傳一張挺川普的迷因梗圖，把他的頭像移植到卡通青蛙佩佩（Pepe the Frog）身上。最近美國反誹謗聯盟（Anti-Defamation League）認為許多「另類右派」的白人至上主義者在許多種族歧視或反猶主義的場合中，使用這個充滿仇恨的符號。2016 年夏天，反誹謗聯盟和青蛙佩佩的創作者麥特・福里（Matt Furie）合作發起了一個使用「#救救佩佩」（#SavePepe）標籤的活動，企圖讓這個腳色與仇恨發言脫勾。

I. 西方 ..... 再次隕落？

2004 年，彼得・提爾（Peter Thiel）在紀念法國理論家與人類學家勒內・吉哈爾（Réne Girard）的研討會《政治與啟示錄》（Politics and Apocalypse）中所發表的文章寫道：九一一事件顯示啟蒙運動後續影響的失敗。西方需要一個新的政治理論，來拯救自己免於受到對於「由所有自由西方以外的常規運作」之「全球恐怖主義」開放的新世界佈局所影響。[1] 提爾首先承認西方體現了民主與平等的原則和價值，但他也隨即指出，這些原則和價值讓西方世界（在……面前？）不堪一擊。

這種對於啟蒙運動的過時之論調，體現了新反動主義最重要的態度，其中的代表人物有孟子黴蟲（Mencius Moldbug）——矽谷電腦科學家和新創企業家寇蒂斯・亞爾文（Curtis Yarvin）的網路化名——以及英國哲學家尼克・蘭德（Nick Land）。如果泰爾是國王，那麼他們就是他身旁的騎士，戮力捍衛 Reddit 和 4Chan 之下的某些社群。這三人之間並非毫無關聯，過去十年來，黴蟲的部落格「無限的保留」（*Unqualified Reservations*）不斷激發蘭德的寫作靈感，他的新創公司 Tlon 也得到了提爾的支持。提爾是知名風險投資家、第三方支付服務商 Pay Pal 及矽谷大數據企業帕蘭提爾（Palantir）公司創辦人，以及美國總統唐納・川普（Donald Trump）的政權交接小組（transition team）成員。黴蟲公司的主要產品為個人伺服器平台 Urbit。不同於當前主導當代網路的中央控制主從式架構，此平台提出一種新的協定，讓人得以使用基於個人雲端計算的分散式網路——即所謂的後奇點（post-singularity）操作系統。

提爾於論文結尾提出的問題似乎能為新反動主義做出充分的總結：

> **現代西方已經對自己失去信心。在啟蒙運動與後啟蒙時期，這種信念的佚亡解放了巨大的商業和創造力量。於此同時，這樣的失落也導致西方變得脆弱不堪。是否有一種不會顧此失彼的方法能鞏固西方文明，而不會摧毀它呢？**[2]

我認為提爾的問題驗證了黑格爾提出的「苦惱意識」狀態；理解這個概念有助於釐清新反動主義的要旨。[3] 對黑格爾來說，歷史是通往絕對自覺的一連串精神性的運動，途中會遇到許多停靠站——例如可以從猶太教站通往基督教站等等。當我們意識到先前所經歷的歡愉或喜悅在本質的核心中出現了矛盾，這就是苦惱意識的悲劇時刻。而自我意識原先認為的圓滿狀態，卻發現有中斷和未完成的情況，苦惱意識也隨之誕生。苦惱意識將相對於自我的他者視為一種矛盾狀態，但同時卻不知道如何摒棄這種矛盾。黑格爾寫道：

> **這種苦惱意識組成了喜劇意識和與其相似之物……這種苦惱意識……相反地，是企圖成為絕對狀態的自我個體之悲劇命運。這是一種意識，它意識到在這種對自身的確定性中失去了一切實質的存在，意識到甚至失去對自身的認識……這是一種要說出「上帝已死」的悲傷。**[4]

黑格爾依賴悲傷的情感語言絕非偶然，因為苦惱意識正如其名所表達的，被其無法遁逃的情感所支配，甚至以壓倒性的姿態襲來。黑格爾認為，猶太教發展了極端的二元性，本質超越了實際存在，而上帝也外於人類，將人類困在一種非本質的狀態之中。但在基督教思想中，耶穌基督作為神的化身，以永恆、具體的形象降臨；然而，這個普遍的認同仍然是一種缺乏思想的情感。[5] 苦惱意識並不能夠理解世間上的普遍性，無法克服這種對立的矛盾，正因為它仍只是種感覺，而不是個具體概念。正如尚・伊波利特（Jean Hyppolite）的解釋：

苦惱意識的對象……是永恆具體的統一形象。但苦惱意識並不是透過思想與其本質相關聯，這是其統一體的情感，而非其概念。因此，其本質仍是陌生的……這種意識所具有的神聖感覺，是種破碎的情感，正因為它只是一種感覺而已。[6]

對新反動主義者來說，啟蒙運動，尤其是民主思想，整體來說是一種相對於自我的異化他者。它同時是解決之道，又是一種毒藥，希臘哲學中的「亦毒亦藥」（*pharmakon*）或許可以更精確地解釋這個概念。然而，矛盾意識仍然是一種感覺，設法擺脫這種感覺的企圖則開啟一條通往深層憂鬱或狂熱份子（*schwärmerei*）思維之虛幻深淵的病態之路。提爾援引奧斯瓦德．斯賓格勒（Oswald Spengler）所寫的《西方的殞落》（*The Decline of the Occident*）來解釋這個矛盾的自我，並將九一一事件定調為其決定性的警示。在《抉擇時刻》（*Years of Decision*）一書中，斯賓格勒將這種躁動不安的情緒與他所認為足以成為「白人救贖」（the salvation of the white race）的「普魯士精神」（Prussian Spirit）連結起來：

凱爾特－日耳曼「種族」具有世界上最強大的意志。但這種「我將要」、「我願意！」……喚醒了在無盡空間中進入絕對孤立的自我意識。意志和孤獨本質上是相同的……如果世界上真有所謂的個人主義，那就是個人對於整個世界的對立，他無堅不摧的自我意志的知識、做出不可逆的決定時的愉悅、對命運的愛……出於自由意志的臣服就是普魯士精神。[7]

我們確實很容易看到新反動主義擁抱西方殞落這樣的想法，對他們來說，這是歷史上重複出現的時刻：例如十八世紀晚期對於基進啟蒙運動的攻擊和第一、二次世界大戰間發生於德國的反動現代主義，這些事件將浪漫主義和科技兩相結合，最後又融入了國家社會主義。若只是要理解新反動主

義觀點下今日西方殞落的成因，以及啟蒙運動作為苦惱的來源的理由，那我們就必須謹記這些重複發生的事件，以理解新反動主義者所採取的戰略和話術—不管他們是否意識到這些歷史事件。[8] 如果新反動主義者拒絕相信啟蒙運動，那這就是種既不可思議但又具體的拒絕。

II. 啟蒙運動論戰

九一一事件後，提爾預測美國機場將提高安全機制，並對移民進行更嚴格的審查，這些政策的嚴峻程度在唐納．川普執政並發布旅行禁令後來到新高——這是「美國民主」的產物，甚至震驚了法蘭西斯．福山（Francis Fukuyama），他最近的談話才提到：「二十年前，我對於民主會如何倒退並沒有預感，或歸納任何理論」，彷彿是一個真正的黑格爾信徒。[9] 然而，這個問題遠超出了美國民主的現況——「例外狀態」是用來描述諸如旅行禁令等的緊急措施之詞彙，但川普施行的政策皆非例外，而只是一種主權的常規性權利時，這種例外狀態就變得陳腐而平庸，某個程度讓讓人想起十六、十七、十八世紀的君主專制。新反動派所擁護的君主制度復辟，將其定位於對於啟蒙運動諸如民主和平等之價值觀的反擊，他們分別認為民主是種退化，而平等則設下許多限制。在一系列以「黑暗啟蒙運動」為題名的部落格文章中，英國哲學家尼克．蘭德大大誇讚了神人黴蟲和提爾，因為他們開誠布公地表示，過去的神已死，而這些文章從當時已成為新反動主義的經典之作。在他們的立場中，我們找到了自由之神，他們遺留的想法也並非沒有燈光下的陰影。

蘭德引用了提爾2009年的文章「自由意志主義者的教育」（The Education of a Libertarian），這篇文章著名的段落即是：「我不再相信民主和自由能夠同時成立。」[10] 但民主和自由無法同時成立又是什麼樣的概念呢？提爾宣稱自由意志主義者錯認為我們能透過政治（民主）獲得自

由，而實現自由意志主義者的課題唯一的途徑則是透過超越經由大規模探索網路空間、外太空和海洋之政治的資本主義。蘭德寫道：民主阻礙了自由的實現，他認為民主只是啟蒙運動時期的神話：

> **在歐洲古典時期，民主被認為是循環政制發展的常見階段，本質上是腐壞的，是通往暴政的前奏。今日這個傳統的認知也徹底佚亡，取而代之的是全球民主的意識形態。這樣的意識形態缺乏批判性的自我反省。民主沒有可靠的社會科學理論、甚至沒有大眾自發性產生的期待支持，而只是一種在歷史上依稀可見的的宗教信條。**[11]

蘭德和黴蟲也對替代方案提出問題，基於提爾的精神，替代方案需要「從民主中復甦，就像東歐在共產主義中復甦一樣。」在「致思想開放的進步主義者之公開信」（An Open Letter to Open-Minded Progressives）中，黴蟲敘述了他從一個進步主義者轉變為擁護激進民主主義的雅各賓派之歷程。[12] 他反對進步主義者的政治正血和禮貌舉止，主張將希特勒和法西斯的反動思想工具化。這是意識形態的一種形式，源於極左派想法和實踐的體制化。只有在「大教堂」裡，倫理和教條才會相互疊合。儘管對於非學術界的左派份子來說，這種教條立意良善卻沒有作用，對於新反動主義者來說，這是一種對生存的威脅；政治正確成為西方文明中的毒素。

這場關於啟蒙運動的爭論與歐洲啟蒙運動期間掀起的激烈辯論產生共鳴。一邊有基進思想家如狄德羅（Diderot）、霍爾巴赫（d'Holbach）、潘恩（Paine）、傑佛遜（Jefferson）和普里斯特里（Priestley）——這些攻擊教會和君主制，並認為理性的進步是普遍主義的哲學家和獨神論者。另一邊則是較為溫和的啟蒙思想家諸如福格森（Ferguson）、休姆（Hume）和伯克（Burke），他們擁護君主貴族的社會秩序。[13] 啟蒙運動似一開始便不預設民主正體，相反地，民主概念從運動伊始就受到質疑。

黴蟲經常提到斐特烈大帝（Fredrick the Great）的官房學派（cameralism），並進一步加劇論戰的戲劇化程度，驗證了苦惱意識的困惑感受。黴蟲一方面自稱為雅各賓份子，捍衛國家君王的神聖權利，並提出一種將國家視為企業的新官房學派主張——這個視野顯然吸引了川普政府。另一方面，他避免啟蒙運動成為老弗里茨的個人招牌——不只是斐特烈拒絕君權神授的社會契約理論，他也針對「開明君主」撰寫知名文章，並表示，「我主要的工作就是對抗無知和偏見……啟發思維、培育道德感，並讓人們感到滿意，因為這是合人性，也成為我處置的手段。」當伏爾泰在教會遇上麻煩，他甚至還提供庇護。毫無疑問地，新反動主義者將自己視為當代的伏爾泰，為當代教會的政治正確進行鬥爭，黴蟲將之稱為「大教堂」。因此，苦惱意識被困在認知啟蒙運動和其衍生體矛盾的意識。對新反動主義者來說，啟蒙運動給予、啟蒙運動也取走一部分。這種疾病表現出的徵候是一種無情的諷刺，正如蘭德的觀察：

> **並沒有反諷的意味，孟子黴蟲讓人難以忍受，也完全難以理解。巨大的歷史反諷結構塑造出他的寫作內容，有時甚至將他們吞噬。否則，一個支持傳統社會秩序結構的人——一個自稱為雅各賓派份子之人——怎麼能夠創作出一套執意顛覆既有結構的作品呢？**

新反動主義意識如此苦惱的原因正是這種矛盾，讓蘭德和黴蟲悲傷和失落的情緒凌駕於理性的協定之上，儘管如此，他們仍以一種堪比佛洛伊德的衝動引用這些規範。黴蟲希望雅克賓派的威權主義與灰格黨（the Whigs）的政經體系共存，如果這聽起來不可行，那麼很遺憾地，某人或許會在網路空間上的大教堂被霸凌。至少蘭德是學院裡的資深學者，他的知識足以避免自己陷入歷史準確性這類惱人的問題。正如《黑暗啟蒙運動》一書所述，讀者幾乎能夠感覺到他在偷偷遠離黴蟲。在鸚鵡學舌了自由主義陳腔濫調的教條問答後，蘭德很快就朝向他真正的目標邁進：揭露當代激進部

落客的矛盾意識。儘管這樣的目標遠低於他身為思想家的地位，這無疑是一個目標豐富的領域。這裡的一個重點是，蘭德已經翻轉秩序：他重新使用基進哲學家對支持君主制的啟蒙思想家的論調來反對他們，又狡猾地指責激進啟蒙運動的偽善和矛盾——即繼黴蟲之後，基進啟蒙運動透過基進新教的普遍主義復辟，並順從新教的態度和教義：

> **在這樣的檢驗中，怎樣才能算是決定現代性的方向和意義之普遍原因？這個問題的答案能讓我們將邪教分門別類成旁枝的各個派系：「浮囂派份子」（ranter）、「平等黨派份子」（levelers），還有其他類似的不同黨派的政府批評者、超級新教狂熱份子，原因也幾乎與邏輯學家的結論無關。**

啟蒙運動制度化的結果造成對於社會民主政治的攻擊。實際上，這是啟蒙運動保守思想家的回歸：對否定的否定。蘭德體現了被壓迫者的回歸，儘管他警告說：

> **精神或思想的控制一直以來都是啟蒙運動的基調，正如主導當代西方社會的媒體－學院複合體所證明的。這個複合體也是孟子黴蟲所謂的大教堂。當事物遭受擠壓時，他們不太會消失。反而會流離失所，遁逃到陰影下的庇護所，有些時候則會變成怪物。今日，被壓抑的大教堂正統以各種方式變得鬆散時，怪物的時代即將來臨。**

以種族主義來譴責新反動主義者會將一切過度簡化，如此複雜的情況只是新反動主義成因的一部分——儘管他們大部分的人可能確實是種族主義者。他們對啟蒙運動的反對來自「自我意識」，而這種自我意識尚未掌握其矛盾的統一概念。新反動主義者並未試圖正視他們的上帝並不存在這個難以面對的事實，而卻想透過破壞教堂和追求絕對的去疆域化來抹滅上帝的存

在。新反動主義者這種基進的改變企圖讓他們自己產生一種幻覺，以為這是發生在世界另一端的美好故事，並進而詳盡地描繪一種能將人類從政治中拯救出來的超級智慧。蘭德對亞洲城市如上海、香港和新加坡的讚揚，僅僅是基於對這些城市的超然觀察，並且將提高生產力而犧牲政治的共同意願投射在這些城市上。政治疲勞（political fatigue）通常造成西方被東方的去政治化科技－商業烏托邦所吸引；中國未來主義（sinofuturism）成為基進改革的典範。我們所說的「中國未來主義」，指的是中國能毫不費力地引進西方科學和科技，而在西方，這個想望是，任何重大的科技發明或科學發現都會遇到限制，或被大教堂的政治正確性減緩前進的速度。米爾頓．佛里德曼（Milton Friedman）把香港設想 一個新自由經濟實驗並不讓人意外，蘇格蘭人郭伯偉爵士（John Cowperthwaite）（1960年代出任香港財政司）也有同樣的觀察，在其論文〈香港實驗〉（Hong Kong Experiment）中寫道，香港經濟超過美國發展，正因其沒有任何「變幻莫測的政治」。[14]

這種對生產力的渴望與新自由主義所認為，拯救西方所需要的的科技－商業去政治化之前提不謀而合。但從何而來呢？我傾向認為，新反動主義的崛起揭示了啟蒙運動以來，全球化作為普遍化的失敗，但原因相當幽微。對新反動主義者來說，啟蒙運動提出的平等、民主和自由及其普遍化致使以政治正確為特徵的非生產性政治。因此，我們需要「吞下紅色藥丸」——面對痛苦的現實，來放棄這些原因，以尋求另一種佈局，無論是偽裝起來的政治或本質上的非政治形態。新反動主義思想作為一種苦惱意識，是種對全球化辯證性轉型的強烈抗議。

III. 新反動主義的苦惱意識

無論我們歸屬於哪一個基督教派，普遍主義仍是西方知識的「產物」。實

際上，並沒有所謂的普遍主義（至少現在還沒有），只有普遍化（或同步化）——全球化和殖民化讓現代化過程得以實現。在這樣的情況下，右派和左派都分別製造了問題，將政治歸納為傳統二元對立變得極為困難。二十世紀重要的社會學家，認為反身性現代化（reflexive modernization）是從早期民族國過的現代性轉變為第二波由反身性為特性的現代化，這個論點從開始就未必正確。反身性依賴一種「不可能掌握的高度意識」，而不是不斷地協調差異，它似乎只是一種透過戰爭以外的方式來實現普遍化的工具。[15] 這並不能阻止民族國家的回歸，也不能阻止君主政體的復辟。不管如何，君主政體一直存在——沙烏地阿拉伯就是一個例證，該國對九一一劫機者的支持眾所皆知。

普遍化的進程是根據權力差異實現：技術強國向弱國輸出知識和價值，並因此破壞其內在的一致性。法國古生物學家安德烈・勒魯瓦－古漢（André Leroi-Gourhan）在其 1945 年出版的《環境與科技》（*Milieu et Techniques*）一書中，優美地闡述這個過程。他將「技術環境」（technical milieu）定義為一層隔絕不同種族的薄膜。科技發展的差異性在很大程度上界定了文化與權力差異的界線。當然，今日並不是以古老的種族，而是以民族國家和群族民族主義（ethnonationalism）界定文化邊界。在現代化的進程中，勒魯瓦－古漢所描述的動態必須更新，因為這種技術環境實際上並不存在，所有的非西方國家都被迫要持續不斷地進行技術發展和創新。以中國為例：中國在兩次鴉片戰爭中的失敗導致了氾濫的現代主義。由於技術性思想和發展的根本差異，在這之中，科技薄膜變得幾乎無法持續（最重要的薄膜可能是中國的防火長城，但這座長城的建設根本上是因為矽谷的幫助）。

普遍化過程在很大程度上是單向發展的，並把非西方思想縮限為一種娛樂。萊布尼茨（Leibniz）相當重視十八世紀中國思維，即便對他來說，和中國相關的著作內容，也僅僅是他建構通用表意文字（*characteristica universalis*）的靈感；換句話說，中國思想僅是通往世界的途徑。鴉片戰爭後隨之而來的現代化進程，在文革期間持續強化，傳統思維——例如儒家思想——被粗淺地理解為一種重回封建主義的方式，而這種方式和馬克思主義的歷史進程背道而馳。世界上最大的加速主義者鄧小平在 1980 年代啟動的經濟改革加速了這樣的現代化過程。今日，南半球的軍事工業科技即將迎頭趕上西方發展，扭轉了上個世紀以來西方現代性的單向度普世化。黑格爾的意識必須認知到「世界進步的高潮和終點」，遠遠超出黑格爾「在柏林的存在」。[16] 快樂的黑格爾意識最後一次出現，是當美國和歐洲僑民在印度練習瑜伽、在中國登長城，並在他們國家以外的自然環境享受異國自然的美好的那些時刻。如今，當上海物價不比紐約便宜，而川普也控訴中國偷走就業機會、破壞美國經濟時。故事就在這裡告結。

然而，全球化的故事仍持續進行，快樂的意識被物質條件超越了。不僅在美國，當我去年夏天訪問巴賽隆納時，我對於這麼多中國人在西班牙經營餐廳和商店感到震驚。有個研究巴賽隆納郊區的人類學家朋友告訴我，那裡的情況更讓人驚訝，當地的酒吧已經成為了中國人的家族企業。他說，由於人口結構的變化，未來幾十年將發生重大的事件，更不用說中東和北非的難民議題了。我們必當提醒自己，全球化的限制並非如新反動主義份子所聲稱的，建立在啟蒙運動的謊言之上，而是一種殖民、工業化和經濟誕生相重疊的歷史時代精神。新的全球化部署揭示了另一種形式——這種形式在一開始就存在了，只是我們還沒有開始以它進行思考而已。

基本上，新反動主義運動和「另類右翼」都是一種焦慮的表現，因為西方無法克服目前全球化的階段，也無法維持他在幾百年前所享有的特權。尼克・蘭德早在二十年前，就在一篇名為〈災難〉（Meltdown）的文中承認這一點：

中華太平洋地區的繁榮和全球經濟的自動整合擊潰了新殖民主義世界系統……導致歐美新重商主義的恐慌反應、福利國家的敗壞、國家發展低落的癌化飛地、政治崩潰、文化毒素的釋放。這些現象都在惡性循環中持續加速崩壞。[17]

新反動主義的批評暴露了啟蒙運動及其相關計畫的局限性，令人驚訝的是，這些批評可能顯示啟蒙運動從未真正實現，或是啟蒙運動的歷史史經過折衷和變造。[18] 若要全球性地釐清新法西斯政治的出現，我們勢必至少要認清下列幾件事：

希特勒對優等民族的喜愛並未破壞他與日本帝國的同盟，確實，英國駐新加坡指揮官集中防守東北部，因為他並不認為日本可以從他們的小眼睛眺望到可以攻擊的西北部，這也是當代極端民族主義構成的一個實際的國際現象。新法西斯運動遍及歐美，並以不同的方式定義「全球」和「在地」。例如俄羅斯政治理論家及自封為海德格主義者的亞歷山大・杜金（Aleksandr Dugin）和他的「第四政治理論」（fourth political theory）。杜金和蘭德一樣，並不是一個容易被抹黑或譴責的人。但他確實需要被當成一個真正的反動份子。他的第四政治理論主張將遠勝過前三種以失敗作收的政治理論：自由主義、共產主義和法西斯主義。[19] 如果前三類政治理論的主題分別是個人、階級和民族國家或種族，那第四政治理論的主題就是海德格所說的「此在」（Dasein）。[20]「此在」抵抗後現代的根除傳統，即「當虛無（虛無主義）開始從所有裂縫滲透出來時」的午夜。[21] 第四政治理論確實是一種反動主義理論，並根植於保守的革命和法西斯運動（德國阿圖・莫勒・凡登布魯克［Arthur Moeller van den Bruck］與義大利尤利烏斯・埃佛拉［Julius Evola］）、傳統主義（勒內・蓋農［René Guénon］）和新右派（阿蘭・德伯努瓦［Alain de Benoist］）之間。對杜金來說，全球即是現代世界，而在地則是俄羅斯傳

統。在香港等亞洲城市，最近幾年也出現了類似的運動。比如由民俗學學者陳雲發起，（他在 1990 年代於德國哥廷根（Göttingen）取得民俗學博士學位）的「香港城邦論」，即奠基於一種與中國大陸對立且難解的新種族主義之上（neoracism），他將「全球」置換成中國，並將「在地」換成追溯至宋朝的殖民歷史和中國文化。我個人並不是一個傳統主義者，雖然我欣賞傳統，也仍然認為所有共產革命的失敗需歸咎於摒棄傳統，或者未能汲取傳統的力量，反而讓物質和精神相互對立。物質和精神的對立導致了一種將現代化推向極致的虛無主義。今天的問題並不在於是否要放棄傳統或捍衛傳統，而是如何將傳統實體化，並且就知識與知識論的角度，以去實體化後的傳統來看待看現代社會，正如我在最近的著作中試圖提出的論點。[22] 我強調知識與知識論並重，因為知識論的質變仍在歐洲思想的軌跡上，並使同質化技術系統更為多樣和完美；但對於知識的問題仍繼續延伸，因為知識也涉及生命形式的問題。這就意味著我們有必要對傳統進行改造，藉以重新適應於科技的現代化並重構一個新的知識體系。這些是我們必須著手進行的細微改變，並小心地完成，而不是把我們的論述劃分為明確對立且排他的左派或右派分類。

批評人士常指出，全球化只是換湯不換藥的全球資本主義。儘管資本主義全球化和另類全球化有別，從千禧年末起，反全球化運動的沈默讓一些作者認為，接受某種程度的枯燥，應該會造成革命份子脫離左翼政治的束縛，這種束縛會將「革命運動中的格列佛巨人綑綁在地上」。[23] 革命份子和新反動主義者都希望實行基進政治，但他們卻朝向兩種完全不同的方向前進。

IV. 崩潰後的思考

那麼，西方要如何自救，並捨棄苦惱意識所帶來的矛盾呢？反動者就像法西斯主義一樣，並不揭露真相，只讓人們表達自己所想。川普的勝利或多

或少是反動份子或右派思想的勝利，正如恩斯特・布洛赫（Ernst Bloch）談及德國局勢所言，這個勝利並無助於提供更有價值的分析，而僅是情感的抒發而已。[24] 評論人士也試圖表示，基於提爾和吉哈爾之間的關係，川普和其他科技企業家就像是代罪羔羊[25]；像古希臘的代罪者（*pharmakos*）或詹姆斯・佛雷澤爵士（Sir James Frazer）在《金枝》（*The Golden Bough*）中所描繪的國王，他們的犧牲終結了社會與政治的危機。然而，待罪羔羊的形象類似於「紅色藥丸」；他們只是一種修辭策略，並證明其反動傾向是種被隱蔽的事實。待罪羔羊的犧牲則重新定義了朋友與敵人，這點在川普對中、美、俄之相互關係的立場相當明顯。為了保持這種不平衡的全球化，並避免付出戰爭的代價，真正的待罪羔羊就要被犧牲，因為他們是隱藏支持民粹主義運動的載體。換言之，西方要如何維持單向的全球化，藉以維持其特權和無上的地位？蘭德並沒有提出這樣的問題，他只是動員新反動主義份子，以作為推動其仿生議題。然而，不管人們多不願意，我們都無法否認今日世界已經無法維持舊有秩序；上個世紀的軍事現代化更讓舊秩序無法繼續運行。

布拉赫是正確的，但光有感情還不夠。反動現代主義者亦提供了一些實質性的想法。他們希望克服自然（*natur*）與科技（*technik*）之間的對立，並從歐洲文化的內在性中，讓科技與文化達成一致（一般認為文化［*kultur*］與文明［*zivilisation*］相對立）。這也是之所以在《西方的殞落》在 1922 年出版後，斯賓格勒接著出版了《人與科技：對生命哲學的貢獻》（*Man and Technics: Contribution to a Philosophy of Life*［*Der Mensch und die Technik. Beitrag zu einer Philosophie des Lebens*, 1931］）以重申他支持科技的論述歷程。[26] 今天，我們得以觀察科技如何重新提供未來主義者對於科技奇點的視野，並將科技奇點視為所有政治問題的解套方法，同時也顯示內在性（innerlichkeit）不再是人們關注的核心議題。

提爾身為風險投資家，曾資助大型科技公司如 Facebook、Google 和 PayPal。正如他於《從零到一》（*Zero to One*）一書中所表示，科技意味著互補：「強大的人工智慧就像一張宇宙樂透彩券：如果我們贏了，我們就能得到烏托邦世界；但如果我們輸了，天網（Skynet）就會取代我們的存在。」黴蟲則是操作系統 Urbit 的開發者，並基於自由主義原則執行開發。尼克・蘭德也對科技奇點和 1990 年代以來的「智慧爆炸」，最近他則讚賞比特幣背後的區塊鏈技術，因為這項技術得以「解決時空問題」。提爾則認為，只有透過侵入性科技的干預，西方才得以從民主中復甦。蘭德的加速主義則是所有加速主義理論中最複雜的一種，並且比左翼版本更具哲學性，左翼版本依賴於對科技較為膚淺的理解。然而，他的超人類主義立場是另一種「普遍主義」的展現，這種普遍主義將所有文化相對論納入一個智慧控制論機器，使其「崩潰」——一種絕對的去疆域化和智慧爆炸，其捕捉了康德脈絡中智慧直覺的創造力。蘭德透過洛夫克拉夫特的詭異現實主義尋求對世界的再神話化。蘭德在其小說《Phyl-Undhu》中有句饒富詩意的句子：「無盡的事物將終結於其自身」，指向一種理想主義者反覆行動的開端。實現科技奇點的競爭已成為主要的戰場，戰爭的威脅從未如此迫在眉睫。提爾曾寫道，「競爭是因為輸家才存在」，因為這是種「因可以將利潤最大化的數量及價格之組合所產生的」壟斷。[27] 諷刺的是，提爾所支持的非政治立場朝向不受歡迎的命運橫衝直撞地闖去。我們必須不計代價避免這場戰爭。這並不表示我們應該完全拒絕超級智慧的各種可能性，但我們必須抵抗臣服於由科技發展所決定的命運。我們迫切需要想像一種新的世界秩並把握危機所來來的轉機，以發展一種策略來反對由超人類主義者的超級智慧幻想所驅動的冷漠去政治化和無產階級化。

這場浩劫並不代表世界的終結，這也可作為關鍵的政治和哲學時刻來思考，因為當舊結構已被新科技瓦解時，我們就得以重新建構全球和在地的佈局。若以伯納・斯蒂格勒（Bernard Stiegler）的說法，我們可以將我們所處的

時刻形容為一種「數位時代」（digital *epoché*），在這個時代中，舊的制度形式在概念上和物質上都被中止。舉例來說，芬蘭正考慮使用新的數位科技來淘汰傳統依照學科進行的教學方式，並開發一種透過更多教師合作的課程。這是一個可以創造新的教育機構形式的時機，當我們可以透過執行（阿岡本所說的）「貧乏」來打破至今只服務全球化利益的同步率。這種貧乏可能導致從霸權同步化的內在分歧至科技奇點的知識出現。這是一個新思維和新體質的機會，並超越當前圍繞在全球基本收入和機器人計程車之辯。我們不能坐等技術官僚透過「大教堂」的冗長報告來實現這種想法。

最後，我們以回到啟蒙運動和其世界發展來做個總結。孔多塞（Condorcet）曾肯定，哲學是革命的基礎，因為它改變了政治、社會、道德、教育、宗教、國際關係和立法的基本原則。[28] 這樣的哲學概念必須轉向為思考新世界歷史的問題。也許我們應該思考一種與啟蒙運動哲學相反的任務：根據差異來分割世界，而不是透過相似之處將世界均質化；透過差異來引出相同之處，而不是從相同之處歸納出差異。我們必須產生新的世界歷史思維來面對世界的崩壞。

註釋

1
彼得．提爾，〈史特勞斯時代〉，《暴力、模仿與文化之研究：政治與啟示錄》（羅伯．漢默頓凱利編，密西根大學出版，2007 年），頁 189-218。

2
同上，頁 207。

3
「苦惱意識」意在表明新反動主義是一種無法擺脫自身的懷疑論，類似於黑格爾在《精神現象學》（*Phenomenology of Spirit*）中對斯多葛主義和懷疑論的討論。黑格爾認為懷疑論是自我意識的複製版，是精神尚未統一的基本面向：「苦惱意識是自我作為雙重性質的意識，不過就是矛盾的存在。」黑格爾，《精神現象學》，A.V. 米勒譯（牛津大學出版，1977 年），頁 126（第 206-207 段）。

4
同上，頁 455（第 752 段）。

5
參見《黑格爾精神現象學的起源與結構》，尚．伊波利特（Jean Hyppolite），山謬．切尼雅克及約翰．赫克曼譯（西北大學出版，1979 年），頁 197、207。

6
同上，頁 207。

7
奧斯瓦德．斯賓格勒，《西方的殞落：德國與世界歷史進化》（夏威夷大西洋大學出版，2002 年），頁 142-45。

8
讀者或許可以參考菲力普．桑狄佛（Philip Sandifer）之《新反動主義：蛇怪》（*Neoreaction: A Basilisk*），該書詳細描述了新反動主義份子的出現，以及著名思想家如伊利澤．尤德考斯基（Eliezer Yudkowsky）、尼克．蘭德（Nick Land），尤其是孟子黴蟲。但在這篇文章中，我會著重在不同的重點。

9
伊山．塔魯爾（Ishaan Tharoor），〈宣告「歷史終結」的人，害怕民主的未來〉（The man who declared the 'end of history' fears for democracy's future），華盛頓郵報，2017 年二月九日。https://www.washingtonpost.com/news/worldviews/wp/2017/02/09/the-man-who-declared-the-end-of-history-fears-for-democracys-future/?postshare=6401487082770512&utm_term=.8dac172ffc89

10
參　見 https://www.cato-unbound.org/2009/04/13/peter-thiel/education-libertarian。

11
尼克．蘭德，《黑暗啟蒙運動》。若無特別說明，以下蘭德之引用內容皆出自此文。

http://www.thedarkenlightenment.com/the-dark-enlightenment-by-nick-land/

12
雅各賓派是十七、十八世紀英國的一場運動，企圖恢復國王的神聖權利。

13
參見強納森·以瑟瑞爾（Jonathan Israel），《精神的革命：基進啟蒙運動及現代民主的智性起源》（A Revolution of the Mind: Radical Enlightenment and the Intellectual Origins of Modern Democracy）（普林斯頓大學出版，2010年）。

14
米爾頓·佛里德曼，〈香港實驗〉見 https://www.hoover.org/research/hong-kong-experiment。

15
布魯諾·拉圖爾，〈再現代化正在發生嗎—如果是的話，要如何證明？〉（Is Re-modernization Occurring—And If So, How to Prove It?），《理論、文化與社會》第二十冊，卷二，2003年，頁35-48。由烏里奇·貝克（Ulrich Beck）、沃夫岡·邦斯（Wolfgang Bonss）、克里斯多福·勞（Christoph Lau）於〈反身現代性理論：問題、假設和研究計畫〉（The Theory of Reflexive Modernization: Problematic, Hypotheses and Research Program），同上，頁1。

16
弗里德里希·尼采，《不合時宜的沈思》（*Untimely Meditations*），R.J. 賀林達爾（R. J. Hollingdale）譯（劍橋大學出版，1997），頁104。

17
尼克·蘭德，〈災難〉，1997年，見 http://www.ccru.net/swarm1/1_melt.htm。

18
在這裡要提醒的是，像狄德羅和霍爾巴赫這樣基進的思想家，對安·羅伯特·雅各·杜爾克（Anne Robert Jacques Turgot）的自由放任經濟原則持懷疑態度，因為他們對各種各樣的「友誼」（*friponnerie*）持開放態度，並要求政府保持警惕和干涉。參見以瑟瑞爾《精神的革命》，頁117-18。

19
亞歷山大·杜金，《第四政治理論》（*The Fourth Political Theory*），倫敦 Arktos 出版，2012年，頁9。

20
同上，頁34。

21
同上，頁29。

22
許煜，《論中國科技的問題：從宇宙科技討論》（*The Question Concerning Technology* in China: An Essay in Cosmotechnics）（法爾茅斯 Urbanomic 出版，2016年）。

23
隱形委員會（The Invisible Committee），《致吾友》（*To Our Friends*），2014年，https://theanarchistlibrary.org/library/the-invisible-committe-to-our-friends.html。

24
參見傑佛瑞·賀夫（Jeffrey Herf），《反動現代主義：威瑪共和國與第三帝國的科技、文化和政治》（*Reactionary Modernism: Technology, Culture, and Politics in Weimar and the Third Reich*），劍橋大學出版，1984年，頁101。

25
在其著作《從零到一》中，提爾比較了「創業者」和代罪羔羊：「誰是有效的待罪羔羊？待罪羔羊和創業者一樣，都是極端又矛盾的角色。一方面來說，代罪羔羊必然是弱者；它無力阻止自己成為受害者。另一方面，身為能承擔責難來化解衝突的角色，他又是在群體中最有權力的成員。」（Who makes an effective scapegoat? Like founders, scapegoats are extreme and contradictory figures. On the one hand, a scapegoat is necessarily weak; he is powerless to stop his own victimization. On the other hand, as the one who can defuse conflict by taking the blame, he is the most powerful member of the community.）

26
賀夫，《反動現代性》，頁38。

27
彼得·提爾，〈競爭是因為輸家才存在〉（Competition is for Losers）《華爾街日報》（*Wall Street Journal*），2014年九月十二日，見 https://www.wsj.com/articles/peter-thiel-competition-is-for-losers-1410535536。

28
以瑟瑞爾，《精神的革命》，頁45。

On the Unhappy Consciousness of Neoreactionaries

Yuk Hui

Yuk Hui is lecturer at the Institute of Philosophy and Art (IPK) of the Leuphana University Lüneburg since 2012, a visiting associate professor at the China Academy of Art, and a visiting associate professor at the School of Creative Media of City University in Hong Kong. He is also a researcher at the Centre International des Études Simondoniennes.

He is editor of *30 Years after Les Immatériaux: Art, Science and Theory* (2015), and author of *On the Existence of Digital Objects* (University of Minnesota Press, March 2016), *The Question Concerning Technology in China. An Essay in Cosmotechnics* (Urbanomic, December 2016), and *Recursivity and Contingency* (Rowman & Littlefield International, February 2019).

A widespread pro-Trump meme features Pepe the Frog, a cartoon recently considered a hate symbol by the US Anti-Defamation League for its appropriated use by "alt-right" white supremacists in racist and anti-semitic situations. In the fall of 2016, the ADL teamed with original Pepe creator Matt Furie to form a #SavePepe campaign, an attempt to reclaim the symbol from those who use it with hateful intentions.

I. Decline of the Occident ... Again?

In his contribution to the 2004 conference "Politics and Apocalypse",

dedicated to the French theorist and anthropologist Réne Girard, Peter Thiel wrote that 9/11 marked the failure of the Enlightenment heritage. The West needed a new political theory to save itself from a new world configuration open to a "global terrorism" that "operated outside of all the norms of the liberal West[1]". Granting in advance that the West had embodied the doctrines and values of democracy and equality, Thiel moved immediately to argue that these had made the West vulnerable.

Such assertions of the Enlightenment's obsolescence characterize the principal attitude of neoreaction, of which Mencius Moldbug—the pen name of Silicon Valley computer scientist and startup entrepreneur Curtis Yarvin—and the British philosopher Nick Land are the primary representatives. If Thiel is the king, then they are his knights, defending certain communities surrounding Reddit and 4Chan. Nor are the three unrelated. Over the past decade Moldbug's blog, *Unqualified Reservations*, has inspired Land's writing, and his startup company Tlon is supported by Thiel, a well-known venture capitalist, founder of PayPal and Palantir, and member of Donald Trump's transition team. Tlon's primary product, Urbit, proposes a new protocol different from the centralized client-server structure that currently dominates contemporary networks, allowing decentralization based on personal cloud computing—a so-called post-singularity operating system. The task of neoreaction seems to be sufficiently summarized in the question raised by Thiel towards the end of his paper:

> The modern West has lost faith in itself. In the Enlightenment and post-Enlightenment period, this loss of faith liberated enormous commercial and creative forces. At the same time, this loss has rendered the West vulnerable. Is there a way to fortify the modern West without destroying it altogether, a way of not throwing the baby out with the bathwater?[2]

I think Thiel's question exemplifies a condition Hegel once diagnosed as "the unhappy consciousness"; understanding this concept is helpful for understanding neoreaction.[3] Since history is, for Hegel, a long

chain of necessary movements of the Spirit on the way to absolute self-consciousness, there are many stops or stations along the way—for example from Judaism to Christianity, and so on. The unhappy consciousness is the tragic moment when consciousness recognizes a contradiction at the heart of its previously blithe, even comedic nature. What self-consciousness had thought was complete and whole is revealed as fractured and unfinished. It recognizes the self's other as a contradiction while at the same time not knowing how to sublate it. Hegel writes:

> This Unhappy Consciousness constitutes the counterpart and the completion of the comic consciousness that is perfectly happy within itself … The Unhappy Consciousness … is, conversely, the tragic fate of the certainty of self that aims to be absolute. It is the consciousness of the loss of all essential being in this certainty of itself, and of the loss even of this knowledge about itself … It is the grief which expresses itself in the hard saying that "God is dead."[4]

Hegel's recourse to the affective language of grief is not accidental, for the unhappy consciousness, as the name implies, is dominated, even overwhelmed, by feelings it cannot escape. In Judaism, claims Hegel, a duality of extremes develops in which essence is beyond existence and God outside man, leaving man stranded in the inessential. In Christianity, a unity between the immutable and the specific is called forth through the figure of Christ as God incarnate; however, such unity remains a feeling without thought.[5] The unhappy consciousness feels without understanding the participation of the universal in the particular, leaving this contradictory duality insurmountable, since it is still only a feeling, not a concept. As Jean Hyppolite explains:

> The object of unhappy consciousness … is the unity of the immutable and the specific. But unhappy consciousness does not relate to its essence through thought, it is the feeling of this unity and not yet its concept. For this reason, its essence remains alien to it … The feeling of the divine which

> this consciousness has is a shattered feeling, precisely because it is only a feeling.[6]

For the neoreactionaries, the Enlightenment in general—and democracy in particular—appears as an alienated other of the self. It is both remedy and poison, or more precisely a *pharmakon* in the Greek sense. However, the consciousness of contradiction remains a feeling, and the attempts to escape this feeling open a pathological path towards a deeper melancholia or an illusory abyss of the schwärmereiof speculative thinking. Thiel refers to Oswald Spengler's *The Decline of the Occident* to describe this contradictory self, and to frame 9/11 as a decisive warning of it. In *Years of Decision*, Spengler himself connected this restless sentiment to the "Prussian Spirit" which he saw as "the salvation of the white race":

> The Celtic-German "race" has the strongest will-power that the world has ever seen. But this "I will", "I will!" … awakens consciousness of the total isolation of the Self in infinite space. Will and loneliness are at bottom the same … If anything in the world is individualism, it is this defiance of the individual towards the whole world, his knowledge of his own indestructible will, the pleasure he takes in irreversible decisions, and the love of fate … To submit out of free will is Prussian.[7]

Certainly it is easy to see the neoreactionaries' embrace of the purported decline of the Occident as a repetition of these familiar historical moments: in particular, the attack against the radical Enlightenment towards the end of the eighteenth century and the emergence of reactionary modernism in Germany between the First and Second World Wars, which married Romanticism with technology and finally merged with National Socialism. It is important to keep this repetition in mind to understand the tactics and the rhetoric which the neoreactionaries use—with or without awareness of these histories—if only to understand what, for them, constitutes the decline of the West today and why the Enlightenment appears to them to be the source of such unhappiness.[8] If the neoreactionaries reject the Enlightenment, it is a

rejection of a strange and specific kind.

II. Quarrels of the Enlightenment

After 9/11, Thiel predicted an increase in security at US airports and greater scrutiny of immigrants. These policies reached a new level of intensity in the travel ban imposed by the administration of Donald Trump—the product of "American democracy" which has stunned even Francis Fukuyama, who recently remarked, like a true Hegelian, that "twenty years ago, I didn't have a sense or a theory about how democracies can go backward."[9] However, the question goes far beyond American democracy: "state of exception", a term used to describe emergency measures such as travel bans, becomes utterly banal when Trump exercises what is no longer an exception at all, but rather the routine power of the sovereign, in ways reminiscent of the absolutist monarchs of the sixteenth, seventeenth, and eighteenth centuries. The return to monarchy embraced by the neoreactionaries orients itself as an assault against the Enlightenment values of democracy and equality, which they understand as, respectively, degenerative and limiting. In a series of blog posts entitled "The Dark Enlightenment"—which have since become something of a neoreactionary classic—the British philosopher Nick Land praised the lords Moldbug and Thiel for honestly declaring these gods to be dead. In their place we find the god of freedom, whose own patrimony is not without shades of light.

Land cites Thiel's 2009 essay "The Education of a Libertarian", which famously pronounced: "I no longer believe that freedom and democracy are compatible."[10] But what does it mean for democracy and freedom to be incompatible? Thiel claimed that libertarians have been mistaken in thinking that freedom can be achieved through politics (democracy), when the only way to realize the libertarian project is through capitalism outstripping politics via an extensive exploration of cyberspace, outer space, and the oceans. Democracy is what prevents the realization of freedom, writes Land, suggesting that democracy is merely an Enlightenment myth:

> In European classical antiquity, democracy was recognized as a familiar phase of cyclical political development, fundamentally decadent in nature, and preliminary to a slide into tyranny. Today this classical understanding is thoroughly lost, and replaced by a global democratic ideology, entirely lacking in critical self-reflection, that is asserted not as a credible social-scientific thesis, or even as a spontaneous popular aspiration, but rather as a religious creed, of a specific, historically identifiable kind.[11]

Land and Moldbug also raise the question of alternatives, which, in the spirit of Thiel, requires "recovering from democracy, much as Eastern Europe sees itself as recovering from Communism." In "An Open Letter to Open-Minded Progressives", Moldbug related his own trajectory from a progressive to a Jacobite.[12] He rejected the political correctness and politeness of progressives by proposing to instrumentalize Hitler and the reactionary thought of fascism. This is a form of ideology critique descended from radical left thinking about what happens when ideas and practices are institutionalized. It is only in the "cathedral" that ethics and dogma overlap. But while for the non-academic left, this dogma is ineffective and benign, for the neoreactionaries it is an existential threat; political correctness becomes a toxic threat to Western Civilization.

This quarrel over the Enlightenment resonates with a debate that raged during the European Enlightenment. On one side were radical thinkers such as Diderot, d'Holbach, Paine, Jefferson, and Priestley—philosophers and Unitarians who attacked the Church and the monarchy and saw the progress of reason as the realization of universalism. On the other side were more moderate Enlightenment thinkers such as Ferguson, Hume, and Burke, who championed the monarchical-aristocratic order of society.[13] The Enlightenment, it would seem, has no original commitment to democracy. On the contrary, the issue was contested from the start.

Moldbug's frequent references to the cameralism of Fredrick the Great further dramatize this quarrel, exemplifying the confused feelings of the

unhappy consciousness. One the one hand, Moldbug calls himself a Jacobite, defends the divine right of kings, and proposes a new cameralism that sees the state as a business—a vision that has apparently appealed to the Trump Administration. On the other hand, he avoids the fact that the Enlightenment was practically Old Fritz's personal brand—not only did Fredrick reject the divine right of kings in favor of social contract theory, he also wrote famous essays on "enlightened monarchy" and said that "my principal occupation is to combat ignorance and prejudice … to enlighten minds, cultivate morality, and to make people as happy as it suits human nature, and as the means at my disposal permit." He even sheltered Voltaire when the latter got himself into trouble with the church. And sure enough, it is clear that the neoreactionaries see themselves as so many contemporary Voltaires battling the contemporary church of political correctness—what Moldbug calls "the Cathedral". Hence the unhappy consciousness stranded between an awareness of the contradictions of the Enlightenment and their transcendence: for the neoreactionaries, the Enlightenment giveth and the Enlightenment taketh away. The expressed symptom of this disease is a relentless irony, as Land observes:

> Without a taste for irony, Mencius Moldbug is all but unendurable, and certainly unintelligible. Vast structures of historical irony shape his writings, at times even engulfing them. How otherwise could a proponent of traditional configurations of social order—a self-proclaimed Jacobite—compose a body of work that is stubbornly dedicated to subversion?

But this contradiction is precisely what makes the neoreactionary consciousness so unhappy, insofar as Land and Moldbug allow their feelings of grief and loss to take precedence over the difficult protocols of reason they nevertheless cite with a compulsion worthy of Freud. Moldbug wants the authoritarianism of the Jacobites alongside the political economy of the Whigs, and if this makes no sense, then too bad because someone is probably getting bullied by the Cathedral on the internet someplace. Land, at least, good veteran of the academy that he is, knows enough to avoid getting

bogged down by tiresome questions of historical accuracy, and as *The Dark Enlightenment* goes on, one can almost feel him slinking away from Moldbug. After parroting some boilerplate libertarian catechism, Land moves quickly towards his real aim: exposing the contradictory consciousness of contemporary progressive bloggers, a target-rich environment to be sure, albeit one far below his weight class as a thinker. Here it is significant that Land has reversed the order: reusing the radical philosophers' criticism of the monarchist Enlightenment thinkers against themselves, cunningly accusing the radical Enlightenment—played again, following Moldbug, by the purported universalism of radical Protestantism—of hypocrisy and contradiction, following its own gesture and script:

> Under this examination, what counts as Universal reason, determining the direction and meaning of modernity, is revealed as the minutely determined branch or sub-species of a cultic tradition, descended from "ranters", "levelers", and closely related variants of dissident, ultra-protestant fanaticism, and owing vanishingly little to the conclusions of logicians.

This attack on social-democratic politics as the consequence of Enlightenment institutionalization is in fact a return to the conservative thinkers of the Enlightenment itself: a negation of the negation. Land embodies the return of the repressed even as he warns against it:

> The basic theme has been mind control, or thought-suppression, as demonstrated by the Media-Academic complex that dominates contemporary Western societies, and which Mencius Moldbug names the Cathedral. When things are squashed they rarely disappear. Instead, they are displaced, fleeing into sheltering shadows, and sometimes turning into monsters. Today, as the suppressive orthodoxy of the Cathedral comes unstrung, in various ways, and numerous senses, a time of monsters is approaching.

Such complexities are part of the reason why it is too simple to just denounce

the neoreactionaries as racists—though probably most of them are. Their rejection of the Enlightenment comes out of a "self-consciousness" that has not yet grasped a unified concept of its contradiction. Rather than confront the difficult fact that their God never existed, the neo-reactionaries set about trying to kill Him by sabotaging the Cathedral and pursing absolute deterritorialization. The will towards such radical change leaves them with the illusion of a beautiful story on the other side of the world, and with elaborate speculations about a superintelligence that will save human beings from politics. For example, Land's celebration of Asian cities such as Shanghai, Hong Kong, and Singapore is simply a detached observation of these places that projects onto them a common will to sacrifice politics for productivity. Political fatigue often causes the West to be drawn to East Asia's promises of depoliticized techno-commercial utopia; sinofuturism becomes the model for radical change. By "sinofuturism" we mean the idea that China has been able to import Western science and technology without resistance, while in the West, the fantasy goes, any significant technological invention or scientific discovery will always be limited and decelerated by the political correctness of the Cathedral. It is not surprising that Milton Friedman, who regarded Hong Kong as a neoliberal economic experiment envisioned by himself and the Scotsman John Cowperthwaite (the financial secretary of Hong Kong in the 1960s), had the same observation, writing in his essay "Hong Kong Experiment" that the economy of Hong Kong outstripped that of the US thanks to its ability to function without any "vagaries of politics".[14]

This desire for productivity is consistent with the neoliberal premise that a techno-commercial depoliticization is necessary to save the West. But *from what*? I tend to believe that the rise of the neoreactionaries reveals the failure of a universalization *qua* globalization since the Enlightenment, but due to a far more nuanced reason. For the neoreactionaries, the equality, democracy, and liberty proposed by the Enlightenment and their universalization led to an unproductive politics characterized by political correctness. One therefore needs to "take the red pill" to renounce these causes in order to seek another configuration, whether political in disguise

or apolitical in essence. Neoreactionary thinking as unhappy consciousness is an outcry in the face of a dialectical transformation of globalization.

III. The Neoreactionary Unhappy Consciousness

Regardless of which Christian sect we ascribe it to, universalism remains a Western intellectual *product*. In reality there has been no universalism (at least not yet), only universalization (or synchronization)—a modernization process rendered possible by globalization and colonization. This creates problems for the right as well as the left, making it extremely difficult to reduce politics to the traditional dichotomy. The reflexive modernization described by prominent sociologists in the twentieth century as a shift from the early modernity of the nation-state to a second modernity characterized by reflexivity seems to be questionable from the outset. Reflexivity, resting on a "heightened awareness that mastery is impossible," instead of being a constant negotiation for differences, appears to be only a means of universalization through methods other than war.[15] This doesn't prevent the return of nation-states, nor monarchies for that matter, which anyway never left—witness the Kingdom of Saud, whose support for the 9/11 hijackers is well known.

The universalization process functions according to power differences: the technologically stronger powers export knowledge and values to the weaker ones, and consequently destroy their interiority. The French paleontologist André Leroi-Gourhan illustrates this process beautifully in his 1945 book *Milieu et Techniques*. He defines a "technical milieu" as a membrane separating the interiority and the exteriority of different ethnic groups. The differences in technological development define, to a large extent, the boundary of culture and power differences. Of course, today it is no longer a question of ancient ethnic groups but rather nation-states and ethnonationalism that define the boundary of cultures. In the process of modernization, the dynamic described by Leroi-Gourhan has to be largely updated, because such a milieu virtually doesn't exist, since all non-Western countries have been forced to adapt themselves to constant technological development and innovation. Take China as an example: the defeat of China during the two Opium Wars led to a rampant modernization in which such a technical membrane became virtually unsustainable due to fundamental differences in technological thought and development (the most significant existing membrane is probably the Great Firewall of China, but its construction is only possible thanks to Silicon Valley).

The universalization process has been a largely unilateral one, reducing non-Western thinking to an amusement. Even for Leibniz, who took Chinese thinking seriously in the eighteenth century, Chinese writing is only an inspiration for him to construct a *characteristica universalis*; in other words, Chinese thought is only a passage to the universal. The modernization following the Opium Wars was intensified during the Cultural Revolution, since tradition—for example, Confucianism—was naively judged as a return to feudalism, which goes against the Marxist view of historical progress. The economic reforms that started in the 1980s, directed by the world's greatest accelerationist, Deng Xiaoping, further accelerated this modernization process. Today, military-industrial technologies in the global south are catching up with the West, reversing the unilateral universalization of Western modernity since the turn of the last century. The Hegelian consciousness has to recognize that the "climax and terminus of the world process" is far beyond Hegel's "own existence in Berlin"[16]. The last scene of such a joyful Hegelian consciousness was when American and European expats were practicing yoga in India, climbing the Great Wall in China, and enjoying the exotic delights of nature outside of their country. Today, when Shanghai is no cheaper than New York and when Trump accuses China of stealing jobs and destroying the US economy, the story is over.

The story of globalization continues, but happy consciousness is outstripped by material conditions. And not only in the US. When I visited Barcelona last summer, I was struck by the fact that so many Spanish restaurants and shops are run by Chinese people. An anthropologist friend studying the

suburbs of Barcelona told me that the situation is even more astonishing there, where most local bars are now owned and operated by Chinese families. He remarked that something significant will take place in the coming decades due to demographic changes, let alone the issue of refugees from the Middle East and North Africa. We must remind ourselves that the limit of globalization is not established by the lie of the Enlightenment, as the neoreactionaries claim, but rather that it is only a historical zeitgeist in which colonization, industrialization, and the birth of economics overlap. The new configuration of globalization now reveals its other—which was already present at the beginning, yet remained unthought.

Fundamentally, the neoreactionary movement and the "alt-right" are expressions of an anxiety over the fact that the West is incapable of overcoming the current phase of globalization and maintaining the privilege it has enjoyed for the past few hundred years. Nick Land already admitted as much twenty years ago, in a text entitled "Meltdown":

> The sino-pacific boom and automatized global economic integration crashes the neocolonial world system … resulting in Euro-American neo-mercantilist panic reactions, welfare state deterioration, cancerizing enclaves of domestic underdevelopment, political collapse, and the release of cultural toxins that speed-up the process of disintegration in a vicious circle.[17]

The neoreactionary critique exposes the limit of the Enlightenment and its project, but surprisingly, it may only show that the Enlightenment has never really been implemented, or rather that its history is one of compromise and distortion.[18] Clarifying the emergence of neofascist politics on a global scale demands admitting at least this much: in the same way that Hitler's love for the master race in no way imperiled his alliance with the Empire of Japan—indeed, it was the British commander of Singapore who left the landward side of the island undefended because he did not think the Japanese could see out of their slanty eyes well enough to attack from land—so too does contemporary ultranationalism constitute a truly international phenomenon.

The neofascist movement extends far beyond Europe and America, with different ways of orienting the "global" and the "local". Take, for example, the Russian political theorist and self-proclaimed Heideggerian Aleksandr Dugin and his "fourth political theory". Like Land, Dugin is not someone easily discredited or denounced. Yes he has to be understood as a true reactionary. His fourth political theory claims to go beyond the failure of the three previous political theories: liberalism, communism, and fascism.[19] If the subjects of the previous three political theories were, respectively, the individual, the class, and the nation-state or race, then the subject of the fourth political theory is the Heideggerian *Dasein*.[20] *Dasein* resists the deracination of the postmodern, the midnight "when Nothingness (nihilism) begins to seep from all the cracks".[21] The fourth political theory is indeed a reactionary theory, which finds its roots in the conservative revolution and fascist movements (Arthur Moeller van den Bruck in Germany, Julius Evola in Italy), traditionalism (René Guénon), and the new right (Alain de Benoist). For Dugin, the global is the modern world and the local is Russian tradition.

In Asian cities such as Hong Kong a similar movement has appeared in recent years, initiated by folklore scholar Wan Chin, who completed a PhD in ethnology in Göttingen in the 1990s. His theory of "Hong Kong as a city-state" is based on an awkward neoracism against Mainland Chinese, replacing the "global" with China and the "local" with a mixture of colonial history and Chinese culture dating back to the Song Dynasty. I am personally not a traditionalist, though I appreciate tradition and still believe that the failure of all communist revolutions is due to a failure to respect tradition or draw from its forces, instead posing matter against spirit. The opposition between matter and spirit leads to a nihilism which pushes modernization to its extreme. The question today is not whether to give up tradition or to defend tradition, but rather how to de-substantialize tradition and appropriate the modern world from the standpoint of a de-substantialized tradition in terms of episteme and epistemology, as I have tried to propose in my recent book.[22] I emphasize *both* episteme and epistemology, since an epistemological shift still remains within a trajectory of European thought,

and serves the diversification and perfection of the homogenizing technical system; the question of episteme goes further, since it also concerns the question of forms of life. This means that it will be necessary to transform tradition itself in order to reappropriate technological modernization and reconstitute a new episteme. These are the nuances that we must make, and make carefully, instead of subsuming discourse to clear oppositional and exclusive categories of right and left.

Critics have frequently pointed out that globalization is another name for global capitalism. Distinctions between capitalist globalization and alternative globalization notwithstanding, the silence of the antiglobalization movement since the end of the millennium has led some authors to suggest that coming to terms with a certain sterility should cause revolutionaries to break away from the constraints of leftist politics that keep "the Gulliver of revolution attached to the ground"[23]. A radical politics is called for by both revolutionaries and neoreactionaries, though radical in two completely different directions.

IV. Thinking After Meltdown

How then is the West going to save itself, to sublate the contradiction of the unhappy consciousness? Reaction, like fascism, doesn't tell the truth, but only allows people to express themselves. Trump's victory is more or less a victory of reactionary and right-wing thinking, which do not provide a worthier analysis of the situation but rather appeal to the emotions, as Ernst Bloch once said about the situation in Germany.[24] Commentators have tried to suggest, based on the relation between Thiel and Girard, that Trump and tech entrepreneurs are comparable to scapegoats[25]; like the *pharmakos* in ancient Greece or the King described by Sir James Frazer in *The Golden Bough*, their sacrifice puts an end to social and political crisis. However, the figure of the scapegoat is analogous to the "red pill": it is only a rhetorical tactic that justifies its reactionary tendency as a covert truth. The sacrifice of the scapegoat is a redefinition of friend and enemy, which is rather clear

in Trump's position on China-US-Russia relations. To maintain an uneven globalization and avoid the expense of war, real scapegoats are going to be sacrificed, since they are the vessels for hiding the truth in favor of populist movements. In other words, how can the West maintain unilateral globalization to preserve its privilege and supremacy? This question is not asked by Land, who simply mobilizes the neoreactionaries as a means of advancing his own bionic agenda. However, no matter how unwilling one is, we cannot deny the fact that today's world can no longer maintain the old order; the military modernization of the past century makes this impossible.

Bloch was right, but emotion is not enough. The reactionary modernists also provided something substantial. They wanted to overcome the opposition between *natur* and *technik*, and therefore to reconcile *technik* and *kultur* (*kultur* was considered to be opposed to *zivilisation*) within the interiority (*innerlichkeit*) of European culture. This is also why, after publishing *The Decline of the West*(1922), Spengler followed with *Man and Technics: Contribution to a Philosophy of Life* (*Der Mensch und die Technik. Beitrag zu einer Philosophie des Lebens*, 1931) to reassert his pro-technology credentials.[26] Today we can observe how technology returns to provide a futurist vision of the technological singularity as a solution to any politics, with the added nuance that the *innerlichkeit* is no longer of central concern. Thiel is a venture capitalist who has funded major tech companies such as Facebook, Google, and PayPal. Technology, as he wrote in *Zero to One*, means complementarity, and "strong AI is like a cosmic lottery ticket: if we win, we get utopia; if we lose, Skynet substitutes us out of existence." Moldbug is the developer of the operating system Urbit, which runs on libertarian principles. Nick Land is interested in technological singularity and the "intelligence explosion" since the 1990s, recently praising the blockchain technology behind Bitcoin as "solving the problem of spacetime." In Thiel's view, it is only through an invasive technological intervention that the West can recover from democracy. Land's accelerationism is the most sophisticated of the various accelerationisms, and far more philosophical than the leftist version, which relies on a rather

shallow understanding of technology. His transhumanist position, however, is another kind of "universalism," one in which all cultural relativity is subsumed to an intelligent cybernetic machine, producing a "meltdown"—an absolute deterritorialization and an intelligence explosion that captures the creative force of intellectual intuition in the Kantian sense. Land seeks a remythologization of the world through Lovecraftian weird realism. "The endless [that] ends in itself," a poetic sentence from Land's fictional work *Phyl-Undhu*, gestures toward an idealist recursive genesis.

The competition to realize the technological singularity has become a major battlefield, and the threat of war has never been so imminent. Thiel once wrote that "competition is for losers," since it is monopoly that "produces at the quantity and price combination that maximizes its profits"[27]. The irony is that the nonpolitics Thiel supports careens towards such an undesirable fate. We must avoid this war at all costs. This doesn't mean that we should completely reject the possibility of a superintelligence. But we should resist surrendering to a destiny predefined by technological development. We urgently need to imagine a new world order and seize the opportunity provided by the meltdown to develop a strategy that opposes the relentless depoliticization and proletarianization driven by the transhumanist fantasy of superintelligence.

This meltdown doesn't have to mean the end of the world. In can also be approached as a pivotal political and philosophical moment, when restructuring on both a global and local scale is possible because the old structures have been dissolved by new technologies. In the words of Bernard Stiegler, we can describe our moment as a "digital *epoché*," in which old institutional forms are not only conceptually but also materially suspended. For example, Finland is considering using new digital technology to abandon the traditional way of teaching according to subject and to develop a curriculum that involves more collaboration among teachers. This is a moment when new forms of educational institutions can be created, when a "destitution" (in Agamben's sense) can be carried out to break down a

synchronization that so far has only served the interests of globalization. This destitution can lead to the emergence of epistemes that diverge from the hegemonic synchronization internal to the technological singularity. It is an opportunity to develop new thinking and new constitutions that go beyond current debates focused on universal basic income and robot taxis. We must not wait for the technocrats to implement this thinking via lengthy reports from the "Cathedral".

Let us conclude by going back to the Enlightenment and its world process. Philosophy is fundamental to revolutions, affirmed Condorcet, since it changes at a single stroke the basic principles of politics, society, morality, education, religion, international relations, and legislation.[28] Such a notion of philosophy has to be turned towards the question of thinking for a new world history. Maybe we should grant to thinking a task opposite the one given to it by Enlightenment philosophy: to fragment the world according to difference instead of universalizing through the same; to induce the same through difference, instead of deducing difference from the same. A new world-historical thinking has to emerge in the face of the meltdown of the world.

NOTES

1
Peter Thiel, "The Straussian Moment," in *Studies in Violence, Mimesis, and Culture: Politics and Apocalypse*, ed. Robert Hamerton-Kelly (East Lansing: Michigan State University Press, 2007), 189–218.

2
Ibid., 207.

3
The reference to "the unhappy consciousness" is meant to suggest that neoreactionary thinking is a skepticism which cannot get out of itself, similar to what Hegel argued in his discussion of stoicism and skepticism in *Phenomenology of Spirit*. Hegel saw skepticism as a duplication of self-consciousness, an essential aspect of the Spirit not yet in unity: "The Unhappy Consciousness is the consciousness of self as a dual-natured, merely contradictory being." Hegel, *Phenomenology of Spirit*, trans. A. V. Miller (Oxford: Oxford University Press, 1977), 126 (§206–207).

4
Ibid, 455 (§752).

5
See Jean Hyppolite, *Genesis and Structure of Hegel's Phenomenology of Spirit*, trans. Samuel Cherniak and John Heckman (Evanston, IL: Northwestern University Press, 1979), 197, 207.

6
Ibid, 207.

7
Oswald Spengler, *The Hour of Decision: German and World-Historical Evoltuion* (Honolulu: University Press of the Pacific, 2002 (1934)), 142–45.

8
Readers may want to refer to Philip Sandifer's *Neoreaction: A Basilisk* (forthcoming), which details the emergence of the neoreactionaries and their main thinkers such as Eliezer Yudkowsky, Nick Land, and especially Mencius Moldbug. In the present essay I will have a different focus.

9
Ishaan Tharoor, "The man who declared the 'end of history' fears for democracy's future," *Washington Post*, February 9, 2017 → https://www.washingtonpost.com/news/worldviews/wp/2017/02/09/the-man-who-declared-the-end-of-history-fears-for-democracys-future/?postshare=6401487082770512&utm_term=.8dac172ffc89

10
See → https://www.cato-unbound.org/2009/04/13/peter-thiel/education-libertarian

11
Nick Land, "The Dark Enlightenment" → All subsequent Land quotes are from this text unless otherwise indicated. http://www.thedarkenlightenment.com/the-dark-enlightenment-by-nick-land/

12
Jacobitism was a movement in Great Britain in the seventeenth and eighteenth centuries which fought to restore the divine right of kings.

13
See Jonathan Israel, *A Revolution of the Mind: Radical Enlightenment and the Intellectual Origins of Modern Democracy* (Princeton: Princeton University Press, 2010).

14
Milton Friedman, "The Hong Kong Experiment" → https://www.hoover.org/research/hong-kong-experiment

15
Bruno Latour, "Is Re-modernization Occurring—And If So, How to Prove It?" *Theory, Culture & Society*, vol. 20, no. 2 (2003): 35–48. Cited by Ulrich Beck, Wolfgang Bonss, and Christoph Lau, "The Theory of Reflexive Modernization: Problematic, Hypotheses and Research Program," ibid., 1.

16
Friedrich Nietzsche, *Untimely Meditations*, trans. R. J. Hollingdale (Cambridge: Cambridge University Press, 1997), 104.

17
Nick Land, "Meltdown," ccru.net, 1997 → http://www.ccru.net/swarm1/1_melt.htm

18
Just a reminder that radical thinkers like Diderot and d'Holbach were very skeptical of Anne Robert Jacques Turgot's laissez-faire economic principles, since they were open to all sorts of "*friponnerie*," demanding strict vigilance and intervention from the government. See Israel, *A Revolution of the Mind*, 117–18.

19
Alexander Dugin, *The Fourth Political Theory* (London: Arktos, 2012), 9.

20
Ibid., 34.

21
Ibid., 29.

22
Yuk Hui, *The Question Concerning Technology in China: An Essay in Cosmotechnics* (Falmouth: Urbanomic, 2016).

23
The Invisible Committee, *To Our Friends*, 2014 → https://theanarchistlibrary.org/library/the-invisible-committe-to-our-friends.html

24
See Jeffrey Herf, *Reactionary Modernism: Technology, Culture, and Politics in Weimar and the Third Reich* (Cambridge: Cambridge University Press, 1984), 101.

25
In his book *Zero to One*, Thiel himself made a comparison between "founders" (entrepreneurs) and scapegoats: "Who makes an effective scapegoat? Like founders, scapegoats are extreme and contradictory figures. On the one hand, a scapegoat is necessarily weak; he is powerless to stop his own victimization. On the other hand, as the one who can defuse conflict by taking the blame, he is the most powerful member of the community."

26
Herf, *Reactionary Modernism*, 38.

27
Peter Thiel, "Competition is for Losers," *Wall Street Journal*, September 12, 2014 → https://www.wsj.com/articles/peter-thiel-competition-is-for-losers-1410535536

28
Israel, *Revolution of the Mind*, 45.

潛殖與宇宙技術論

黃建宏

黃建宏

巴黎第八大學哲學所美學組博士，現任國立臺北藝術大學藝術跨域研究所副教授及關渡美術館館長。研究領域包括影像、美學理論、當代藝術思潮。書寫內容著墨在電影、影像、當代藝術與表演藝術的評論。並從事法國當代理論，如吉爾．德勒茲、尚．布希亞與賈克．洪席耶等人著作翻譯。著有《一種獨立論述》（2010）、《蒙太奇的微笑：城市影像 / 空間 / 跨領域》（2013）、《電影，劇場和運動》（2015）。譯有《電影 I：運動 - 影像》、《電影 II：時間 - 影像》。策展經歷包括《從電影看》（2010）、《渾變 New Directions: Trans-Plex Weaving Platform》台日交流展（2011）、《心動 EMU》（2012）、《運動之後：穆勒咖啡之夜》（Post-Movement，2014）、韓國亞洲文化殿堂《穿越劇：在台灣各階段生命政治與運動的檔案文件史》（2015）。《失調的和諧》（2015-2017）、《穿越 - 正義：科技 @ 潛殖》（2018）。

人類今天面對的處境是極端複雜而糾結的，並在知識生產中出現了極大的危機，這項危機幾乎在上個世紀六〇年代的哲學家、理論家的論述中就已經提出，意即學科分類造成思想無法對準所面對的現實與問題。時至今日，即使「跨領域」知名已經到幾乎被濫用狀況底下，問題意識的範疇區分依然凌駕於迫及眉梢的歷史現實，諸如「殖民」與「技術」（或科技）、「文化理論」與「生態學」、「科學」和「宇宙論」等等。筆者嘗試在這篇概要的論述中，依據今天的現實處境，對於上述問題意識進行重塑。「殖民」的問題確實在過往的研究中先是側重於政治經濟學的政治史描述，爾後又

專注於文化藝術的文本分析與意識形態分析，長久以來對於「文化詮釋」的依賴，使得關於「殖性」支配的論述無法面對科技社會的挑戰，而「技術」或科技的相關研究也鮮少從支配關係進行提問；這也就會關聯到文化理論難以同生態與科技環境的相關理論；又或是涵納歷史文化的宇宙論，事實上也在二戰後很長一段時間沒有同科學進行明確的對話。所以，這篇論述就是企圖重塑出上述關鍵面向彼此相關的問題架構，意即一方面重拾希蒙東對於「感知學 / 技術」二分的質疑，再則，重拾德勒茲與瓜達里反對「超驗」並重返「土地」的思考時，對於海德格存有論的批判性逃逸，最後，從他們兩位共同書寫關於物質論的篇章，呼應許煜提出的「宇宙論」，探討宇宙論與殖性支配的關係。

殖民主義隨著大航海時代將歐洲人與歐洲文化帶到世界各地，從十六世紀到二十世紀逐步將東亞與東南亞納入經濟殖民的框架，也從而建立起近現代政治壓迫、經濟剝削的殖民體制和政商網絡，隨著兩次世界大戰戰後的民族自決和獨立運動，雖說擺脫了外來政權的治理和剝削，但隨之迎來許多後續效應的各種分裂和紛爭，以及被殖民者心理後續的扭曲狀態和掙扎，讓我們理解到「後殖民」處境的確切狀態與複雜度。於是後殖民理論如火如荼地從九〇年代發展，雖說在理論上的發展近二十年後趨於平息，也同時在體制中形成完整的學科，但這五年間隨著全球新興市場的經濟操作，與多元文化的困境，使得後殖民課題再次受到當代藝術的青睞，尤以最近一次的卡塞爾文件展和隨之的許多雙年展為著。

然而後殖民論述的這段發展和八〇年代末全球的民主化運動，以及與這一波民主化密切相關的全球化濫觴，在這人文科學的發難、民主化的全球延燒與高度工業化國家的產業轉型之間的「視差關係」（parallex），是否存在我們不能輕忽的關聯性？明顯地，「文化」在這二十年間（1980's-2000's）從調研描述、跨文化研究到今天的商品化，即使「後殖民論述」提供我們

許多描述方法、辯證模式以及概念界定，但似乎未能有效說明近十年來的發展，或說無法形成有效批判，因為一方面學術流通的商品化讓批判停留在唯名論的一般性指稱，另一方面多元文化論讓後殖民的許多論斷和方法都僅能著力在差異性的衍生與混雜性的強調，反而大量限縮積極的對話。此外，殖性的支配關係並未因為後殖民論述的批判以及該批判所帶出的認知而有所緩解，相反地，幾近全面性的商品化與新自由主義促成的高速積累和崩潰，快速地傾斜了這個世界，社會關係的斷裂與貧富差距容許了更暴力相向的狀態，民主至此遭遇了前所未有的困境。

因此，我們需重新思考世界結構與殖性支配在歷史中的真正發展，而不能滿足於將殖民和後殖民錨定在特定歷史時期、更不能單純以國族區分來說明這些發展；換言之，應該存在跨越現代國家體制與特定歷史時期的殖性支配，甚至，在今天數位技術與網路科技的環境下，殖性支配脫離了我們原有認知的尺度和框架，而在高速流動的訊息、資本與權力關係中獲得不同模式。也因此，在這追尋中我們遭遇了傑哈．維澤諾曾使用卻未深究的一個概念：「潛殖」。

> **「文學與文化研究中的後現代轉向是一種朝向再現之廢墟的邀請；這項邀請揭露了部落倖存、偽論述的痕跡，以及不及物影子的殘磁。……後現代影子反駁了潛殖史、打折的見證、擬像，以及消費主義的庸俗本質；同時，偽代詞、轉化與部落意識的閃爍也在文學中被聽到。……部落文化的冷擬像或是以某部落指涉為前提的潛殖偽裝，都是歷史中最常見的再現。」**[1]

傑哈．維澤諾（Gerald Vizenor）在九〇年代即率先以印地安文學的修辭研究提出「潛殖」（paracolonial），與後殖民論述不同之處在於他不著眼強調「文化特殊性」的首要位置，此外，他以德希達的延異概念與布希亞的擬像理論檢討十九世紀以來許多書寫的案例，對於印第安部落文化與印地安人生命的

描繪進行複雜而多層的辯證，同時更進一步意識到歐美批判理論對於部落文化書寫的介入，一方面表達出「人類學」的相關理論如何在部落文化缺席的狀態下製造出偏差的詮釋和擬像，另一方面又先行預設出一種雙重平等，分別是是「鮮明禮貌」下虛假的平等，以及平等的預設上思考文學創作中的修辭法（稱為「倖存的擬像化」），以得以直接對於哲學性理論進行引用：

> **「基礎理論已經過度覆蓋了部落想像和記憶，以及足以解釋潛殖歷史論之擬像和殘酷的自然理由。尤其是人類學，絕不會是部落想像、解放與文學的最佳傾聽者或詮釋者。」（Vizenor, 1993: 75）**

「潛殖」一詞在維澤諾那裡意謂著殖民論述或後殖民論述框架下無法包含的支配關係，這個支配關係主要涵蓋政治、經濟與文化的面向，這種「無法包含」的支配關係發生在歷史與文學中強制性的「影子書寫」，並強調這些書寫是一種「不及物影子」，著眼在沒有原型的拷貝：「擬像」。他以及隨後瑪蕾亞．鮑威爾（Malea Powell）都將這種外於殖民和後殖民界定外的倖存擬像限定在文本分析中，意即，他們所謂的「潛殖」依然囿限在凝結為對立形式的表生層之中，只是更為幽微、複雜，如果說還能和後殖民相關現象區分開來，就是他們描繪出這種殖性支配關係的多變與迂迴。我們似乎隱約可以設想他們企圖通過「潛殖」訴說出反殖、去殖或脫殖都無法解決的支配關係，但以文本分析進行的說明仍然與後殖民批判的分析非常相近，似乎不足以觸及他們，我們亦然，感受到的那種一直存在、纏繞不去的「殖性」。但通過維澤諾一項總會和「潛殖史」相關的主張，或許還有往前推敲的可能，也就是他對於主流批判理論對於探究「倖存者書寫」造成的困擾，我們可以將此更直接描述為：正是從這些主流批判理論對於書寫的影響，能夠更清晰見到「潛殖」的關係。

因此，我們並不認同單純以「缺席」來對於被壓迫者進行修辭，在進而以

「影子」來譬喻因為缺席而創生的擬像，即使我們可以想見論者在現實經驗和閱讀分析中充分捕捉到的挫敗和支配，以及他企圖對此進行「指認」的批判。但單純地以布希亞的擬像理論來處理這個問題，事實上已經過度簡化媒介、訊息、感知在其中產生的真實作用；而且不正是這些真實作用與作為不斷地生成著實存，進而使得「缺席」或虛無地進行批判難以成立。意即維澤諾忽略了「潛殖」除卻作為一種支配形式之外，也同時衍生出很多的質變和轉化，潛殖並非僅存於一種修辭形式，而是具有實質作用、不斷演變的現實關係，甚至是最為根本的殖性支配形式；我們想說的是維澤諾的論述方式，雖然提供了許多思辨「潛殖」的文本分析，但卻是在「缺席」和「無」的預設下以擬像的說法簡化甚至架空「潛殖」的實質意涵。簡言之，維澤諾的批判擺盪在部落文化的「真正曾在」與「絕對缺席」的矛盾中，全然忽略了另一種可能性的面向：即連結內在性與世界的「真實連結」。如果以印第安的部落文化來看，就是維澤諾在迴避人類學方法的同時，輕忽了對印第安薩滿思想（一種或多種宇宙論）流變的重新考察。意即足以對抗「潛殖」的書寫實踐與表現並非僅限於真實與非真實、或是真實和虛構的辯證關係，而必須從宇宙論與內在性的關係重新看待「連結」的實存與流變。

關於「宇宙論式」真實連結的思考，德勒茲與瓜達里在《千重台》的〈道德地質學：大地自以為何？〉中進行了一番奇特的論述，或許可以提供我們延展開深化「潛殖」的另種可能。他們以柯南道爾的小說《失落的世界》主角查林傑教授作為一種不斷發生解域化的「共實平面」人物，對於「無器官身體」進行極為繁複的鋪陳和論證，以地質學和生物學的觀念說明有機層和共實平面如何得與遺傳學、分子化學和粒子說的相關看法進行連結，其中地質學的相關區分主要提供了結構，界定了層、基層、表生層、伴生層、棲世、平世、締和環境，並以其他學科的觀念說明連結、流動與質變的方式，匯聚到感應、轉導、異體延展（轉譯）等，而連結到足以跨越不同層的「共實平面」、「解域化」與「抽象機器」這三個德勒茲與瓜達里在「根莖」課題上

投注的概念。如此一來，層的流變或說流動的地質學得以重新構成生命與世界的連結，同時因為連結發生在質變與流變中，就必須在流動狀態和網絡連結中重新看待殖性支配的形式與運作。

章節主標題「道德的地質學」，明顯參照了尼采的「道德系譜學」，如果說尼采以系譜學的批判方法深刻論述了信仰與道德的行為模式和心理狀態，並根本地批判了人文精神的發展和運作；那麼相對地，德勒茲與瓜達里則以「上帝的判斷即層化」或說「拓樸學」，展演出一種「非人」甚至「後人類」的「道德－判斷」：

「層包含有唯一且同一的抽象機器，意即棲世（OEcumène），構成層的統一性，有別於作為共實平面的平世（Planomène）。……我們將這些介於外部地點和內部元素之間的介面、重疊、積壓、階層稱為表生層（épistrate）。……然而對於中心帶比鄰地片段化為最簡形式和締和環境（milieu associé）這種方式，我們稱之為伴生層（parastrate）……每個層自身只會以表生層和伴生層存在。」（MP，1980：66, 68）

在他們兩人的描寫與論述中，明顯地所謂「判斷」的發生並不是某一主體或意識使然，也不是萊布尼茲式的超驗性選擇，而是重新調配地質學名詞，以表生層和伴生層的各種組成，完成一系列結域化、解域化和再域化不斷運作出的無人稱「判斷」，表生層與伴生層是讓層與層之間得以發生感應、轉導與轉譯的要素，也是我們得以理解層之中抽象機器運作方式的要素：

「層穿過一個個疊層的感應集合，發展出表生層和伴生層……在內部疊層和外部疊層『拓樸地接觸』下，層的發展不再是單純的感應，而主要是轉導，強化出分子與克分子之間的共鳴……第三大類的層是內容與表現的新分配，內容的形式……運作著外部世界的調整，而表現的形式……則通過外部可領會、可傳遞、可調整的象徵來運作（轉譯）。」（MP，1980：78-79）

於是，我們可以據此說出德勒茲與瓜達里的抽象機器嘗試在「系譜學」的方法之外，以地質學的無人稱描述創造出另一種「判斷」，另一種立基於地層關係之上與不斷發生解域化與再域化的「道德」地質學；且相對來看，這種「道德」地質學所衍生出的拓樸圖，已不再是尼采當時概括指稱的「大地」，也不是海德格「地景式」或「地平線」的創世論想像，而是等價、連通、解域的動態構成，以此連結出某種「根莖－寰宇」的關係。

「大地」或「土地」（Erde）不再是「樹狀」或「鬚根」的型態，而是根莖，它的重要性與機制在德勒茲與瓜達里的論述中，並不在於可對應到表生層的現代國家或是強勢文化，而同時還存在著不斷產生「締和環境」的伴生層，換言之，「大地」並不會僅僅以表生層的狀態而沈澱凝結，而會在伴生層的交互滲透狀態下，形成謂為「解域」的混雜化，也是由後者決定了大地（或說土地）的豐饒狀態。換言之，在過往殖民主義的論述與後殖民批判論述中，往往以表生層遭到強力佔奪而致使原本的表生層與伴生層的發展中斷，被殖民的土地或是顯現殖民歷史的大地在轉型正義之際，大多致力於能夠製造「表生層」認同的正名化運動，但隨之常常會浮現兩種主要的矛盾，一是倒向民族主義的認同政治並不會真正帶動引導出伴生層的解域化力量或說生產性，二是通過政治象徵所強化的表生層也常常無法杜絕殖性支配的出現與發展。

因此，人們假定這些論述的問題都出現在以「表生層」作為對大地的唯一認知，並以這一類的認知暗示「大地」（或說土地）具有單一的專屬性；或反過來說，總是以「表生層」的凝固性與切除來認知被支配下所產生的痛苦經驗，意即土地的專屬性與大地的絕對性的被剝奪，對應到支配關係下形成

痛苦與糾結的原因。如果以德勒茲與瓜達里的「伴生層」來理解土地，那麼土地自身會是在表生層的結構下以伴生層不斷解域化與再域化產生混雜的結果，即外部要素的進入與締和環境的產生就是大地（土地）本有的特性，無論是否經歷過殖民或置身後殖民之中。如此，便可以說以「殖民」、「後殖民」來述說殖性支配，所能觸及的僅是以表生層再現出來的支配關係，我們暫稱為「顯殖」（épicolonial），也就是形式顯現下的殖性支配，並且理解到「顯殖」是一種以人為本體中心的歷史描述，在這種描述下，我們自然而然地接受了想像的「土地認同」，並先決保留了延伸到絕對「大地」的可能；但經由民主化推動的各種去殖、解殖或脫殖，卻無法真正解決人類社會中的佔奪、剝削與支配的事實，則充分顯現出殖性支配作用在伴生層上的現象，殖性支配並不只作用在表生層，而且更為深刻且真實地作用在各種足以啟動解域化的伴生層上，我們暫稱為「潛殖」（paracolonial），一種以技術為拓樸主軸的關係網絡。

從維澤諾對於「潛殖」進行的修辭學批判，到德勒茲與瓜達里通過地質學重新對大地、世界、宇宙論進行描繪，並完成內在性與宇宙論的連結，無疑地，已經跳脫文本分析的窠臼，而展開一種經驗先驗論的考察，這項考察能夠讓修辭學對於「殖性」的表現問題更深刻地連結到以機器來指稱的物質世界。他們在該章節後半部做出這樣的宣稱：

「好像沒有在層之間引入某種寰宇或精神的演化，意即按階段排列各種層或說通過不等程度的改善，就很難說明層的系統？……事實上，沒有生物界、沒有知性界，唯一存在的是器界（Mécanosphère）。……我們稱之為器界者，就是抽象機器和機械整配的集合，既存於層之外，又位於層與層間上。……『……又傳出怪異的鐘擺聲，錘出開啟所有暗門而完成的黑節奏』── 器界，或說根莖界。」（1980：89, 91, 94）

簡言之，他們兩人企圖藉由根莖式的「機器論」推敲出另一種道德論觀與宇宙論，反過來說，這種連結到宇宙論的無人稱道德論則涉及到關於「技術」的重新思考，這一點在他們大量運用西蒙東推進論述上十分明顯。如此，對於「潛殖」支配關係的繁生的思考，就必須先脫離維澤諾依然強化人稱、辯證人稱的不確定性與人稱在修辭學裡的「影子」策略，而探入無人稱道德論的「器界」來理解殖性支配已經進入「技術」階段的事實，或說殖性支配在「潛殖－層」的發展中就是「解域」成各種碎形化的機械整配，以大量（數量）與快速（速度）的繁生掩蓋機械整配自身的「僵化」。因此，我們要能抵抗這種「潛殖」或轉化「潛殖」，就必須在器界或說根莖界這種宇宙論描述中延展出導向質變的抽象機器。如果說他們的機器論延伸了西蒙東對於技術的思考，其中最具開創性的延伸就是將「解域化」和「抽象機器」作為「技術」的運作與樣態，並以此提出根莖與宇宙論的連結。他們嘗試以地質學跨越哲學，亦即建基於地質學上的道德論說，或說在另一些篇章嘗試在人類學中發現跨越人性框架的能量模式，即建基於遊牧上的機器論，然而，地質學與游牧的構連不正是「部落式」宇宙論的構成？它對抗潛殖中碎形化機械整配的方式就是構成這種「部落式」的抽象機器，也因為這樣的可能性，我們可以保留的說「部落並未缺席」、並非「完全擬像」。換言之，潛殖就是殖性支配的極度「熵化」，而對抗這種就發生在「器界」中的潛殖，則必須從無人稱的宇宙論中創造足以發動（質變或感知論）解域化的抽象機器。對抗潛殖與對抗殖民或後殖民最大的不同就是跳脫「文化」以及它所含帶的（以人為中心的）認同政治，是一種在「器界」中的對抗；關於這種對抗可以在斯蒂格勒的理論中獲得更清晰的理解和發展：即負人熵與負熵。

「所謂負人熵（néguanthropique），就是明確且必然由負熵（néguentropique）的判准所治理的人類行為 ── 通過它所完成的跨個體化過程，意即由收斂式佈置建立之標準學所產生的跨個體化。世界的負人熵化（néanthropisation）與熵效應的冷漠人熵化

（anthropisation）不同，……這樣的斷裂假定以某種有待全面構思的負人類學（néguanthropology），來超越李維－史陀的人類學。」（斯蒂格勒，2015：32）

從斯蒂格勒對於李維－史陀的批判中，我們可以將德勒茲與瓜達里的「道德地質學」視為帶有「負人類世」意味的初步差異化，但由於當時尚未出現「人類世」的命題，因此他們僅能推進到「非人」和「負人類」之間的「無人稱」狀態，既未能脫離「去人性」的階段，又缺乏注入負人類具體內容的脈絡性支持；但同時間，德勒茲與瓜達里卻又能以更為清晰、足資對照的「地質學」開啟對於「判斷」和「道德」的解構。如果人類世主要以地質學發現作為證據，開啟了新的科技倫理學論述，那麼，德勒茲與瓜達里就是將地質學「解－構」為一種包含抽象機器的大地、作為共實平面的大地，「形上學式地」繞道宇宙論回返批判了尼采與海德格，但並非反系譜學或反存有論，而是從中差異化出一種內在性與宇宙論、機器與大地之間不可區辨的關聯性。事實上，在那裡已經有「技術論」呼之欲出的徵兆。

至此，人與機器以另一種模式匯聚到殖性支配的問題上，並且也釐清了潛殖就是作為器界中殖性支配的形式與操作，或說潛殖就是無人稱的殖性支配。因而在今天的科技環境下，我們有必要重新思考人與機器之間的關係，關係絕對不是以工具化的機器作為存在之外的客體，也不是致力於利潤極限的開發手段，而是內在性與宇宙論的關聯性所構成的「人－器」。關於這個部分，許煜對於柏拉圖的重新閱讀非常具有啟發性，他以不同的路徑重新閱讀柏拉圖對於「技術」的論說，特別是對「aretē」（賢能）與「technè」（技藝）關係的思辯：

「賢能作為技藝的標的：這一點（在柏拉圖那裏）並非直接明確，即使蘇格拉底在許多場合中以醫學為例如此說明技藝，但在另外一些對話中，技藝又顯得折衷（無好壞之分）。」（許煜，2016：94）

毫無疑問，許煜提醒即使柏拉圖都未能斷言賢能與技藝的關係，但從柏拉圖《理想國》第一書與第二書的對話中，我們可以確定的是賢能與技藝的關係衍生自對「正義」的提問，換言之，技藝與賢能的關係涉及到道德判斷的界限，或說指向何種大地或說何種宇宙論。更準確地說，對話中「技藝的賢能與否是否也關乎正義？」這樣的爭論點，事實上就連結起「人」的品質與作為、「技藝」的完善程度與宇宙論關係，如果說技藝的完善狀態得以成為正義的判准，那麼人的存在就介乎技術與關係之間。如果就《高爾吉亞》中蘇格拉底與高爾吉亞對於「修辭學」與「技藝」的論辯來看，或許其間的連結顯得更為清晰，「技藝」所對應的是城邦中的社群關係，也就是同時關乎人的身份與社群系統的樣貌，因此人與技藝間的不可區分正因為技藝和宇宙論構成間的不可區分。至此，足以對應到許煜對於希臘哲學和中國哲學之間匯集的重點（道器合一）與迴繞在「自然」上所顯出的差異（宇宙論）。

除了技術與宇宙論的密切關係在許煜的論證中顯得非常清晰之外，從德勒茲與瓜達里的論述工作中，也看到他們如何以「解域化」和「抽象機器」的技術論，說明出一種無人稱的「賢能」。究竟如何來理解德勒茲與瓜達里將生物相關的科學（遺傳學與分子生物學）稼接到地質學來討論「大地」？他們通過「層」的重新分析詮釋，使得「大地」成為某種不斷產生解域化與再域化的動態關係網絡，以此連結內在性與宇宙論，「技術」（地質學與生物科學）則是讓這動態關係網絡獲得論證的真實內容，因此，可以說他們在這個章節已然觸及某種「宇宙技術論」的構想。關於這一點，我們可以藉由柏拉圖的一段述說連結到許煜的宇宙技術論：

「然而，醫學自身也會有缺陷嗎？一般而言，每種技藝都需求某種賢能（aretē），……每一技藝不都需求著可確定其效益的另一技藝，而這項技藝同樣確定某一技藝的效益，同理可證，技藝間交互確定？還是說它自行確定其效益？抑或它根本不需要自身或另一技藝以補救其

缺陷？……一般而言，所有技藝都沒有專為自身的效益，因為它們自身不需要，而僅有該技藝作用其上的主體的效益。……每一項技藝不都帶給我們某種特定的益處，而不會提供同一種益處？就像醫學帶來的是健康、領航員是航行的安全，同理可證。」（342a-c, 346a：90-91, 94）

所以說，在柏拉圖那邊就嘗試描述出技藝與技藝之間構成的交互確認關係，而這交互確認的網絡關係又因為對應主體的不同而跨越在不同的層之間。在這樣的說明裡，通過技藝間的效益交互確認，已經可能讓我們連結到「宇宙論」模型就是以技術間的關係來確立主體，或反過來說，主體是技術關係所決定出的節點。這裡的重點並非企圖將德勒茲與瓜達里的理論回溯到柏拉圖進行類比，而是以《理想國》將技藝的問題連結到道德（賢能）與正義的面相，來理解德勒茲與瓜達里的「根莖式」書寫中沒有直接說明的基本問題意識：技術式關係與關係性技術。那麼，與相關「賢能」最為接近的狀態無非就是「共實平面」，意即包含層的解域化運動與抽象機器的「共實平面」可被視為一種臻至「賢能」的技術。那麼，我們似乎可以說「賢能」與「共實平面」就是技術能夠生成為機器，而機器就是進入有效運作的關係網絡中，甚至「機器」也可以被視為通過技術所生成的「道德觀」，人們也因而能夠憑藉這道德觀來想像「寰宇」或說「宇宙論」。因此「器界」等同「根莖界」的結論在今天能夠更具深意，足以連結技術、宇宙論與道德。所以，我們會說他們關於「抽象機器」的機器論能夠說明如何將技術與道德匯聚在「賢能」上，意即賢能的狀況就相當於技術的正義度量，依此我們就可以嘗試重新拆解「道德」為技術所意欲達成的「道」和「德」，前者為宇宙論方法與寰宇式關係，而後者則為發揮所有潛能、臻至賢能的技術。

德勒茲與瓜達里在《千重台》中寫下〈道德地質學：大地自以為何？〉一章，通過遺傳學、分子生物學和地質學說明結域化、解域化和再域化，將「大地」理解為連結內在性和宇宙論的平面，換言之，「道－器」就是「道－（德）－器」，「德」於是既作為「道」的實踐，一如許煜對「庖丁」的解讀與「道器合一」的重申，同時也是由「器」的構思、發明和操作所達成的「賢能」，意即「抽象機器」的完成。所以「賢能」或「德」在「道器合一」中是一種實踐與操作，並以此開創出新對話場域、新交雜化的時空與座架，此即「政治性」。因此，抽象機器在宇宙論的建構中就指向「技術中的政治」，而「共實平面」讓我們能夠認知到關係網絡與其間的流動性張力，並藉此組裝出得以回應世界的「政治性」；這種「政治性」並非聚焦在「主體性」與不同主體性間的「對立」，儘管任何「政治性」都意味著新的主體性的產生，但共實平面的政治性，或說道器合一的政治性，並非過往意義上的對抗性主體的出現，而是一種生態式政治中的關係性主體，一種必然同時通過「共活性」（co-vividity）而顯現的主體性。

對此，我們有必要重新看待「宇宙論」的字意構成。除卻「cosmos」（寰宇）和「universe」（宇宙）兩個詞彙在一般使用中常被交替混用之外，確切來說，如果宇宙是某種時空的特定整體，那麼，寰宇就作為宇宙群共享或共連的運作法則，一種由不同時空系統聚集而成的「全體」，同時也是難以度量的「不可能性」。也因此往往具有某種形上學的樣貌。因此，我們會說宇宙論是對於「生態」的量測方法，當我們接受多個宇宙的共存或是平行宇宙的並存，宇宙論就會是「形上」的一種結構和判斷，因為對經驗的不可能跨越，而必要以某種道德（賢能）作為假定該形上學成立所需要的基礎；這裡的道德（賢能）不能用一般經驗的規範或經驗性關係的條件來理解，因為它並不直接作用在日常的行為與關係實踐中，而是介入到跨越想像的「內在經驗」，因為巴塔耶意義下的「內在經驗」幾乎是哲學首次碰觸並嘗試建立內在性和宇宙間的連通。如此，我們便能更清晰明白到道德與寰宇之間的連結，而且道德與「道」之間的關係也就相應更為明確。因為道德成為足以對應到「寰宇」的現實界限，甚至是實踐的邊界；那麼，這邊界又和「潛殖」之間出現什麼樣的關係？

「潛殖」作為流動性的殖性分配與碎形化的支配關係，在地質學化的宇宙論中成為「締和環境」裡不斷增加的積累和熵值，換言之，在無止盡的差異中進行剝奪式支配，這種支配同時也是構成對應於「全球化」的「負世界」中更廣為散佈的剩餘式剝削，也就是在主要生產（熵值上升）之外，為了滿足壓迫下的慾望與消弭受壓迫的焦慮，而不斷藉由殖性支配而複製衍生的偽生產樣貌。這些剩餘是剝削的積累和熵值飆升，它們甚至足以瓦解或鬆離各種原有的「階序制」（hierarchy）和「集制」（regime），同時在今天我們更清楚看見這種擴張和科技工具與時並進，進而一方面變種為全面交互監控（碎形化後的連結）與新保守主義（抗拒流動的同質性團塊）。我們今天面對的實踐問題或更進一步說實踐的邊界問題，正是在於邊界迅速而不斷地瓦解，反過來說，「邊界的碎裂」構成了當今的邊界問題，如此便可以理解所謂的新保守主義就是邊界碎裂化後「極端抽象化」的邊界。因此，或許可以說「潛殖」的提出就是為了理解這種因碎裂化而產生的特殊邊界，並抵抗由此而生的極端抽象化邊界。無論是碎裂化或是極端抽象化的可能，都是通過技術來完成，也因此，對於潛殖的理解與抵抗，在今天都將會匯聚在「技術」的討論和思考中，意即思考「技術中的政治」、「技術政治性」。無論是維澤諾提出的「修辭學」或「倖存」都是對應於潛殖的技術，而當今潛殖的主要形式與場域無疑就是科技與生態。如此，德勒茲與瓜達里經由「器界」（即「根莖界」）所描述出的宇宙論自身就是機械配置與抽象機器構連出來的全體，而機械配置與抽象機器則可以被視為機器的不同發展，前者是一種形成基本框架的架構，而後者則是跨越架構的連結與操作，意即這個交流活絡的根莖界既有可能推進各種「潛殖」的發生，也有可能（或更需要）產生對於潛殖的抵抗（共實平面與抽象機器），只是他們當時未能直接以「技術」來論證這個命題。相對地，許煜切中哲學傳統的基本框架進行討論批判的「宇宙技術論」，亦可視為某種對於生態系統中潛殖的抵抗。

註釋

1

"The ruins of representation: shadow survivance and the literature of dominance", in *American Indian Quarterly*, January 1, 1993. https://www.highbeam.com/doc/1G1-13187463.html , 2018/11/20.

The Paracolonial and the Cosmology of Technology

Huang Chien-hung

Huang Chien-hung

Huang Chien-hung is an Associate Professor at the Taipei National University of Arts in the Institute of Trans- disciplinary Art, and director of Kuandu Museum of Fine Arts. His research focus on image, aesthetic theory, trends of contemporary art, philosophy and curation, he is also a critic in film, contemporary art and performing arts. He also dedicated to French contemporary research translated books by G. Deleuze, J. Baudrillard and J. Rancière into Chinese. Huang has published numerous books, including *An Independent Discourse* (2010), *The Smile of Montage: City-Image/Space/ Transdisciplinarity* (2013), *Film, Theater and Movement* (2015). Translated works including *Cinema 1: The Movement-Image*, *Cinema 2: The Time-Image.* Since 2007, he has been also working as a curator. Huang has curated shows such as *Look by the cinema* in OCAT Shenzhen (2010), *Crush on EMU* in MoCA Taipei (2012), and *Post Movement* (2014), *Dicordant Harmony* (2015-2016), *Trans- Archiving* (2017), *Trans-Justice: Paracolonial@Technology* (2018).

The condition presently confronting humankind is extremely complex and entangled with a massive emerging crisis in knowledge production. Philosopher and theorists made mention of this crisis as early as the last century, in the 1960s, that the categorization of disciplines has rendered impossible to align with the realities and issues we face. At present, even as "interdisciplinary" has nearly reached the point of cliché, the problematic ideology of disciplinary differentiation is still privileged over the urgency of historical realities of "colonization" and "skill" (or technology), "cultural theory" and "ecology", "science" and "cosmology," etc. In accordance with present realities, the author shall attempt to reconstruct the above-

mentioned problematic ideologies. In previous research, issues of "colonization" have indeed been described in political history terms with leanings toward political economies, and subsequently, focusing on the textual and ideological analyses of culture and art. The enduring reliance on "cultural interpretation" has made it impossible for discourses regarding "colonial" domination to confront the challenges of the technological society, while research relevant to "skill" or technology have rarely undertaken interrogation on issues of dominance. This touches on the difficulty of relating cultural theory to ecological or technological theory; or cosmology which has been relegated to historical culture, and has in fact not engaged in clear dialogue with science for an extended period after the Second World War. Hence, this essay attempts to reconstruct the structure of the mutually relevant key perspectives mentioned above, with the intention of reclaiming Simondon's doubts on the dichotomy of "cognitivism/skill", furthermore, to reclaim the critical escapism of Heidegger's existentialism in Deleuze and Guattari's contemplative opposition to "the transcendental" and return to "earth", and finally, respond to the "cosmology" proposed by Yuk Hui from their joint writings on materialism to explore the relationship between cosmology and colonial dominance.

Along with the Age of Exploration, colonialism brought Europeans and European culture to all corners of the world. From the 16th to the 20th century, East Asia and Southeast Asia were gradually incorporated into the framework of economic colonization, and from this, instituting the modern-day political oppression as well as the colonial institutions and political-business networks for economic exploitation. The national self-determination and independence movements after the Second World War may have done away with political control and exploitation by foreign regimes, but this has ushered in the numerous after-effects of division and conflict as well as the psychological after-effects of distortion and struggle of the colonized which gave us an understanding of the actual state and complexity of the "post-colonial" condition. And thus, the post-colonial theory has grown into full-swing since the 1990s. Although theoretical developments have gradually

settled after 20 years of development and a complete discipline has been formulated within the system, economic operations in the emerging global markets of the past five years and the multicultural dilemma have reignited interest in the post-colonial issue within contemporary art, especially in the recent Kassel Documenta and the numerous biennial exhibitions that followed.

However, are there existing relationships that cannot be ignored in the period of post-colonial discourse and the global democratization movement of the late-1980s, in the fountainhead of globalization intimate to this wave of democratization, and in the parallax between the worldwide proliferation of democratization and the production transformation of highly-industrialized nations? Obviously, even though "post-colonial discourse" has provided numerous descriptive methods, dialectical models, and conceptual definitions for "culture" over the past two decades (the1980s to 2000s) of descriptive research, cross-cultural research, and present-day commodification; it seems to fall short of adequately describing or formulating a compelling critique of the developments over the past ten years. On the one hand, because the commodification of academic circulation has stagnated critique in the general allegations of nominalism; on the other hand, multiculturalism has limited the efforts of numerous post-colonial conclusions and methods to derivatives of difference and emphasis on hybridity, which has instead greatly limited active dialogue. Additionally, relationships of colonial dominance have not been alleviated by post-colonial critiques or the consciousness brought about by this critique. On the contrary, the near-comprehensive commodification and neoliberalism has catalyzed accelerated accumulation and collapse, rapidly tilting the global balance; the fragmentation of social relations and growing wealth gap permitting increasingly violent confrontations, democracy has thus encountered an unprecedented morass.

Therefore, rather than be satisfied with anchoring the colonial and post-colonial in a specific historical period, or by simply explaining these

developments through designations of nationality, we need to rethink the actual development of the global structure and colonial dominance within history. In other words, to persist in transcending the colonial dominance of modern national systems and specific historical periods. Moreover, in the current environment of digital and internet technology, colonial dominance has escaped the previously recognized scale and framework. The relationship between capitalism and power has achieved disparate modes in the rapid flow of information. Hence, in this search, we encounter a concept used by Gerald Vizenor that has yet to be further explored: the paracolonial.

> "The postmodern turn in literature and cultural studies is an invitation to the ruins of representation the invitation uncovers traces of trivial survivance, trickster discourse, and the remanence of intransitive shadows. […] The postmodern shadows counter paracolonial histories, dickered testimonies, simulations, and the banal essence of consumerism; at the same time, trickster pronouns transformations and the shimmers of tribal consciousness are heard in literature. […] The cold simulation of tribal cultures, or the paracolonial pretensions that precede a tribal referent, are the most common representations in histories." [1]

It was Gerald Vizenor who first proposed the "paracolonial" through the rhetoric of Native American literature. This differs from post-colonial discourse in its lack of emphasis on prioritizing "cultural specificity". Furthermore, he reviews a number of texts written since the 19th century using Derrida's concept of *différance* and Baudrillard's *simulacra*, undertaking a complex and multilayered dialectical on descriptions of Native American tribal culture and Native American lives, while further recognizing the interventions of Western critical theory on the writing of tribal culture. On the one hand, he expressese ways in which theories relevant to "anthropology" produce divergent interpretations and simulations in the absence of tribal culture, and on the other hand, it presupposes the double equality of "clear courtesy", and the equal presupposition in contemplating the rhetoric in literary creation (termed "simulations of survivance") so that it can be

directly quoted in philosophical theory:

> "Foundational theories have overburdened tribal imagination, memories and the coherence of natural reason with simulations and the cruelties of paracolonial historicism. Anthropologists, in particular were not the best listeners or interpreters of tribal imagination, liberation or literature." (Vizenor, 1993: 75)

For Vizenor, the term "paracolonia" connotes the relationships of dominance that cannot be contained under the frameworks of colonial discourse or post-colonial discourse. This relationship of dominance mainly encompasses political, economic, or cultural aspects. This relationship of dominance that "cannot be contained" occurs in the mandatory "shadow writings" of history and literature, and emphasizes that these writings are a type of "inferior shadows", copies without an original prototype: "simulations". Vizenor, and subsequently Malea Powell, both limit these simulations of survivance external to colonial and post-colonial categorizations to textual analyses, which is to say, their so-called "paracolonial" is limited to the crystalized oppositional epistrata, only more nuanced and complex. If they can still be distinguished from phenomenon relevant to the post-colonial, it is their illustration of the mutable and convoluted nature of the relation of colonial dominance. We can vaguely envisage their intention to discuss relations of dominance that cannot be resolved by the anti-colonial, an-colonial or ex-colonial, but explanation through textual analysis remains akin to analyses of post-colonial critique and falls short of the lingering, persistent "colonial-ness" that they, and we, continue to perceive. However, Vizenor's proposal relevant to a general unified "paracolonial history" perhaps offers possibilities for further scrutiny, which is precisely his problematization of mainstream critical theory in exploring "survivance writing". Or, described more directly: it is precisely the effect of the mainstream critical theory on writing that the paracolonial relationship can be more clearly seen.

Hence, we do not concur with themere rhetoric of "absence" in reference

to the oppressed, but rather use "shadow" to connote the simulacra created by the absence. Even if we can see that the speaker has fully captured the frustration and dominance within the real-life experience and reading analysis, and their intentions to critique this "identification". By simply using Baudrillard's *simulacra* to address this issue is, in reality, an oversimplification of the real effect produced therein by media, information and perception. Moreover, it is precisely these real effects and behaviors that continue to generate reality, making it difficult to establish "absent" or baseless critiques. That is to say, Vizenor ignores the fact that beyond being a form of dominance, "paracolonial" also generates a number of qualitative changes and transformations. The paracolonial does not exist merely as a form of rhetoric but has substantive effect. It is an endlessly evolving relationship in reality, or perhaps a basic form of colonial dominance. What we wish to address is that although Vizenor's narrative method provides ample textual analysis for the contemplation of the paracolonial, it simplifies and even hijacks the substantive connotations of the paracolonial in its presuppositions of the "absent" and the "nothingness" as simulations. Simply put, Vizenor's critique oscillates in the paradox between the "once existing" and "absolutely absent" of tribal culture, fully ignoring a possible aspect: an actual connection between the intrinsic and the world. From the perspective of Native American tribal culture, in his avoidance of anthropological methodology, Vizenor neglects a reexamination of the evolving Native American shamanic thought (one or more types of cosmology). This means that the practice of writing and expression that sufficiently resists the paracolonial is not limited to the real and the unreal, or the dialectical relationship between the real and the simulated, but the existence and evolution of linkages must be examined from the relationship between cosmology and the intrinsic.

Regarding the contemplation of "cosmological" real links, Deleuze and Guattari undertake a unique narrative in the chapter entitled "The Geology of Morals (Who Does the Earth Think It Is?)" in *A Thousand Plateaus* that may provide us with another possibility for expanding the paracolonial in depth.

They used the protagonist Professor Challenger from the Arthur Conan Doyle novel, *The Lost World*, as a continuously deterritorializing character in the "plane of consistency" for undertaking an extremely complex elaboration and argument for "a body without organs". They applied geological and biological concepts to explain ways in which organic layers and the plane of consistency are linked to relevant views in genetics, molecular biology, and particle theory, wherein geology categories provide structure, establishing layers, base layers, epistrata, parastrata, striated space, smooth space, ecumenon, and clarifies the methods of connection, flow, and qualitative change through other scientific concepts, converging on induction, transduction, variation expansion (transduction), etc., and linking to the span the three concepts of planes of consistency, deterritorialization, and abstract machines that Deleuze and Guattari interjected into the subject of rhizomes. In this manner, the strata deformation or flowing geology is able to reconstruct a link between life and the world; while due to the link occurring in the midst of deformation and flow, the form and operation of colonial domination must be reexamined within a state of flow and network linkage.

The chapter heading, "Geology of Morals," is an obvious reference to Nietzsche's *On the Genealogy of Morals*. If Nietzsche's profound discussion on the behavioral patterns and psychological state of faith and morality is articulated through a critical genealogical methodology, and fundamentally criticizes the development and operation of the humanist spirit; then, by comparison, Deleuze and Guattari have performed a "non-human" or even "post-human" moral-judgment through "God's judgment is stratified" or "topography":

> "The abstract machine exists enveloped in each stratum, whose Ecumenon or unity of composition it defines, and developed on the plane of consistency, whose destratification it performs (the Planomenon). […] But it divides into parastrata according to its irreducible forms and associated milieus, and into epistrata according to its layers of formed substances and intermediary milieus. […] A stratum exists only in its epistrata and

parastrata." (*A Thousand Plateaus*, 1980:66, 68)

In their descriptions, it is clear that the occurrence of "judgment" is not initiated by a specific subject or consciousness, nor is it a Leibniz-style transcendental choice, but rather a redistribution of geological terms to complete a series of continuously operating territorialized, deterritorialized, and reterritorialized "judgments" through various combinations of epistrata or parastrata. Epistrata and parastrata allow induction, transduction, and translation to occur between layers, and are an important element in our understanding of the operational methods of the abstract machine between the strata:

> "[T]he stratum develops into epistrata and parastrata; this is accomplished through a set of inductions from layer to layer and state to state […] enables it to put all of its interior layers 'topologically in contact' with the exterior, […] The development of the stratum into epistrata and parastrata occurs not through simple inductions but through transductions that account for the amplification of the resonance between the molecular and the molar [..] a third major grouping of strata, defined less by a human essence than, once again, by a new distribution of content and expression. […] it operates with symbols that are comprehensible, transmittable, and modifiable from outside (translation)." (*A Thousand Plateaus*, 1980: 78-79.)

Hence, accordingly, we can say that Deleuze and Guttari's abstract machine attempts to use anonymous geological descriptions beyond the methods of "genealogy" to create another "judgment," based on a relationship of geological strata and a continuously deterritorializing and reterritorializing "moral" geology. Comparatively, the topography derived from this "moral" geology is no longer the "earth" that Nietzsche once alluded to, nor is it Heidegger's creationist imagination of "landscape" or "horizon", but a dynamic structure of equivalence, connectivity, and deterritorialization, and linking this with a "rhizomic–cosmos" relationship.

The "land" or "earth" is no longer in the form of a tree or roots, but rhizomes. In the discussion of Deleuze and Guattari, its importance and mechanism are not in the correspondence of the epistrata of the modern nation or dominant culture, but in the simultaneous existence and continuous production of the parastrata in the "ecumenon". In other words, the land does not precipitate and crsytallize as epistrata, but forms a "deterritorialized" hybridization in the mutual permeation of the parastrata. The latter determines the abundant state of the land. In other words, in previous discussions of colonialism and discussions of post-colonial critical discourse, the initial development of the epistrata and parastrata is often cut off due to the aggressive occupation of the epistrata. At a moment of transformational justice, the colonized land or the earth that exhibits a colonial history can mostly bring about the rectification of names identified by the epistrata, but this is often accompanied by the emergence of two main paradoxes: either that nationalist-leaning identity politics will not truly bring about a deterritorializing force or productivity of the parastrata; or else the epistrata that is strengthened by political symbols is often unable to eliminate the emergence and development of colonial domination.

Therefore, there is an assumption that these discursive issues appear in the regarding the epistrata as the sole perception of the earth, and that this sort of perception implies a singular specificity for the "earth" (or land). Or conversely, to always be cognizant of painful experiences resulting from being dominated produced through the crystallization and excision of the "epistrata" means that the specificity of the land and the absoluteness of the earth is exploited, corresponding to the pain and entanglement formed under the dominance relationship. If the land is understood through the "parastrata" of Deleuze and Guattari, then the land itself would be the amalgamation resulting from the endless deterritorialization and reterritorialization of the parastrata, i.e., the inherent uniqueness of the earth (land) is the product of external elements entering into the ecumenon, whether or not it has experienced colonization is located in the post-colonial. Hence, it can be said that using "colonial" and "post-colonial" to describe colonial domination

can only trigger the reappearance of the relationship of dominance through the epistrata. We shall temporarily refer to this as the "épicolonial," which is the manifest colonial dominance, and comprehend that the "épicolonial" is a historical narrative with humankind as an ontological center. Under this narrative, we naturally accept the "land identification" of the imagination, and accept the premise of the possibility of extension to an absolute "earth". However, the various forms of decolonization promoted by democratization cannot truly resolve the facts of occupation, exploitation, and domination in human society, but fully exposing the phenomenon of colonial dominance on the parastrata. Colonial domination does not only affect the epistrata but profoundly and realistically acts on the various parastrata capable of deterritorialization. We will refer to this as the "paracolonial", a relational network with topography as the main axis.

Discourses from Vizenor's rhetorical critique of the "paracolonial," Deleuze and Guattari's geological description of earth, the world, and cosmology, and the completion of the link between interiority and cosmology have no doubt escaped the confines of textual analysis to initiate a study of transcendentalism. This study enables rhetorical issues of expressing "colonialism" to connect more profoundly to a material world described through mechanical references. They make this claim in the second half of the chapter:

> "It is difficult to elucidate the system of the strata without seeming to introduce a kind of cosmic or even spiritual evolution from one to the other, as if they were arranged in stages and ascended degrees of perfection. Nothing of the sort. [...] There is no biosphere or noosphere, but everywhere the same Mechanosphere. [...] What we call the mechanosphere is the set of all abstract machines and machinic assemblages outside the strata, on the strata, or between strata. [...] The abnormal clicking went on, beating out the dark, cosmic rhythm which underlies all mystical gate-openings—the Mechanosphere, or rhizosphere." (*A Thousand Plateaus*, 1980:89, 91, 94)

In short, the two attempts to deduce another moral theory and cosmology through a rhizomic "machine theory". Conversely, this impersonal moral theory linked to cosmology implicates a recontemplation of "technology". This is evident in their extensive application of Simondon's theories of individuation. As such, contemplations of the proliferation of colonial dominance in the "paracolonial" must necessarily detach from the uncertainties of the strengthened pronoun, dialectical pronouns, and the "shadow" strategy in Vizenor's rhetoric; while we have to explore the impersonal moral theory of the "mechanosphere" to understand the reality that colonial dominance has entered into a "technological" stage, or to say that the development of colonial dominance in the "paracolonial-strata" has "deterritorialized" into various fractal mechanical integrations, disguising the "self-rigidity" of the mechanical integration through massive (quantitative) and rapid (speed) proliferation. Hence, in order to resist the "paracolonial" or transform the "paracolonial", we must extend the abstract machine that leads to qualitative change as described in the cosmology of mechanosphere or the rhizomesphere. If their machine theory extends Simondon's contemplations on technology, the most groundbreaking extension of these is the applications of "deterritorialization" and of the "abstract machine" as "technological" operation and appearance, and to propose linkages to the rhizome theory and cosmology. They attempt to transcend philosophy through geology, that is to establish a moral theory based on geology, or perhaps attempt in another chapter to discover an energy model within anthropology that transcends the framework of human nature, that is to establish a machine theory based on nomadism. However, isn't the bridge between geology and nomadism precisely composed of a "tribal" cosmology? Its method of resisting the fractal mechanical integration of the paracolonial is to form these "tribal" abstract machines, and it is because of this possibility that we can continue to say that "the tribe is not absent," and is not a "complete simulation". In other words, the paracolonial is the extreme "entropy" of colonial dominance, and resisting the paracolonial that occurs within the "Mechanosphere" requires the creation of an abstract machine capable of instigating (qualitative or perceptive) deterritorialization within an

impersonal cosmology. Resisting the paracolonial differs from resisting the colonial or post-colonial in being free of "culture" and its implicit (human centered) identity politics, it is a resistance within the "mechanosphere". A clearer understanding and development of this resistance can be found in Steigler's theory of neganthropy and negentropy.

> "We call neganthropic that human activity that is explicitly and imperatively governed – via processes of transindividuation that it implements, and which result from a criteriology established by retentional systems – by negentropic criteria. The neganthropization of the world breaks with the care-less and negligent anthropization of its entropic effects – that is, with the essential characteristics of the Anthropocene. Such a rupture presupposes the overcoming of anthropology as conceived by Lévi-Strauss, through a neganthropology that remains entirely to be elaborated." (Stiegler, 2015: 14)

In Stiegler's critique of Levi-Strauss, we can view the "ethical geology" of Deleuze and Guattari as an initial differentiation with a connotation of the "neganthropocene", but since the proposition of "the Anthropocene" had not been raised, they can only be propelled into the "impersonal pronoun" state of the "nonanthrope" and "neganthrope", unable to leave the "exanthrop" stage, but lacking the contextual support of any concrete input of neganthropic content. But at the same time, Deleuze and Guattari are able to begin deconstruction of "judgment" and "morals" using a clearer and more comprehensive "geology". If the Anthropocene is evidenced by geologic discovery in initiating a new discourse of technological ethics, then Deleuze and Guattari have "de-constructed" geology as earth that encompasses the abstract machine. The earth as a plane of consistency "metaphysically" diverges from cosmology to return to a critique of Nietzsche and Heidegger, but not as an anti-genealogical theory or anti-existentialism, but to differentiate certain internality and cosmology, an undecipherable relationship between machines and the earth. In actuality, a premonition of a "technological theory" have already begun to emerge.

As such, humans and machines have converged via another mode onto issues of colonial dominance and clarified the paracolonial as a method and operation of colonial dominance within the Mechanosphere, or that the paracolonial is an impersonal form of colonial dominance. And hence, in the present technological environment, we are compelled to recontemplate the relationship between human beings and machines, but this relationship is definitively not with the machine implement as an external object nor as a means of absolute profit-driven development, but rather as a "human-machine" comprised of an interconnected internality and cosmology. Regarding this, Yuk Hui's re-reading of Plato is especially enlightening. He re-reads Plato's theories on "technology" from a different approach, especially the ruminations on the relationship between *aretē* and *technè*:

> "*Aretē* as the aim of technē: This point [in Plato] is not immediately evident, since although on many occasions Socrates uses medicine as an example of technē, in other cases technē is considered to be neutral (not necessarily good or bad." (Yuk Hui, 2016: 94)

Without a doubt, Yuk Hui reminds us that though Plato never mentions the relationship between *aretē* (virtue/craft) and *technè* (knowhow), we can be assured that the relationship between aretē and technè derived from questions on "justice" in the dialogue from Book 1 and 2 of Plato's *The Republic*. In other words, the relationship between *technè* and *aretē* implicates the limitations of moral judgment, or indicates certain earth or cosmology. More precisely, the debate in the dialogue whether "is the *aretē* of *technè* relevant to justice?" links the character with the actions of a "person," and relates the level of perfection in *technè* to cosmology. If a perfect state of *technè* can become a just judgment, then human existence is a conduit between technology and relationships. By looking at the debate between Socrates and Gorgias in the book *Gorgias* on the topic of rhetoric and *technè*, then perhaps the connection between them would seem clearer. *Technè* corresponds to relationships in the city-state, that is, simultaneously concerned with the appearance of a person's status and social system,

as such human beings are indistinguishable from *technè* because the composition of *technè* and cosmology is inseparable. This suffices as the key point in Yuk Hui's composite of Greek philosophy and Chinese philosophy (the implement and method are as one) and the discrepancies revealed around "nature" (cosmology).

In addition to the clarity of the intimacy between technology and cosmology in Yuk Hui's exposition, it can be seen from the discussions of Deleuze and Guattari how they describe an impersonal *aretē* using the technological theories of "deterritorialization" and "abstract machine". How should the one understand Deleuze and Guattari's splicing together the biological sciences (genetics and microbiology) with geology in a discussion of "earth"? Through a reanalysis and interpretation of "strata," they enable the "earth" to become a particular dynamic relational network that continuously produces deterritorialization and reterritorialization, by linking this with internality and cosmology, "technology" (geology and biological sciences) enables this dynamic relational network to acquire actual expository content. Hence, we can say that they have touched upon a certain concept of "universal technological theory" at this juncture. In this regard, we can reference a quote by Plato that relates to Yuk Hui's universal technological theory.

> "And what about medicine itself, is it or any other *technè* defective, and does it need some supplementary *aretē*? […] does each art have need of another art that considers its advantage, and does the art that considers it need in its turn another of the same kind, and so on endlessly? Or does each consider its own advantage by itself ? Or does it need neither itself nor another to consider what is advantageous for its defect? […] it isn't fitting for an art to seek the advantage of anything else than that of which it is the art […] Each of the arts is different on the basis of having a different capacity […] each of them provide us with some peculiar benefit and not a common one, as the medical art furnishes us with health, the pilot's art with safety in sailing, and so forth…" (342a-c, 346a: 90-91, 94)

Therefore Plato attempts to describe *technè* and the mutual confirmation created by *technè*, and this network relationship of mutual confirmation spans across different strata in response to differences in the corresponding subject. In this explanation, we can perhaps make the connection that the model of cosmology establishes a subject through a relationship through the mutual confirmation between the effects of technologies; or conversely, the subject is a node determined by a technical relationship. The point here is not to attempt to bring Deleuze and Guatarri's theory back to Plato for comparison, but to connect issues of *technè* that implicate virtue (*aretē*) and aspects of justice in *The Republic* to understand the fundamental problematic consciousness that Deleuze and Guattari do not address directly in their "rhizomic" writings: technical relations and relational technology. Then, the closest condition relevant to *"aretē"* would be the "plane of consistency", so that the strata that encompass the deterritorialization movement and the "plane of consistency" of the abstract machine can be seen as a technology that approaches *"aretē"*. Thus, we seem to be able to say that *"aretē"* and the "plane of consistency" are technologies that can become machines, and machines are the entry into an effective operational relational network, or "machines" may even be seen as a "morality" borne of technology, and human beings can rely on this moral view to imagine the "cosmos" or "cosmology". Hence, the present conclusions of the "mechanosphere" and the "rhizomesphere" can be more profound, to sufficiently connect technology, cosmology, and morality. Therefore, we would say that their theories regarding "abstract machine" is able to explain how technology and morality converge in the *aretē*, meaning that the condition of *aretē* is equivalent to the measure of justice in technology. Accordingly, we can attempt to dismantle the "morality" that technology intends to achieve comprised of "methodology" and "ethics". The former relates to techniques of cosmology and relationships to the cosmos, while the latter is a realization of existing potential, to arrive at the techniques of *aretē*.

In the chapter "The Geology of Morals (What does the Earth think it is?)"

in *A Thousand Plateaus*, Deleuze and Guattari explain territorialization, deterritorialization, and reterritorialization through genetics, microbiology, and geology, to re-contemplate the "earth" as a surface that connects interiority to cosmology. In other words, the "method-implement," is a "method-ethics-implement", where "ethics" is the fulfillment of "method", akin to Yuk Hui's reading of the allegory of Cook Ting and a reiteration of "the implement and method are as one," which is also a contemplation that originates in the "implement," whose invention and operation achieves "*aretē*," connoting the completion of the "abstract machine". Therefore, "*aretē*" or "ethics" in "the implement and method are as one" is a practice and operation, from which new arenas for dialogue are established. New intersecting temporal-spaces and frameworks which becomes "political", and the "plane of consistency" allows us to recognize the relational networks and the flowing tension within, through which a "political nature" that is able to respond to the world can be assembled. This "political nature" does not converge on "subjectivity" to stand in "opposition" with different subjectivities, even when any "political nature" implies the production of a new subjectivity. The political nature of the plane of consistency, or the political nature of "implement and method as one," is not the emergence of confrontational subjects in the past sense, but a relational subject within ecological politics, a subjectivity that must simultaneously manifest through "co-vividity".

To this end, it is necessary to revisit the formation of the connotations of "cosmology". Though "cosmos" and "universe" are used interchangeably, more accurately if the universe is a specific temporal-spatial entity, then cosmos represents the shared or connective operational principles of the universe, a particular "entirety" comprised of an aggregate of different temporal-spatial systems that is also an "impossibility" that is difficult to fathom, hence it often possesses a certain metaphysical appearance. Thus, we would say that cosmology is a method of measuring "ecology". When we accept the simultaneous existence of multiple universes or the existence of parallel universes, cosmology would be a type of "metaphysical" structure

and discernment. A certain virtue (*aretē*) serves as a supposition of the foundation necessary to establish the metaphysical in order to transcend empirical impossibilities. The virtue (*aretē*) here cannot be understood on the scale of empirical norms or through the conditions of empirical relationships but through the intervention of an "inner experience" that surpasses the imagination. Bataille's sense of the "inner experience" is possibly the first philosophical encounter and attempts to establish a connection between internality and the universe. As such, we can more clearly comprehend the connections between morality and the cosmos, and the relationship between morality and "method" will be clarified in correspondence. Morality becomes the boundaries of reality that suffices as a response to the "cosmos," or even the borders of practice, then what relationships emerge between this boundary and the "paracolonial"?

The "paracolonial" serves as a flowing colonial allocation and the fractal relationship of domination, becoming an increasingly accumulative and entropic "ecumenon" in a geological cosmology;in other words, undertaking an exploitive dominance in an infinite disparity. This dominance simultaneously constitutes a widespread residual exploitation in response to a widespread surplus exploitation in the "globalizing negative world", which is, in addition to the main production (increased entropy), the continued reproductive proliferation of the appearance of pseudo-production through colonial dominance in order to satisfy the desires of oppression and nullify the anxiety of the oppressed. These remnants are the accumulation of exploitation and soaring entropy; and they would even suffice in disintegrating or loosening various existing hierarchies and regimes. At the same time, we can clearly see this expansion in pace with technological tools, mutating into comprehensive interactive monitoring (post-fractal links) and neoconservatism (a homogenous mass that resists movement.) The issues of practice we presently confront or taking it a step further, the issues of boundaries, are precisely the rapid and continuous deterioration of the boundaries. Conversely, "boundary fragmentation" constitutes the boundary issues of today. From this, one can understand

that the so-called neoconservatism is the "extreme abstract" boundaries in the aftermath of boundary fragmentation. Hence, perhaps it can be said that the proposal of the "paracolonial" is for the purpose to understand this unique boundary produced by fragmentation, and to resist the extreme abstract boundaries that arise from this. Regardless of the possibilities of fragmentation or extreme abstractism, all are achieved through technology. For this reason, any comprehension of and resistance to the paracolonial at present converges on the discussion and contemplation of "technology," which means contemplating "politics in technology" and "the politics of technology". Whether the "rhetorical study" or "survivance" proposed by Vizenor, all are technologies in response to the paracolonial, whose main form and arena today is undoubtedly in technology and ecology. Hence, the cosmology described by Deleuze and Guattari through the "mechanosphere" (or rhizomesphere) is itself an entirety constructed and connected through mechanical configuration and the abstract machine.

Mechanical configurations and abstract machines can be seen as different developments of the machine. The former is a certain formation of a fundamental structural framework, while the latter is the connection and operation that surpasses structure, meaning that this rhizomic world of active exchange has both the possibility of progressing various "paracolonial" occurrences, as well as the possibility (or neeed) to produce a resistance to the paracolonial (planes of consistency and abstract machines). However, they were unable to directly debate this issue through "technology" at the time. Conversely, Yuk Hui's intervenes with the basic framework of Chinese philosophical traditions to engage in a critique of the "universal technological theory" can also be seen as a resistance to the paracolonial within the ecosystem.

NOTES

1

"The ruins of representation: shadow survivance and the literature of dominance", in *American Indian Quarterly*, January 1, 1993. https://www.jstor.org/stable/1184777 , 2018/11/20.

CHANPON

CHANPON 超什錦團隊

團隊介紹

CHANPON 為「什錦」一詞日語發音的英文拚注，一說「鐲（CHAN）」為鈸，「砰（PON）」為大鼓之聲，合併即達「融合」之意。「什錦」一詞來源有多種解釋，有源於以上日語典故，也有以漢語「什（十）」錦，布料綜合的說法。「什錦」今日主要形容食物，但也能見更廣泛的運用。CHANPON 團隊由 2018 年 8 月策展人黃建宏於台北當代藝術館策劃之《穿越 - 正義：科技@潛殖》展覽中，對於科技與社會、個人關係進行調查的科技正義研究團隊延伸，期許開啟自 multi-culturality 的「多元表象」轉化為 trans-culturality「深入穿超」的「什味和合」可能。

成員

游承彥、陳佳暖、廖思涵、蔡士翔、張靖瑩、楊芮雯、巫禮恩 Cilian X. Woywod

CHANPON

Introduction

CHAPON is the Roman transliteration of Japanese “assortment”. One explanation indicates that “CHAN” stands for a cymbal; while “PON” is the sound of a drum. Thus, the two words carry the meaning of “integration” when put together. However, there are many explanations of the term. Some originate from Japanese as the above example; some are from Chinese “shi-jin (什錦),” which means the mixture of textiles.

Nowadays, the term “CHANPON” is mainly used for describing the food, but it can also be applied to other cases in a wider range. In the exhibition *Trans-Justice: Para-Colonial @Technology*, curated by Huang Chien-hung in Museum of Contemporary Art, Taipei in August 2018, the CHANPON team was derived from the justice-in-technology researching team, aiming to explore the “assorted” possibility in transforming the “diverse appearance” of multi-culturality into “in-depth penetration” of trans-culturality.

Members

Yu Cheng-yen, Chen Chia-nuan, Liao Szu-han, Tsai Shih-hsiang, Chang Ching-ying, Yang Jui-wen, Cilian X. Woywod

意識考古及其未觸之界

陳佳暖

前言

我們慣以稱之的心智、意識甚至是靈魂，與大腦、身體以及生命之間的依存關係難分難解。在過去，討論心智往往等同於討論生命，而自人類發展出農業社會以降，宗教、科學與哲學在不同層面與時期影響著人類思考、探索心智運作的方式。人工智慧專家 George Zarkadakis 在《人類的終極命運：從舊石器時代到人工智能的未來》（*In Our Own Image: Savior Or Destroyer? The History and Future of Artificial Intelligence*, 2016）中便闡述了過去數千年裡，人類曾用來理解、解釋人類智慧的六種重大的比喻轉向。

從哲學、心理學、腦神經科學一路到物理學及數學等不同領域，皆開展了對「意識」探索，時至今日卻仍充滿著未知與揣測。然而在二〇一八年，世界第一對經過基因編輯而對愛滋病免疫的雙胞胎女嬰，已在無相關法律限制的中國誕生，衝擊了科學與倫理問題，由此可預視的是人類對於意識與生命存在方式的未來想像，不僅僅存在於科幻作品中，更是科技進行式，亦是人類在未來勢必所需面對的生命狀態與困惑。

一、腦內考古學

心體合一與二元論

透過流傳數千年的聖經與希臘神話，「泥土」是目前所知關於人類的最早隱喻。這兩處明顯雷同的神話——由泥土塑成人形泥像、吹入生命賦予靈魂——可溯源至美索不達米亞農業社會，語言仍遺存著這古老的隱喻，人類的英文單詞「human」其拉丁語詞源「humus」即為「來自土地」。

生命源自泥土的認知在水力及風力技術發明之後產生巨大轉變。公元前三世紀的希臘化時代，風力與水力系統的發明，使人類得以驅動如水鐘的非生物物體。水力工程、數學、人體醫學上的開創性成就與發現匯集發展成「體液說」——如一具複雜的自動化水力機器，體內的液體混合、驅動了人的物理行為運動和心智靈魂思維功能，這種水力學框架成為西方醫學主流超過了一千六百年。心智與身體是一體、一樣的，沒有斷裂，水力模型模擬了生命，解開了生命的秘密。

當時用以說明生命的液體流轉被文藝復興時期發明的彈簧、齒輪取代。這些零件組成、驅動的人造機器替代了水力、風力。笛卡兒創造了物質性身體與精神性心靈的二元論機械生命思想，使心智脫離了身體，並認為人和動物的血肉之軀是可由齒輪、活塞和凹凸軸等零件代替。其後的英國哲學家霍布斯（Thomas Hobbes）與法國哲學家拉美特里（Julien Offray de La Mettrie）在其基礎上進一步認為身心皆是全然物質性的展延，駁斥心靈為獨立精神實體的觀點。技術與哲學交互激盪霍布斯發展了機械唯物主義的完整體系；拉美特里更直接以書名《人是機器》（*Man a Machine ; And, Man a Plant*, 1747）開宗明義力陳人是一部有感覺思維的有機活機器。

科學突飛的「電」與「腦」

十七世紀電學逐漸發展的百年後，科學家們透過電擊青蛙神經所產生的反射動作發現了生物電的存在，又以電極測量出了動物身上的電流。流轉於身體內部神經的電流被認為是生命才擁有的一種看不見的神秘自我力量，稱為「生命力」，維持著生命。在當時化學家認為唯有生物體才可從無機物合成有機物的背景下，這種非物質的「生命力」使無法以物理、化學方式解釋的生命具有了獨特性，形成十九世紀初相對於機械論的「生機論」，開啟了瑪麗．雪萊《科學怪人》小說中死屍通過電擊產生生命的想像。生機論無疑是笛卡兒二元論的科學表述，儘管此理論在有機物「尿素」無意中被人工合成後式微，二元論依舊存在。

在十九世紀遠程通訊技術的進展下，首位以物理方法測量出神經傳導速度的德國醫生、物理學家亥姆霍茲（Helmholtz，1821-1894）眼中，人體只是一複雜機器，神經被他重新比擬為電報線，而大腦即是一電報系統。每個時代最先進的技術都影響著人們如何想像、比喻自身，二十世紀中葉電腦技術出現後，大腦被認如電腦般運作也就不難想像了——大腦被比喻為物理硬體；思想則如同軟體。在奠基認知科學的著作《語言與交流》（*Language and Communication*, 1951）中，心理學家喬治．米勒（George Armitage Miller，1920-2012）認為精神世界可以以信息、計算、語言學的理論概念進行徹底的研究。

現代電腦重要奠基者之一——數學家馮．諾伊曼（John von Neumann，1903-1957）在其遺作《電腦與人腦》（*The Computer and the Brain*, 1958）中直接描述人類的神經系統具有「初步的數位特質」（"……the nervous system has a prima facie digital character."——1958, p.43），儘管他承認科學對大腦實際在人類思考及記憶方面所扮演的角色知之甚

少，但他依舊一一對比了當時電腦和人腦組成的相似之處，這種訊息處理的比喻至今盤踞著人類關於智慧的解釋的主導地位。

二、科幻中的社會寫實

跨域科學理論——控制論

當十九世紀隨著工業機器及其控制法的高度發展，自動機理論（automata theory）加上早期信息理論，「控制論」（Cybernetics）應運而生。1948年，美國麻省理工數學家諾伯特・維納（Norbert Wiener，1895-1964）出版了一本為非專業人士而寫的有關機器學習的可行性和哲理的書——《控制論：或關於在動物和機器中控制和通訊的科學》（*Cybernetics: Or Control and Communication in the Animal and the Machine*, 1948），為「控制論」奠定了理論基礎。「控制論」是自動控制、傳播學、電子技術、無線電通訊、神經生理學、心理學、醫學、數學邏輯、計算機技術和統計力學等多種學科相互滲透的跨領域研究，研究動態系統在變化的環境條件下，如何保持平衡狀態或穩定狀態的規則的科學，為現代信息技術的理論基礎。

「控制論」（Cybernetics）的詞源可上溯至希臘文「舵手」（κυβερνάω），意指掌控船隻的駕駛員。維納認為自己是第一個賦予 Cybernetics 嶄新意義的科學家，並在《控制論》引言裡寫道「控制論這個詞的產生不早於 1947 年 夏 天。」（"the term Cybernetics does not date further back than the summer of 1947."）[1]。實際上，Cybernetics 亦可溯至拉丁文的 Gubernetes，意指操控萬物的至尊權柄，具政治管理意味[2]，法國物理、數學家安培（Andre-Marie Aarpere,1775-1836）在 1834 年便以提出，Cybernetics 最初在其論述科學哲學、對科學進行分類的文章中的定義是「管理國家的科學」[3]。不過，如維納著作的標題「關於在動物和機器中控制和通訊的科學」，更明確了控制論的要素：信息、控制與通訊[4]，並逐漸被二十世紀中期急速發展、普及的電腦與網際網路科技具體化，產生了前所未見的生物和機器的綜合體——「賽伯格」（cyborg）。

人類如何可能的「賽伯格」

「賽伯格」（cyborg）一詞由前所介紹的控制論 cybernetics 以及指人、動物等生物有機體的 organism 兩個單字字首所構成，是結合機器與有機體的混種凱美拉（Chimera），強調的是有機與無機、生物與機器、自然與人造。看似矛盾，實則共生、類同、互補的狀態。「賽伯格」是科學家克萊恩斯（Manfred Clynes）與克萊恩（Nathan Kline）在 1960 年發表的〈賽伯格與太空〉（*Cyborgs and Space*）中用來稱呼他們想像中的一種人類狀態，該篇文章討論透過與機械裝置連結強化後，人類如何可能克服先天、自然身體之侷限，在險惡、不適合生存的外太空環境進行探索[5]。

但賽伯格此概念進入文學、影像、藝術與文化研究等領域，成為描繪當代主體、文化與社會的熱門詞彙，以及作為有利的書寫政治則要等到八〇年代以後[6]。透過八〇年代中期一系列的相關文學作品，從前期的準賽伯格作品，菲利普・狄克（Philip K. Dick，1928-1982）的《機器人夢到電動羊了嗎？》（*Do Androids Dream of Electric Sheep?*，1968）到布魯斯・貝特克（Bruce Bethke，1955-）的《賽伯龐克》（*Cyberpunk*，1983）正式創造了「賽伯龐克 Cyberpunk」一詞。威廉・吉布森（William Ford Gibson，1948-）的《神經浪遊者》（*Neuromancer*，1984）則真正確立了賽伯龐克的基調，此一連串八〇年代科幻小說界興起的文學運動思潮與風格，逐漸擴散至電影、音樂、新聞等之上，發展成一場聲勢浩大的亞文化，甚至成為了主流文化的一部分，造成更廣泛的影響。

「Cyber」結合了激進反抗任何媚俗體制的叛逆態度的「Punk」（龐克）創造了新詞彙「Cyberpunk」——「賽伯龐克」，伴隨七〇年代電腦網路（Computer Net）概念的興起，「資訊」被視為虛擬空間及虛擬身體的本質，它赫然被轉化為電腦與電腦之間的非現實場域，不存在於三次元向度的異度空間[7]——「賽伯空間」（Cyberspace）。

賽伯格想像的極致——意識上傳

吉布森在一九八四年的《神經浪遊者》中創造的「賽伯空間」一詞有別於後來的巴洛維恩網際空間（Barlovian cyberspace），後者視網際空間為現實世界電腦所創造出來的空間，而吉布森式的賽伯空間概念是個能整合世界上所有資訊，不管有形體與無形體的意識都能完全進入的人機交感資訊流空間。這個空間提供了權力給能操縱資訊的人（不管是仰賴專業的個人駭客或公司組織的大型機構）。吉布森式賽伯空間是一個「人類知識總和的四度空間再現」，可被視為一個可體驗的無限「虛擬真實」，吉布森創造出一個充滿熟悉意象，而無物質形體（如身體）的意識在全然由資訊建構而成的新世界，生活其中。吉布森更提出了賽伯空間「不朽」的可能性——「矽不會耗盡；微晶片是能夠永恆不朽的。」——將意識上載至網際空間，即可永恆不滅[8]。

在一九九五年押井守的《攻殼機動隊》（Ghost in the Shell）中，任職公安九課的少佐草雉素子與片中反派魁儡師兩個對立元素形成了對比，前者是對「自我」無比困惑的義體化賽伯格人類；後者是從程式當中生成了「意識」（ghost）且對自我無比了解、無實體的人工智慧。兩者互為鏡像的關係，正是魁儡師欲選擇素子作為融合對象以突破自身困境的原因，當魁儡師提出與素子融合的要求時，素子問到：「融合後，如何保證『我』依然是『我』？」魁儡師答道：「無法保證，人類本身就處在不斷變化之中，

希望保持自我的『我執』一直在限制你。」最終，素子接受了與傀儡師的意識融為一體。大廳中人類為終點的進化之樹千瘡百孔，標示著新的進化即將展開，而融合的霎那，鏡子破了，素子目擊了天使，象徵進入了如同永恆天國的賽博空間。而素子最後回答搭檔巴特：「在你面前的，既不是被稱為『魁儡師』的程序，也不是被叫做少佐的女人。」成為了可穿梭於無限網絡並上下載義體之間的虛擬主體、史考特的「終極身份」（Terminal Identity）[9]。這樣的雙重表達不僅意指傳統身份概念的終結，更指向自動控制論產生了新的主體概念[10]。

這樣的意識狀態與主體概念出現在二〇一四年的《全面進化》（*Transcendence*），其背景設定實際網際網絡已遍及全球無所不在。由強尼戴普所飾演的科學家威爾在瀕臨死亡之際，逐步將自己的腦波與意識載入到其開發中的「永生智慧」研究計畫中的超級電腦，威爾在電腦中再次甦醒之後，開始修正提升了自己的編碼，當超級電腦連網的瞬間，意識被徹底解放、穿梭在浩浩世界網絡之中，達到無處不在如神般的全面進化，威爾的賽伯意識製造了分身般的奈米微粒，透過無所不在的網際網絡遠端操控，並以環境污染物在生態系中自我複製、擴散、修復並嵌入有機與無機萬物。在此，威爾成為了新的生命狀態，超越人類所能經驗與感知，透過網絡傳輸的奈米微粒，威爾的終極身份產生了新型態的感知力，綜觀萬物，更透晰的貼近了萬物生命脈動。然而，貫徹其中的一大哉問是「如何證明這是真的威爾？」，我們到底該如何確認意識有完整上傳，且毫無變異呢？

然而這樣的疑問在二〇一五年以降與意識上傳相關的影視作品當中，逐漸被簡化、削弱。數位化意識的儲存在設定中，不單只是複製了一個人的記憶、經歷及想法，更包含了人格與「靈魂」，記憶、靈魂、意識被視為整體的數位資訊信息。二〇一五年的《成人世界》（*Chappie*）將意識直接呈

現為可儲存、移轉的數位化形式，撇除此部電影本身並未對生物意識的生成多加討論，這樣的設定另一方面更代表了，數位化的意識資訊信息所能包含、等同的各種自我認知的元素，已普遍為觀眾所理解與接受，意識已在我們的認知當中擁有了被賽伯格化的可能，而相對能乘載賽伯意識的賽伯空間也在這個轉化當中逐漸清晰。

後續於二〇一一年開播至今的英國影集《黑鏡》（*Black Mirror*），從不同的未來科技實踐方式，來想像意識複製後，數位化意識對自身主體以及虛擬／真實的認知。二〇一四年的聖誕特輯篇《白色聖誕節》（*White Christmas*）中，人工智慧公司將代碼組成的模擬大腦——空白意識儲存器，植入腦部追蹤、複製意識，儲存為意識副本（cookie），成為缺乏物質身體卻殘留感知記憶且無法分辨自己為副本的意識主體，並被意識本尊所奴役的偽人工智慧。第四季第一集的「聯邦星艦卡里斯特」（*USS Callister*）則透過搜集而來的 DNA，即可掃描培養出依附於 DNA 上的虛擬意識副本，存放於工程師所設計的賽伯空間裡的遊戲場景，被複製的意識副本只得永無止盡的生活在遊戲劇情之中。而第三季第四集的「聖朱尼佩洛」（*San Junipero*）則在人體死亡後，即可將意識上傳到虛擬樂園，得到永生，從而彌補人生中未盡之缺憾，享受永恆的歡愉。第四季最終集「暗黑博物館」（Black Museum），意識可透過特殊裝置數位化取出，轉移到其他大腦或物件載體之中，並且可被片段複製保留。這些被複製的數位化意識都不斷的觸碰到數位化後的意識或意識副本本身，是否如同意識本尊有完全且完整的人格主體？並且，無物質身體的意識是否又有資格擁有「人權」？

「你的軀殼不代表你，我們讓你的意識在軀殼間轉換，永遠地活下去。」——《碳變》理查・K・摩根

二〇一八年的改編自同名原著的美國影集《碳變》（*Altered Carbon*），將時空背景設定在人體複製技術已完妥的二〇八四年，技術已可將意識數位化（Digital Human Freight，簡稱 D.H.F）備份到位在後頸的植入物「皮層暫存器」（Cortical Stack）蕊片，數位意識可上傳、下載並儲存在伺服器之中，並可在死後透過移轉未受損傷的皮層暫存器到其他義體軀殼（Sleeves）或已死亡的肉身，從而達到永生。《碳變》中的數位意識不再固著、乘載於人腦或電子腦，而是直接透過皮層暫存器統合了腦與身，讓整具身軀包含大腦物質化，成為了全然的商品，富者更可定期備份至伺服器以防不測，階級及貧富懸殊的社會狀態在此部作品寫實呈現。

三、科幻作為社會文化理論

如吉布森自言：「當我寫到科技之時，我寫的是它已經如何影響我們的生活。」科學研究提供了各種創作作品內世界觀的範式基礎，而各種創作作品經常揭示了與科學研究的概念轉化與技術創新息息相關所產生的複雜文化、社會問題。布卡曼（Scott Bukatman）於其論著《終端身分：後現代科幻小說中的虛擬主體》（*Terminal Identity: The Virtual Subject in Postmodern Science Fiction*）中即稱，科幻小說對當代文化極具重要性，是所有文類中最為關照當代文化的科技面向者；都市環境的忠實馬克思主義分析者戴維斯（Mike Davis），將吉布森的想像引申為「預測性的社會理論」，如同一未存社會的已存理論；史特林（Sterling）、勃勞斯（Burrows）與斐勒史東（Featherestone）斷言，龐克科幻創作可同時被當成作品，與「社會及文化理論」來閱讀，因為它創造了一個虛構的世界，讓觀者的自我與熟悉的社會要素得以陌生地重現而顯得怪異，並因此建立一個能夠廣納批判與衝突的距離[11]。而在極度科技化的世代，生物醫學和人文科學之間的分野亦不再像過往那樣的壁壘分明。

技術奇點

美國科學作家伊芙・哈洛德（Eva Herold）即在《失控的長壽醫療》（Beyond Human : How Cutting-Edge Science Is Extending Our Lives）著作中描繪了肯尼斯・海華斯（Kenneth Hayworth）博士在二〇一〇年刊登在大腦維護基金會的網站上的文章，〈別讓哲學謬論殺了你：大腦維護基金會把心智上傳技術視為救命良方的理由〉（*Killed by Bad Philosophy: Why Brain Preservation Followed by Mind Uploading is a Cure for Death*）中，未來心智上傳（mind uploading）技術可能發展的面貌：以一系列手術方式，將腦與脊髓的每一顆神經細胞、每一段神經傳導過程以奈米等級規格完整保存下來，再以先進的技術掃描、輸入電腦，最後透過電腦模擬大腦和神經傳導狀態，輔以機械身體重生。內容將手術過程描述的鉅細靡遺，比賽伯龐克作品更令人驚駭。

未來學家雷・庫茲威爾在他二〇〇五年的著作《奇點臨近：人類突破生物界線之際》（*The Singularity is Near: When Humans Transcend Biology*）提到，「科技奇點」將發生在人工智慧比人類還聰明之時，更預測大約到二〇五〇年，人類就得以在死亡之際，透過人腦－電腦介面系統將腦中所有記憶、經歷和想法下載到一台功能強大的超級電腦中儲存。垂死之人的心智和性格在被複製成數位化的信息後，即可轉入機器人的體內或是為其他人所有，使他們的意識能夠「永垂不朽」[12]。

矽中不朽的欲求

心智研究從笛卡兒「我思故我在」的哲學面向，到近代的認知心理學，接著轉往腦神經科學，後有量子意識的物理學面向研究到數學方面的探索，越多學門與領域跨足心智研究，越顯示我們對心智的了解極為稀少、充滿

未知。上述科幻般的相關科技諸多目前也處於理論或探索階段，但如庫茲威爾和海華斯這類未來學家皆相信，未來人類的確很可能實現心智上傳（mind uploading）的願望，並將之視為人類一大進步，解決人一生中最大且不可迴避的問題——死亡。

也許人類社會最古老的慾望就是瞞過死神，永生不朽，而狀況再好、義體化的人類身與腦仍然有脆弱垂死的一刻。賽伯格突破了人類／機器、自然／非自然、物質／非物質的界線。而在控制論架構下，意識／信息的界線亦被消除，自由流動、可量化的信息同時也被具體化為一種存在狀態，意味著實體已被有系統地貶抑或抹去，信息比物質形式更具移動性、重要性，也更為根本，成為可以解開生死奧秘的關鍵。面對最終極懸而未解的死亡／不朽問題，一個替代性方案於焉產生：身體與那被相信是我們本質的信息——自我的意識——分離了，數位本質長存；物質肉身消亡，徹底屏棄實體的數位化意識成為最基進的賽伯化狀態，也正是賽伯格人類最終極的狀態，最終的泥巴，住著完全實現的人類信息主體——未來科技與賽伯龐克中預言的數位化「賽伯意識」。而溝通物質（現實）與非物質（虛擬）的介面，一直以來是科技不斷欲消弭的，「賽伯空間」這樣具穿透性的概念，即代表物質與非物質介面的消弭與融合，是不同型態的生命共存、融合於無形，不朽靈魂的長存之地。

四、失控的超人類主義

人類的演化到智人即已停滯，然而，人類以科學技術突破了生理上的演化限制，甚至是時間上的進程速度。從秦始皇的長生藥、中世紀的煉金術、近代的科學發展，將人類自古以來不斷追尋長壽、力量、美貌和能力的行為與慾望推展到極致，並嘗試實現，即所謂「超人類主義」（Transhumanist）。事實上，超人類主義與研究非物質的心智在人工智

慧研究開始之前曾被視為一種邪門歪道或優生學的極端種族主義、走下坡的科學家的垂死掙扎，希望發展心智上傳技術和冷凍工程學的科學家們，甚至曾有一段被逐出科學界主流的時期。不過，隨著超人類主義學家以更嚴謹的態度去探討這些科技時，科學界的主流視野又悄悄地和超人類主義學家的觀點趨向一致。整合性科技的到來讓超人類主義變得更受矚目，而超人類主義這個詞彙也快速地蔓延到傳統的主流科學界中[13]。在賽伯格逼近的時代，亦代表了超人類主義的高速運轉與想望。

消費與認同的支配關係

法蘭西斯・福山主張：「修改人類的本質，是超人類主義者的核心目標。」[14]然而，失速的超人類主義對許煜而言只是更刺激的消費主義、二十一世紀的虛無主義。開放蠕蟲（OpenWorm）與各式意識相關研究計畫在現實當中如火如荼進行，這個慾望的極致勢必推展到意識上傳後，亦可選擇再放置到另一個實體之中，非存在基礎的物質性身體成為了消耗品，這種消費遠超過購物獲得快感，更是徹底改變人類身體，改變人與世界的關係，譬如感知性，這種力比多經濟是凌駕於生命之上的市場。這並非解決問題的方法，問題只是以新的方式發生。有別於過去天擇的達爾文主義，賽伯格更是一種人擇的新達爾文主義，技術超越了進化。當技術能徹底改變、改裝、優化人類機能，這種人工選擇必然是不平等的[15]。這類的科技應用，讓不想失去社會上某種特定位階、身份或角色的慾望，得到解套。越趨商業走向的醫療科技同時加速破壞著社會平等關係，呈現一種新的階級體制，而階級向來與歧視並存孿生，諷刺地重回賽博龐克的最佳註腳——「High Tech, Low Life」（高科技，低人性），亦預示著科技革命後造成的社會狀態，所伴隨而來的社會革命。

人類與科技的支配關係

澳洲倫理學家尼可拉斯・阿加爾（Nicholas Agar）在二〇一一年發表的《人性的末路：為何我們應該拒絕極端強化科技》（暫譯，*Humanity's End: Why We Should Reject Radical Enhancement*）中表示，除了全盤接納或禁絕強化人類的科技，還有第三條路可走：僅接受溫和的強化科技，禁止使用極端強化科技。而對溫和強化科技的定義是「能夠幫助人類達到自然條件下的最佳狀態」。然而當人類突破壽命的限制、生命的枷鎖，「治療」與「強化」之間的界線已經逐漸模糊，科技創造的演化方式讓我們對正常的看法也將不斷變化。屆時，該由誰作為判斷何謂極端強化科技的仲裁者？又該如何執行強化科技的禁令呢？[16]事實上，武斷的標準、白紙黑字的法律條文，面對飛躍式的科技發展總是顯得不合適宜且落伍。甚至往後退一步，在我們自由民主的社會又該如何對什麼樣的特質構成「正常人類的樣貌」進行討論，從而達到共識呢？

科技與政治的支配關係

原本「科學」是一套關於以自然、社會等思維為內容的知識體系，是對於客體世界規律進行探索的活動；而「技術」是以一種具規律性、目的性的活動、手段或工具，對客體世界進行改造。兩者的區分在 1950 年代進入晚期資本主義時期後逐漸結合為一體，科學與技術產生相互作用、依存的密切關係，經由「科學→技術→生產」的轉化過程，人類生展力、效率大增，經濟體系長足發展，解決了科學技術轉化為直接生產力的一系列複雜問題[17]，科學技術轉身成為了一種系統性的統治技術，不僅是德國當代哲學、社會學家哈伯馬斯（Jurgen Habermas）所批判的國家統治的正當性的基礎來源，科技的掌控更成為跨國企業與資本持續運作的可能，例如賽伯格即誕生在二戰後的太空與軍備競賽中的國家主義下的想像產物，而近

日更有企業為增加商業安全性，計畫在員工體內植入晶片，「如何有效地控制優化」終將取而代之成為社會組織的基調，而科幻作品便是藉由賽伯空間展現資本主義對於個體身體乃至於自我意識的操縱與宰制。

五、結語：以連結穿透邊界

約從二戰到一九六〇年的第一波控制論發展所表達的意涵中，最令人感到不安且具潛在革命性的想法，莫過於人類主體的種種邊界是建構出來，而非被天生授與的。控制論將控制、通訊、信息視為一體之系統，進而將它們概念化，徹底改變人們對於邊界的概念。當身體被揭示為一種概念的建構，知識體系同樣易被視為概念的建構，以有機的形式來想像它們變得無可避免。身體概念的重新定義並非證明身體已消失，而是證明了不同概念的主體性開始出現，這種主體性透過物質性與非物質性交織而成[18]。科學、文化、人文科學在這樣的時空背景下交互作用，「人」的概念在這之下的二十世紀開始逐漸消融。傅柯於一九六六年發表的《詞與物：人文科學的考古學》在對「人」一概念的考古最後寫道「人將被抹去，如同海邊沙灘上的一張臉」。文學評論家哈桑（Ihab Hassan）在後人類主義觀點出現前便預示了當人文主義把自己轉變成必須稱其為後人類主義的事物時，人文主義就走到了盡頭。二十世紀末逐漸發展起來的後人類主義，便試圖從人文主義止步之處前進——克服人類中心主義、人的去中心化、質疑邊界、取消假定以及承認歷史的偶然性。

女權主義哲學家哈洛威（Donna Haraway）一九八四年提出的〈賽伯格宣言〉（*A Cyborg Manifesto*）將賽伯格意象挪移近了後人類的批判理論場域，使得「界線」的思考成為賽伯格主要的概念核心。賽伯格成為對既存的各種二元劃分提出挑戰——人類／動物、人類／機器、自然／非自然、心靈／身體、男性／女性、文明／野蠻……等等的界線，以策略的

方式找出抵抗與解放的可能。「在人和機器之間，誰創造，誰被創造已不明確。再成為編碼實踐的機器中，什麼是心靈，什麼是肉體已不再清晰，還是在日常生活的實踐活動中理解自範圍之內，我們發現自己變成賽伯格……。」[19]換言之，人與機械之間的結合並非重點，賽伯格的想像提供了一條走出二元論迷宮的方法，在界線的崩潰、模糊中，我們如何可能不再是傳統人文主義中的「人」？是後人類主義持續探索另一種生存的可能。

技術發展的問題無可避免，但對技術不可缺乏深刻的思考。當各種框架及二元論述的邊界不斷鬆動模糊，傳統人文主義主體無法再像過去那樣安穩待在定義之中，即使不想亦會被逼出舒適圈，在變動的知識體系中游移而徬徨不安，後人類論述透過去中心化、分散式的思考方式，進入這一複雜混亂的世界，作為傳統人文主義主體替代出路，後人類主體不僅僅需去除「人類中心主義」，更得跳出以「意識」為中心的個體化主體觀。一九八六年提出的「行動者網絡理論」（Actor-Network Theory）如哈洛威突破二元對立的方法，拉圖爾透過完全對稱地處理自然／社會、主觀／客觀、宏觀／微觀，打破傳統的二分法，著重於包含了人、非人與力量的平等異質行動者之間，動態的交互中介關係。二元主、客體不再，人亦不再擁有特權，透過重置人／非人這樣二元對立的關係，否定了過去人類中心主義的傳統想像，以平等動態的方式連結穿透邊界。

註釋

1
《釋控：從中央思想到群體思維，看懂科技的生物趨勢》（*Out of Control: The New Biology of Machines, Social Systems, & the Economic World*, 1994），凱文・凱利 Kevin Kelly，2018，貓頭鷹 出版社，台北，p.191。

2
洪凌，〈異度空間的魔幻變奏〉《魔鬼筆記》，台北，萬象圖書，1996，p.89。

3
André-Marie Ampère, *Essai sur la philosophie des sciences*, 1834, (German)

4
《後人類時代：虛擬身體的多重想像和建構》（*HOW WE BECAME THE POSTHUMAN: Virtual Bodies in Cybernetics, Literature, and Informatics*），凱瑟琳・海爾斯 N. Katherine Hayles，時報出版，台北，2018。

5
李育霖、林建光編。《賽伯格與後人類主義》。臺中：Airiti Press Inc., 2013。

6
同註 4。

7
洪凌，〈酷逆的超科技物種〉《魔鬼筆記》，台北，萬象圖書，1996，p.71。

8
Tim Jorcan 著，江靜之譯，《網際權利》（台北：韋伯文化，2001）p.29-41。

9
史考特・巴克特曼（Scott Bukatman）Scott Bukatman. *Terminal Identity: The Virtual Subject in Postmodern Science Fiction*. Durham and London: Duke University Press. 1993. 9.

10
《後人類時代——虛擬身體的多重想像和建構》，p.189-190。

11
Tim Jorcan 著，江靜之譯，《網際權利》（台北：韋伯文化，2001）p.33-37。

12
伊芙・哈洛德（Eva Herold）《失控的長壽醫療：8 個能讓人類活到 250 歲，卻又 100％有道德爭議的救命科技》第三章、第六章。

13
伊芙・哈洛德（Eva Herold）《失控的長壽醫療 : 8 個能讓人類活到 250 歲，卻又 100％有道德爭議的救命科技》第九章。

14
Francis Fukuyama, "Transhumanism, " Foreign Policy, October 23, 2009, accessed April 11, 2016, Http://foreignpolicy.com/2009/10/23/transhumanism/

15
https://www.thepaper.cn/newsDetail_forward_1718074

16
同註 13。

17
葉允斌，〈試論哈伯馬斯的科學技術觀—理路及其轉折〉《網路社會學通訊》第 73 期，2008 年 10 月 15 號。http://www.nhu.edu.tw/~society/e-j/73/73-13.htm#_ftnref1

18
《後人類時代》p.153。

19
Haraway, Donna 著，張君玫譯。《猿猴、賽伯格和女人：重新發明自然》。臺北：群學，2010 年。

Archeology of the Consciousness and the Uncharted Realm

Chen Chia-nuan

Foreword

We are accustomed to conceiving of the mind, the consciousness, or even the soul as being interwoven with the brain, body, and life itself. In the past, the discourse of the mind have typically been equated to deliberations of life itself, and—ever since civilization's advancement into agricultural society—religion, science, and philosophy have affected human thought and explored the workings of the mind on different spectrums. With *In Our Own Image: Savior Or Destroyer? The History and Future of Artificial Intelligence* (2016), artificial intelligence expert George Zarkadakis elaborated on the six major metaphoric turns that humankind has used to rationalize and explain human intelligence for the past thousands of years.

The exploration of "consciousness" takes place across the different domains of philosophy, psychology, neurology to physics and mathematics, yet even today, there still exist many unknowns and conjectures. In 2018, the world's first pair of twin girls who were genetically edited to be immune to AIDS was born in China without legal restrictions, dealing a shocking impact to scientific and ethical debates. Through this case, we can foresee that humankind's speculations on consciousness and modes of being do

not only exist in works of science fiction; this uncertainty at the state of life is also urgent issues that ongoing technological advancement, and humanity as a whole, inevitably must confront in the future.

I. Neuro-Archeology

Mind-Body Unity and the Dualism

In the biblical texts and ancient Greek mythology that have been passed on for thousands of years, the "earth" is the earliest known metaphor for human beings. There are obvious parallels in the two sources—humankind is shaped from clay and granted a soul from a single breath—can be traced back to the agricultural societies of Mesopotamia. Residues of ancient connotations can be found in modern language, the English word, "human", has its Latin root, "humus", meaning "from the earth".

Life underwent a paradigm shift from its origins in the mud after technologies harnessing the force of water and wind was invented. In the third century B.C. Greece, sophisticated wind and water-powered systems enabled humankind to power non-organic machines such as the water clock. Breakthroughs in hydraulic engineering, mathematics, and human medicine coalesced into the theory of "Humorism"— vital bodily fluids were believed to intermingle and regulate the body's movements, as if a complex hydropower automaton, as well as functions of the soul. The humoral system was adopted by Western medicine as the dominant theory for over sixteen hundred years. Mind and body were perceived as a seamless, unified entity; this hydraulic model simulated life, seemingly unraveling life's mysteries.

The amalgamation of fluids was supplanted by the springs and gears invented during the Renaissance Era; these human-made machines made from spare parts replaced water-power and wind-power as an explanation of the ontological workings of life. Descartes posited a substance dualism

between the body and the mind, distinguishing the mind from the body—a frame of flesh and blood which he believed could be substituted by gears, pistons, andaxles. In opposition to the Cartesian tradition of seeing the mind as a distinct "*res cogitans*", English philosopher Thomas Hobbes and French philosopher Julien Offray de La Mettrie proposed that both mind and body were extensions of the material world. Hobbes was galvanized by the exchange of technology and philosophy to formulate an entire theorem of mechanical materialism; whereas in *Man a Machine; And, Man a Plant* (1747), La Mettrie declared outright that humans were no more than living automatons, capable of thought and sensation.

Scientific Breakthrough in "Electricity" and the "Brain"

After a hundred years of research on electricity since the 17th century, scientists discovered the existence of bioelectricity after stimulating a frog's nervous systems with electric shocks, and further measured electrical currents in the animal body with the use of electrodes. The electric current coursing within the body's neural networks was deemed mysterious, invisible energy only living organisms possessed, the so-called "life energy" through which life was sustained. At a time when chemists believed that only living organisms could synthesize organic substances from inorganic materials, this immaterial "life energy" imbued life, unable to be fully explained through physics or chemistry alone, with a particular exclusivity. The 19th century "Vitalism" was formed in opposition to Mechanism, inspiring Mary Shelley's novel *Frankenstein* to envision a corpse becoming reanimated after being subjected to electric shocks. Vitalism was indubitably the scientific expression of Cartesian dualism, and even when the theory of Vitalism declined after the organic compound "urea" was inadvertently synthesized, dualism as a theory persisted.

With the advancement of telecommunication in the 19th century, German physician and physicist Hermann von Helmholtz (1821-1894), the first to calculate the speed of neural transmissions, believed that humans were

no more than complex machines: the nervous system was reimagined as wires, the brain a central telegraph device. The greatest technological advances of each era all profoundly influenced how humans imagined and conceived of themselves, thus when computers first appeared in the mid-20th century, it was not hard to imagine that the brain was soon supposed to function as the computer—the brain was now envisioned as a physically existing hardware; our thoughts were thus software programs. In *Language and Communication* (1951), which laid the groundworks for cognitive science, the psychologist George Armitage Miller (1920-2012) declared his confidence that the mental world can be fully researched through an understanding of informatics, computation, and linguistic concepts.

One of the founding fathers of the modern computer, mathematician John von Neumann (1903-1957) directly described the human nervous system as having "a prima facie digital character"(1958, p.43) in his unfinished work *The Computer and the Brain* (1958). Though he admitted that science still knew far too little about the role the brain plays in human thought and memory, Neumann still listed the similarities shared by the modern computer and the composition of the human brain. This notion of information processing still dominates our explanation of human intelligence.

II. Societal Realism in Science Fiction

Transdisciplinary Scientific Theory—Cybernetics

With increased advancements in industrial automation and control in the 19th century, automata theory was combined with earlier informatic theories, giving rise to the concept of "Cybernetics". In 1948, Norbert Wiener (1895-1964), a mathematician at the Massachusetts Institute of Technology published *Cybernetics: Or Control and Communication in the Animal and the Machine* (1948), a book written for the non-professionals as an introduction to the feasibility and philosophy of machine-learning,

and setting the theoretical foundation for "Cybernetics". Cybernetics is an interdisciplinary study that spans the domains of automation control, communication studies, electronics, wireless communication, neurophysiology, psychology, medical science, mathematical logic, computing technology, and statistical mechanics. It researches how a dynamic system maintains a balanced or stabilized state in a changing environment, becoming the theoretical basis for modern information technology.

The etymology of "Cybernetics" can be traced back to the Greek word "steersman" (κυβερνάω), which means the pilot who maneuvers the ship. Wiener believed himself to be the first scientist to bestow "cybernetics" with its new meaning, stating in a passage of *Cybernetics* that "the term Cybernetics does not date further back than the summer of 1947".[1] As a matter of fact, cybernetics can also be traced back to the Latin word Gubernetes, which means "to wield absolute power over all livings", carrying a political connotation.[2] As early as 1834, French physicist and mathematician Andre-Marie Aarpere (1775-1836) had already used the term in his article on classifying the philosophy of science, with Cybernetics deemed "as the science of governing the nation".[3] However, as Wiener's book subtitle "Or Control and Communication in the Animal and the Machine" suggests, the crucial tenets of cybernetics are more clearly defined: informatics, control, and communication[4]; while they were gradually materialized with the rapid and widespread onset of computer and internet in the mid-twentieth century, and given rise to a never before seen level of integration of biological organism and machine–the "cyborg".

The "Cyborg"—How Are Human Possible?

The term "Cyborg" comes from the combination of two prefixes of the previously introduced terms "cybernetics" and "organism", which describes any human, animal, or other organic life-form—a "chimeric" hybrid of machine and biological entity that emphasizes the organic and inorganic,

the biological and the machinic, the natural and human-made. It seems to be a paradox, but in reality a symbiotic, correlated, and mutually complementary state of being. "Cyborg" was the term used by scientists Manfred Clynes and Nathan Kline in the 1960 publication *Cyborgs and Space*, addressing an imagined state of humankind. The article debated how it is possible for humans, following machine augmentation, overcome the inherent limitations of the natural body and explore even the most uninhabitable and perilous conditions of outer space.[5]

In the field of literature, film, art, and cultural studies, it was only after the 1980s did the concept of the cyborg become popularized as a buzzword to illustrate contemporary subjectivity, culture, and society, as well as useful in political writings.[6] A series of related literary works appeared in the mid-80s, where the earliest quasi-cyborg works such as Philip K. Dick's (1928-1982) *Do Androids Dream of Electric Sheep?* (1968) to Bruce Bethke's (1955-) *Cyberpunk* (1983) officially introduced the term "Cyberpunk", but it was *Neuromancer* (1984), by William Ford Gibson (1948-), who cooked up the critical ingredients of cyberpunk. The literary Zeitgeist and stylistic these science fiction novels instigated in the '80s, slowly disseminated into the mediums of film, music, and the mass media, developing into a influential subculture which even made its way into mainstream culture, reaching an even more widespread influence.

"Cyber", coupled with the rebellious brashness of "Punk" in radical resistance towards any commercial organization, created a new term--"Cyberpunk". With the concept of the "Computer Network" springing up with the '70s, "information data" was regarded as the essence of virtual space and virtual bodies, and was ostentatiously converted into the unreal space from computer to computer, an exotic space[7] that did not exist in our three-dimensional reality—"Cyberspace".

The Limits of Cyborg Imagination—Mind-Uploading

"Cyberspace", as created by Gibson in the 1984 *Neuromancer*, differs from the later proposed Barlovian cyberspace. The latter saw the internet as being a space born of computers in the real world, whereas Gibson conceived of the cyberspace as having integrated the information data of the entire world—a digital space where both corporeal and incorporeal entities can freely enter and intersect. This space offers power to those who have control over data (whether that is profession hackers working individually or giant corporate syndicates). Gibson's cyberspace becomes "a fourth-dimensional reconstruction of the sum of all human knowledge", a "virtual reality" which can be experienced—a new world constructed entirely of data, filled with familiar symbols, within which the immaterial consciousness (as if a body) lives and subsists. Gibson further proposeed the potential "immutability" of cyberspace—"silicon does not perish: the microchip can be everlasting"—the instance the consciousness is uploaded to the internet, it thus becomes immortal.[8]

In *Ghost in the Shell*, a 1995 anime film directed by Mamoru Oshii, Major Motoko Kusanagi of Public Security Section 9 forms a binary opposition with the main antagonist, the Puppet Master. The former is perplexed by her "self-identity" as a cyborg human-made entirely of prosthetic parts; while the latter is a disembodied artificial intelligence program which has gained sentience as a "ghost" with a near-omniscient understanding of his state of being. One is mirrored in the other, which is precisely why the Puppet Master chooses to fuse with Motoko, in order to break free from his physical constraints. When the Puppet Master proposes this merger, Motoko asks, "After we merge, what guarantee is there that I'll remain 'me'?" The Puppet Master replies, "None. But to be human is to continually change. Your desire to remain as you are is what ultimately limits you." Eventaully, Motoko takes the Puppet Master's consciousness and merge with her ghost. The portrait of the Tree of Evolution in the lobby, with the human species at the very top, becomes pockmarked with bullet-

holes, heralding the imminent dawn of a new evolutionary epoch. At the exact moment the merge takes place, the ceiling mirror shatters, and Kusanagi bears witness to an angel above, signifying her ascension into the eternal paradise of cyberspace. At the very end, Motoko answers her ex-partner Batou, "Here before you, is neither the program called the Puppet Master.....nor the woman that was called the Major." She becomes a virtual being capable of traversing between cyberspace and her prosthetic body, in possession of what Scott Bukatman calls "terminal identity".[9] This not only represents the cessation of traditional notions of identity but furthermore references new concepts of subjectivity that are produced in the theoretical context of automated cybernetics.[10]

These ideas of consciousness and subjectivity also make an appearance in the 2014 film *Transcendence*, which takes place in a world already saturated by the Internet. Johnny Depp plays the scientist Dr. Will Caster who, on the verge of death, uploads his brainwaves and consciousness onto a developmental quantum computer of his "transcendence" project. After Dr. Will reawakens inside the computer, he repairs and upgrades his programming. As the moment the quantum computer is connected online, his consciousness is wholly unleashed, crossing into the boundless world of the Internet, attaining an omnipresent level of transcendence. Will's cybernetic consciousness produces clone-like nano-particles controlled remotely through the omnipresent Internet; they are dispersed into ecosystems as if a pollutant, self-replicating, disseminating, self-repairing, and embedding themselves within every organic and inorganic object. In this sense, Will embodies a new state of being, one exceeding humankind's capacity for experience and perception; through the transmitted network of nano-particles. Will's final form constitutes a new state of sensory perception, surveying all living things, and furthermore intimately connected to life-pulse of all creation. Nonetheless, the underlying question that runs throughout the film persists: "How are we to prove if this is real Will?". Furthermore, how do we confirm if the consciousness has been fully uploaded, without a single alteration?

Such concerns have gradually simplified and weakened in the films since 2015 that deal with the topic of mind-uploading. Digital storage of the consciousness not only copies the individuals' memories, history, and thoughts, but also retains one's personality and "soul"—the memory, soul, and consciousness are regarded as data components of a greater whole. The 2015 film *Chappie* directly portrays the consciousness as a digitalized form which can be saved and transferred. Disregarding for a moment that this film does not take biological consciousness more in-depth, from a different perspective this setting also suggests that the data of a digitalized consciousness can include and equate to the various elements of self-identity, and has already been generally understood and accepted by the public. Society as we know it has already acknowledged the likelihood of consciousness becoming cyberized and the cyberspace which bears these cybernetic minds gradually comes into focus during this transition.

The ongoing British television series *Black Mirror*, which began running in 2011, speculates on practical applications of future technologies, and how self-identity and the virtual/real divide are reimagined once the consciousness can be reproduced and digitalized. In the 2014 Christmas special episode *White Christmas*, an artificial intelligence company simulateed the brain through data codes—a blank hard drive for the mind which was implanted in the cranium to track, replicate, and store a "cookie" of one's consciousness. These disembodied fragments of feelings and memories do not perceive of it as being a copy, and are then enslaved by the remnants of their minds to serve as pseudo-AI programs. In *USS Callister*, the first episode of Season 4, collected DNA can be scanned to cultivate a virtual cookie of the subject consciousness, which is then saved into a simulated game universe designed by the engineer. These copied individuals are thus trapped in the game's never-ending storyline. As for the fourth episode of Season 3 *San Junipero*, after the person's passes away, they can choose to upload their consciousness into a virtual paradise, attaining eternal youth, compensating for the regrets in their past lives through an endless reverie. And in *Black Museum*, the last episode of

the fourth season, the consciousness can be digitally extracted through a specific device, then transferred into another brain or carriers, and saved in segments. These digital copies constantly come into confrontation with their original consciousness—do these copies possess complete and independent personalities like their originals do? In addition, does this minds-without-a-body meet the criteria to possess "human rights"?

> "Your body is not who you are. We transfer the human consciousness between bodies to live an eternal life."
>
> -*Altered Carbon*, Richard K. Morgan

The adapted 2018 American television series *Altered Carbon* is set in the year 2084, where human cloning has become quite sophisticated, and the human mind can be digitalized (Digital Human Freight, or D.H.F) as a backup chip implanted in the "cortical stack" in the back of a person's neck. This digital consciousness can be uploaded, downloaded, and saved in the server, and upon death, the unharmed cortical stack can be transferred to another prosthetic Sleeve or cadaver. By doing so, one is able to achieve immortality. For *Altered Carbon*, the digital consciousness no longer rigidly adheres to the human or digital brain, but rather integrates both mind and body through the cortical stack. The entire body, along with the brain, becomes commodified as a product for sale; the wealthy can periodically upload themselves to the server in case of unexpected deaths, both social class and economic disparity are thus realistically portrayed.

III. Science Fiction as Social and Cultural Theory

As Gibson wrote, "When I write about technology, I write about how it has already affected our lives." Scientific research has provided the foundations of many created worlds in these works, and these various works often reveal the complex cultural and social problems created in the aftermath of theoretical application of this research and technological innovation. In *Terminal Identity: The Virtual Subject in Postmodern Science Fiction*, writer

Scott Bukatman states that science fiction novels are crucially important to contemporary culture, as the literary genre most concerned with technological aspects of modern culture. The staunch Marxist and urban environmentalist Mike Davis expands on Gibson's imagined futures as a "prefigurative social theory", as an already existing theory of a yet to exist society; Sterling, Burrows, and Featherstone affirm that cyberpunk science fiction can be read simultaneously as fiction and as social and cultural theory, because they create fictional worlds which make familiar elements of current societies now appear defamiliarized, thereby establishing the necessary distance for criticism and conflict.[11] Also, in a technologically saturated age, the borderlines of biomedical science and the humanities no longer as clearly demarcated as in the past.

Technological Singularity

In *Beyond Human: How Cutting-Edge Science is Extending Our Lives*, the American scientist Eva Herold describes a 2010 online article published by Kenneth Hayworth on the Brain Preservation Foundation website, "Killed by Bad Philosophy: Why Brain Preservation Followed by Mind Uploading is a Cure for Death". The potential progress of mind-uploading technology: through a series of surgeries, every single neuron of the brain and spinal cord and every nano-sized segment of the nervous system are preserved in whole, then scanned and input into a computer through advanced technology, and are finally reborn through a computer simulation of the brain and neurotransmitters and a machine body. The article describes the surgical process in painstaking detail, perhaps even more disturbingly so, than a work of cyberpunk fiction.

Futurist Ray Kurzweil mentioned in his 2005 book, *The Singularity is Near: When Humans Transcend Biology*, that this "Technological Singularity" will occur at the moment artificial intelligence surpasses humankind, further predicting that by 2050, those on the brink of death can, through a human brain-computer interface, upload their every memory, experience, and

thought into a powerful supercomputer. After the mind and personality of the dying person are replicated as digital data, they can then be transferred into a robot body or another person, allowing their consciousness to attain "immortality" truly.[12]

The Desire of Silicon Immortality

From the philosophical musings of Descartes' "cogito, ergo sum", tomodern cognitive psychology, turning to neuroscience, and foray into quantum consciousness through physics and mathematics, the more the study of the mind intersects numerous disciplines and fields, how little we truly know of the mind becomes readily more apparent. The various sci-fi-esque technologies discussed above are still in the theoretical or exploratory stage, yet futurists such as Kurweil and Hayworth are all still very assured that future humans can achieve this dream of mind-uploading, believing this to be the one giant leap forward that solves humankind's one absolute and inevitable malady –death.

Perhaps human society's most primordial desire has always been to cheat Death, to be immortal; yet even the best conditioned and prosthetically enhanced human body and mind will still face its moment of fragility and expiry. The cyborg breaches boundaries of the human/machine, the natural/unnatural, and the material/immaterial. Moreover, under a cybernetics framework, the lines between consciousness/data are likewise eradicated. This freely flowing, quantifiable data is simultaneously made tangible as a state of existence, indicating that the original body has been systematically diminished or erased; when compared to its physical form, data is much more mobile, more significant, and more fundamental, becoming the potential key to unlocking the enigma of life and death. When humankind confront the ultimately unfathomable question of death/immortality, an alternative solution manifests thus appear: the body and the data believed to be the essence of the self—the consciousness—have become separate. Data perseveres; while the body of flesh perishes. Wholly

abandoning the physical body through digital consciousness is the most radical of cyborg states, and is also the final manifestation, last clay husk of the cyborg human, in which pure subject of data resides—a digitalized "cyber-consciousness" as prophesized by technological futurists and cyberpunk. As for the communicative interface from the material (real) to the immaterial (virtual), a gap which technology has long ought to eliminate, the pervasive notion of "cyberspace" also represents the fusion and eradication of the material-immaterial interface—an alternative model for living symbiosis and integrating the incorporeal, a perpetual realm that shelters the soul eternal.

IV. Transhumanism Unchecked

The evolution of the human species halted with the emergence of the Homo sapiens. Humankind has continued to breach its biological limitations through science and technology, even accelerating the course of evolution. From the elixir of immortality sought by the First Emperor of Qin, to the alchemists of the Middle Ages, and to modern advancements in technology, taking the human pursuit and desire longevity, strength, beauty, talent throughout history to its very limits, to bring it to fruition, this is what is called "Transhumanism". Before there was research into artificial intelligence and the immaterial consciousness, transhumanism was regarded as a cult-like or extremist faction of race-based eugenics, or as the fantasies of a dying has-been; scientists who wished to further develop mind-uploading and cryogenic freezing technologies even underwent a period of banishment from the scientific community. Nevertheless, as transhumanists investigated these new technologies with a more rigorous approach, the talking points of mainstream science once more furtively realigned with the standpoint of these transhumanists. The arrival of highly integrational technology allowed transhumanism to attract much attention, and the term itself spread quickly within the traditional mainstream community.[13] The imminent Age of the Cyborg draws near, symbolizing the revolutions that lean towards transhumanism.

Dominant Relationship of Consumerism and Identification

Francis Fukuyama writes that "modifying [the human] essence is the core of the transhumanist project".[14] However, for Yuk Hui, reckless transhumanism is no more than an even more extreme form of capitalism, or the 21st century version of nihilism. "OpenWorm" and other consciousness-related research projects have been all the rage recently. These desires at its peak will surely push towards mind-uploading, or else choose to be placed in another physical object. The intangible fundamentals of the material body becomes a consumable good, and this type of consumption far exceeds the pleasure of shopping, permanently transforming the human body, and transforming the relationship between humankind and the world, such as one's sense of perception—a libidinal economy which transcends life itself. These do not offer a solution to existing challenges, but instead, the problem takes on a new face. Different from the Darwinist principles of natural selection, the cyborg is the embodiment of New-Darwinist human selection, in which technology has now surpassed evolution. When technology can wholly alter, modify, and augment all human functions, these human-made choices are necessarily unequal.[15] Technology applied in this way enables the desires of those unwilling to relinquish their status, identity, or role in society. The increasing commercialization of medical technology further accelerates the erosion of social equality, presenting a new class hierarchy, one that is inevitably shadowed by its twin—prejudice; making an ironic return to the classic cyberpunk footnote, "High Tech, Low Life", a forewarning of the social revolution that accompanies the resulting social upheaval in the aftermath of technological revolution.

Dominant Relationship of Humanity and Technology

Australian professor of ethics Nicholas Agar published *Humanity's End: Why We Should Reject Radical Enhancement* in 2011, stating that aside from either entirely permitting or completely prohibiting human

enhancement technology, there still exists a third path: only allowing peaceful augmentation and banning the use of radical enhancement technology. Nonradical enhancement is defined as "that which improves human capacities to the most optimal state under natural circumstances." However, when humankind surpasses the limits of a lifespan and the constraints of life, and the line between "curing" and "enhancement" becomes ambiguous, evolution through technological advancement will continually alter what we perceive as the norm. When that day arrives, who should act as the adjudicator of determining what counts as a radical enhancement? Furthermore, how should such a prohibition on radical enhancement be executed?[16] The fact is that any arbitrary standard or black and white legal provision will appear outdated and obsolete in the face of the leaps and bounds of technological advancement. Taking a step back, how are we, as a liberal democratic society to adequately define, discuss, and reach a consensus on what elements constitute a "normal human appearance"?

Dominant Relationship of Technology and Politics

Originally, "science" was defined as an epistemic system of explanations and hypotheses based on natural causes, investigating observable patterns in the objective world; "technology" were the systematic and functional processes, methods, or tools which modified this objective world. The distinction between the two concepts gradually disappeared by the age of late-capitalism in the 1950's; science and technology formed close-knit relationships that were mutually interactive and symbiotic. In the transition from "Science → Technology → Production", humankind's productivity and efficiency vastly increased, the economic system made rapid progress, solving the complicated difficulties that once obstructed the conversion of science and technology to direct production.[17] Science and technology were transformed into a methodology of governance. This was not only fundamental to contemporary German philosopher and sociologist Jurgen Habermas's critique of state legitimacy, technological

control further made possible transnational corporations and the global capitalist machine, such as the cyborg's emergence following the post-war conditions of space and arms race and nationalism. In recent years there have even been companies that are planning to implant computer chips insider their employees in order to improve corporate security. "How to efficiently control optimization" has superseded all else to become the key concern of social organizations, and through a foray into cyberspace, works of science fiction have demonstrated modern capitalism's manipulation and dominance over the individual's body, and in extension their self-consciousness.

V. Conclusion: Breaking Boundaries through Interconnectivity

During the first-wave of cybernetic theory from the end of Second World War to the 1960s, the most disconcerting and potentially revolutionary idea is none other than the notion that humankind's limitations are constructed rather than something born. Cybernetics view control systems, communication, and information as abstract concepts of a unified regulatory system, in turn permanently altering how humans conceive of their boundaries. When the body is revealed to be a conceptual construct, so too can knowledge systems be perceived of as the construction of concepts, inevitably imagined in an organic form. Redefining the notion of the body does not prove that the body has vanished, but rather attests to the different conceptions of subjectivity that have begun to emerge, shaped from the intersection of the material and immaterial.[18] Under this backdrop does science, culture, and social studies each act upon the other, while the concept of "human" began to gradually dissipate by the 20th century. In *The Order of Things: An Archaeology of the Human Sciences*, published by Foucault in 1966, he traced the archaeological origins of the concept of "human", finally writing that, "one can certainly wager that man would be erased, like a face drawn in sand at the edge of the sea." Even before the emergence of posthumanist thought, literary critic Ihab Hassan had already foreseen that as humanism transforms itself into something one must call

posthumanism, humanism itself may be coming to an end. Posthumanism gradually developed by the end of the 20th century, attempting to forge ahead at the point where humanism had faltered—overcoming anthropocentricism, contesting lines of demarcation, eliminating false premises, and acknowledging the randomness of history.

In 1984, feminist philosopher Donna Haraway proposed with *A Cyborg Manifesto* that the concept of the cyborg be brought into posthuman critical theory, where the rethinking of "boundaries" became a core concept of the cyborg. The cyborg challenged the dualisms of existing categorization—the dichotomies of human/animal, man/machine, natural/unnatural, mind/body, male/female, civilized/primitive…and so on, strategically seeking out the possibility of resistance and liberation. "In between human and machine, who is the creator, who has been created is no longer definite. In becoming an encoded machine, what is the soul, what is the body is no longer clear? Alternatively, is it that in the everyday practice of understanding our boundaries, we discover that we have become cyborg…"[19] In other words, what matters is not the fusion of human and machine, but that cyborg imagination provides us with a means to find our way out of the labyrinth of dichotomies. As boundaries collapse and grow murky, posthumanism must continue to explore alternative possibilities of existence and ask, "How do we become more than the 'human' as conceived by traditional humanism?"

One cannot avoid problems in the advancement of technology, yet technology cannot lack in profound contemplation. When the borderlines of various frameworks and binary oppositions become continuously destabilized and ambiguous, traditional humanistic values can no longer comfortable reside within fixed demarcations like in the past, forced out of their comfort zone to meander anxiously in the shifting epistemological landscape. Posthumanism enters this complex and chaotic world with a decentralized and fragmentary mode of discourse, as an alternate path for traditional humanism, not only eliminating "anthropocentricism",

but further breaking free from an individualistic subjectivity centered on the "consciousness". Just as Haraway surmounted binary oppositions, the Actor-network Theory proposed in 1986 by Bruno Latour shattered dichotomies of nature/society, subjective/objective, and macro/micro to emphasize the active relationship of the human, nonhuman, and power as equal but heterogeneous participants. With the loss of subject-object dichotomies, humankind likewise loses its privileges; in resetting the dualistic relationship of human/nonhuman, traditional notions of anthropocentricism are refuted, connecting and transcending boundaries as equal and active participants.

NOTES

1
Kevin Kelly, *Out of Control: The New Biology of Machines, Social Systems, & the Economic World*. Taipei: Owl, 2018, p.191.

2
Hung Ling, "Demonic Variance of Exotic Space", *The Devils Notebook*. Taipei: Wan Hsiang Publishing, 1996, p.89.

3
André-Marie Ampère《Essai sur la philosophie des sciences》1834, (German)

4
N. Katherine Hyles, *How We Became the Posthuman: Virtual Bodies in Cybernetics, Literature, and Informatics*. Taipei: China Times, 2018.

5
Edited by Lee Yu-lin and Lin Chian-gwon. *Cyborg and Posthumanism*. Taichung: Airiti Press, 2013.

6
See Footnote 4.

7
Hung Ling, *The Demonic Notes*, p.71.

8
Tim Jordan, *Cyberpower*. Translation by Chiang Ching, Taipei: Weber Culture, 2001, p.29-41.

9
Scott Bukatman. *Terminal Identity: The Virtual Subject in Postmodern Science Fiction*. Durham and London: Duke University, 1993, p.9.

10
Hayles, *How We Became the Posthuman*, p.189-190.

11
Jordan, *Cyberpower*, p.33-37.

12
Eva Herold, *Beyond Human: How Cutting-Edge Science is Extending Our Lives*, chp.3, section 6.

13
Herold, *Beyond Human*, Chapter 9.

14
Francis Fukuyama, "Transhumanism, " Foreign Policy, October 23, 2009, accessed April 11, 2016, Http://foreignpolicy.com/2009/10/23/transhumanism/

15
https://www.thepaper.cn/newsDetail_forward_1718074

16
See Footnote 13.

17
Yeh Yun-bing, "Habermas on Science and Technology -Theory and its Transitions". *E-Soc Journal*: 73, 2008.

18
Hayles, *How We Became the Posthuman*, p.153.

19
Donna Haraway, *Simians, Cyborgs, and Women: The Reinvention of Nature*. Translated by Chang Chun-mei. Taipei: Socio, 2010.

科技電力與支配

蔡士翔

前言

在西元 2018 年的今日，資訊、數位科技之於大眾的生活運用已經達到了前所未見的高度依賴，日常生活的資訊傳遞與接收也已從過往習慣的實體朝數位化的資訊轉向，甚至，對於世界的認識也逐漸由感知變成數位資訊的堆疊，這面向上的轉折無非意味著資訊傳遞路徑的抽象化、數位化以及個體面對資訊渠道時的被動化，而這個狀態的形塑是奠基在方便、習慣以及依賴的基礎下無形中被建構而成。

這話說來似乎有些弔詭，因為在資訊社會中，應該個是更加多元、開放的場域，個體能夠獲得資訊的管道成千上萬、甚至自己也就是資訊的發源者，那為何會在這個面向上提出類似集權的矛盾觀點？筆者於本文中欲從當代資訊社會的驅動體——「電力」談起，進而延伸出關於電力供應系統的政治經濟學及其隱含的犧牲體系。當世界觀、甚至現實感的建構開始依賴資訊網絡而非切身的感知時，便成為一種資訊堆疊後的投射，而此時立基的原點，在於電力。至此，本文將嘗試做一個大範圍的跨度討論，跨越平台、知識、路徑等資訊社會中傳播媒介的相關提問與討論，試圖將敘事拉回到

有關數位、資訊科技的原初開端—電力—說起。

數位資訊社會運作的基礎單位以及原點，筆者在本文中標定為電力，私以為，電力在這個語境中扮演著如驅動程式般的角色，數位資訊傳播的最基本動能，即是透過電力來推動。

本文將透過電力、電廠為當代社會的基礎座標，以及之於當代社會的敘事原點，進行逆向的關於科技、數位的探討，同時，也因為發電廠的座落位置多處於邊陲地帶，故也期許能參照此結構發動從邊緣而起的論述可能，關於「南方」、也關於中心之外。

另一方面，也將參照知識生產之於南方體系[1]的結構，作為資訊科技之於發電廠址的辯證模型。

一、台灣電業簡述

本章節將從臺灣的電業史談起，概述建設、能源結構與政策的大抵方向當作參照的座標，作為本篇研究的破題以及敘事的基礎。臺灣的電業嚴格說起來應始於清末，時任巡撫劉銘傳於 1888 年點亮了臺灣的第一盞電燈，可惜由於種種因素，僅屬曇花一現，若論較具規模以及系統性的電業發展，就得從日治時期——1902 年由日人著手興建龜山水力發電所談起。1951 年由台電公司出版的第 51 期「台電勵進月刊」於「台灣電業五十年史年譜初稿」引言中載明 1902 年為臺灣電業的原點[2]。

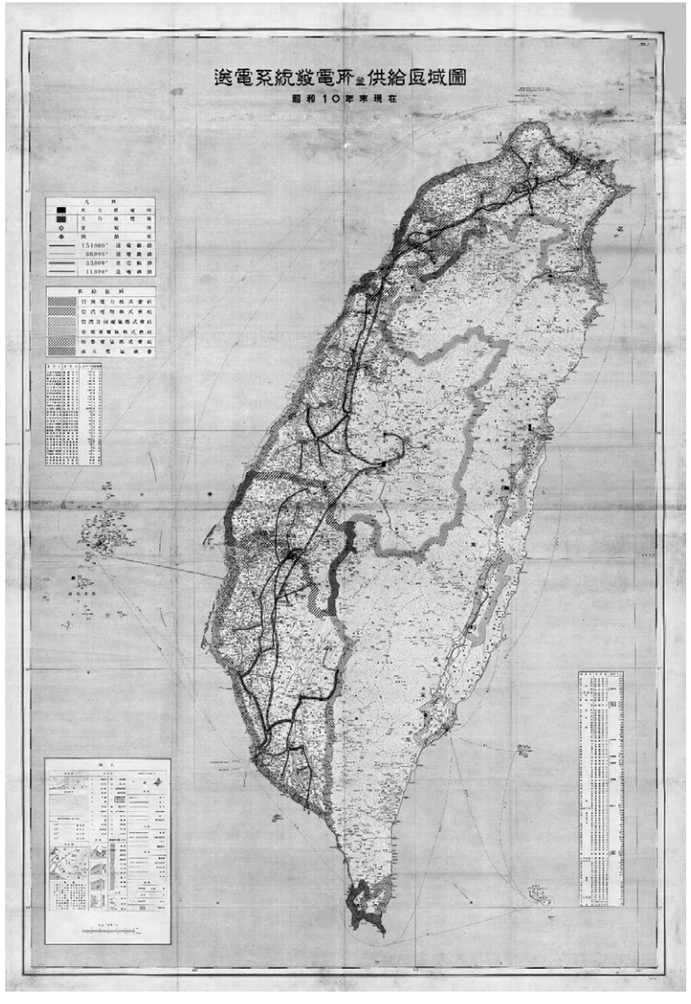
下文將於電力能源的發展、發電廠的位置以及能源結構的敘述多作著墨。

1. 日治時期

1902 年著手興建、今位於新店山區的台北第一（龜山）發電所於 1905 年竣工，正式掀開臺灣電業發展的扉頁，某種程度上也標誌著台灣現代化的另外一個里程碑。最早由官方設置的發電廠多採以水車式的水力發電，然而因應私人產業的需求，總督府許可部分產業自行購買發電機組進行發電的作業，其中臺灣製糖株式會社臺南廳橋仔頭廠在 1903 年即自行發電，比官方運轉的龜山發電所還要早兩年，而這類於工廠內自營運的發電皆屬汽力發電（似今日的汽電共生）。

第一座由官方設置且營運的火力發電廠是肇因於 1911、1912 兩年龜山及小粗坑水力發電所接連遭逢颱風重創，使得台北與基隆大停電，總督府因應民怨以及顧及島內發展的需求，才著手興建的高雄預備火力發電所，並於 1914 年開始供電。1915 年竣工的北部預備火力發電所則是坐落在今日台北市公館一帶。然而，以上兩座火力發電廠都在 1934 年日月潭的第一發電廠啟用後隨即遭到撤除。

至此可見，雖說以今日現代社會的運作看來，火力發電是較為穩定的發電方式，但在當時的政策明顯是以水力發電為主、火力為輔。1940 年代日人做的一份調查報告指出，臺灣水力蘊藏的發電上看 200 萬瓩。火力發電逐漸在臺灣本島佔有重要的發展地位則得等到 1934 年日月潭第一（大觀）水力發電所竣工之後，因為電力充沛，造紙、煉鋁、煉鐵等各種仰賴大量電力輕重工業的紛紛設立，為因應未來可能更為龐大且穩定用電需求，在續建日月潭第二水力發電廠之餘同時興建北部火力發電廠（為當時除了日本之外亞洲最大的發電廠，現址為今日國立海洋科技博物館）。



圖一｜送電系統發電所並供給區域圖，昭和 10 年（1935）。比例尺：30 萬分之一
（地圖來源：中央研究院人社中心地理資訊科學研究專題中心）

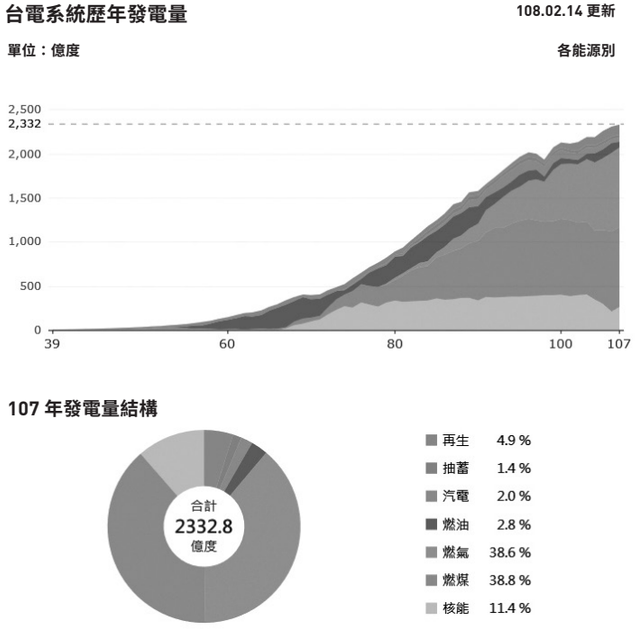
2. 國民政府時期

國民政府在日本戰敗投降之後（1945），就已委派經濟部台灣區特派員辦公處機電組著手接收電力事宜，接手水（26）、火力（8）共計 34 座發電所以及 9 座未竣工的水力發電廠。1946 年「台灣電力接管委員會」接管「台灣電力株式會社」後，同年 5 月 1 日先行成立「台灣電力股份有限公司」，「台灣電力株式會社」因此正式走入臺灣的歷史洪流中。

台灣電力股份有限公司接收台灣電力株式會社的初期（1945 年至 1953 年）一方面得搶修當時因戰火波及而受損的機具、管線，另一方面基本上仍是延續著先前的政策，以水力為主、火力為輔，同時持續建設日人未完成的發電所。（1947 年水力發電量占比 99.5%）

1954 年至 1965 年的 11 年間，則配合整個經濟建設計畫，著手建立現代化的電力系統，新增了數座水、火力機組之後，系統裝置容量達 118.6 萬瓩，為 1945 年之 4 倍之餘。於此同時，1962 年火力發電量首度超過水力，使臺灣的電力供應系統正式進入「水火並重」時期。爾後至 1974 年止，臺灣的供電主力漸漸由火力所替代，然而接連的兩次石油危機（1974、1980），促使臺灣當局將政策導向能源多元化的方向，遂在 1985 年時先後完成核一、核二、核三廠，核電廠的電力供給占比也在當年達到歷史的高峰（52.41%）。

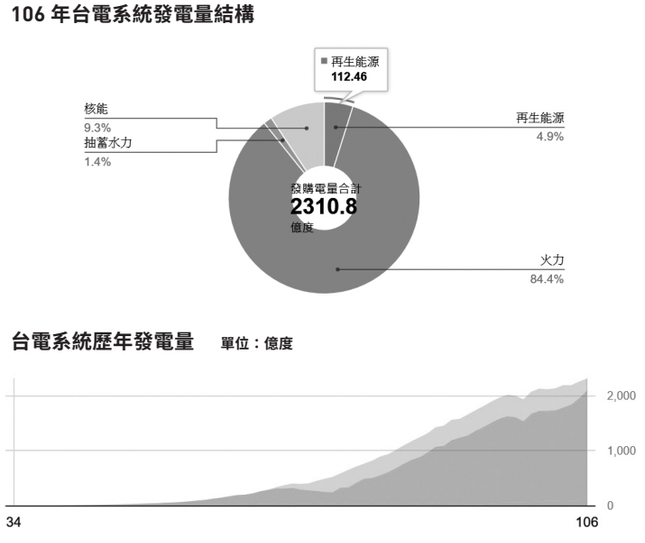
然而，隨著近年環保意識抬頭，大眾普遍對於核能發電持保留態度、更甚者是厭惡，由圖二可見大致上呈現穩定遞減的趨勢，106 年則低到歷史次低的 9.3%，火力發電則（含汽電共生）又回到 84% 左右的占比（圖三），雖說綠色能源的開發持續進行，但占比仍屬寥寥，藉此數據而言，臺灣短時間仍然脫離不了以火力為主的電源供應結構。



圖二｜ 民國 39-107（1950-2018）年台電系統歷年發電量（資料來源：台灣電力公司全球資訊網）

「蔡英文政府於 2017 年 1 月 11 日頒訂的電業法修正案明訂核能發電設備應於 2025 年以前全部停止運轉，是稱 2025 非核家園政策，期望屆時能實現再生能源占比達 20%、天然氣 50%、燃煤 30%的發電結構，且能穩定供電[3]。」至此，我們可以藉由上述節錄自立法院的政策報告書的內容斷言，無論屆時再生能源的技術與供應是否能銜接上核能的空缺，去核能、以火力發電作為基載電力的政策方向大抵明朗。

然而，在 2018 年最新的公投結果中，《電業法》第 95 條之 1「核能發電



圖三｜ 民國 106 年台電系統發購電量結構（資料來源：台灣電力公司全球資訊網）

設備應於民國 114 年以前全部停止運轉」因為此次公投的第 16 案通過，所以於予廢除。這是值得深度省思的結果，這結果不是單純的擁核派的勝利或者是反核派的挫敗如此簡單，這樣的解讀自然過於粗糙，電力供應、能源轉型等問題背後牽涉到的經濟問題、汙染問題甚至是電價起伏的問題都必須一併被納入細緻的討論。我認為，電力的轉型與配置沒有一個最佳解答，因為所付出的成本與犧牲必然會存在，如何審度其中的利弊，自然是一大哉問。

以筆者的個人立場而言，此次公投的意義在於相對多數的民意認為《電業法》第 95 條之 1「核能發電設備應於民國 114 年以前全部停止運轉」此條文過於躁進，且直接將其可能性與彈性用法律條文給堵死，縱然是持的是

反核立場，也必然得深究其中的效益與缺失。全國廢核行動平台於公投後提出的三點聲明中的其中一點提到：「投下同意票不代表支持核電，而是對能源轉型的信心不足」。這或許可解讀成公眾已經從某些純粹的「反核」或「擁核」的二元意識形態中跳脫，更進一步的進入能源結構的利弊思考，無論立場為何，筆者極度樂見這種情形發生，因為這意味著，真正思辯的起始點。

3. 小結

以上從日治時期至國民政府來臺之後的電力供應、系統、網絡及能源結構，不難看出發電廠址之於都市、城鎮的離心分布，無可避免的，能源的開發以及利用必須依靠特定條件的支持，也因此明確界定出了邊緣與中心的結構。高橋哲哉於《犧牲的體系》一書透過福島核災以及沖繩的歷史背景指出了犧牲體系的整體概念以及中心與邊緣的結構狀態，引用自臺灣，其實筆者認為邊緣與中心並非純粹二元對立的結構，而是大部分人互為犧牲體系也互為邊緣與中心。誠如，一介出身於高雄市林園區[4]的筆者。

能源的開發與利用，本身就標誌著犧牲兩字以及汙染的必然發生，犧牲者是誰則因能源結構中的孰輕孰重而有著不同的或然率，對大眾而言，僅此。

那，又得利於誰呢？

發電廠，在日常語境中賣力地扮演著惹人嫌惡的角色，然而，由圖一、圖四等臺灣的電力網絡圖，我們得以認識到發電廠在不同時期如何從廣義上的邊緣支持整座島嶼以及都市的發展，雖不惹人喜歡，卻如同心臟一般的存在。所有人都不得不承認，在某個面向上，我們都是受惠者，我們正利用著臺灣廉價的電力帶來的便利，而且依賴程度漸漸的越來越高，隨著科技幾十年間

台電系統電廠及電網分布

圖四｜臺灣電廠電網分布圖（資料來源：台灣電力公司全球資訊網）

的爆炸性發展，科技、數位產品的使用已經幾乎成為必需品—全都仰賴著電力的支持。同時，我們獲取資訊的渠道也漸漸往電子化、虛擬化、數位化收攏，這使得我們個體的感官經驗相比過去的幾十年間有著幾乎跳耀式的轉變，漸漸的，這些成為日常的風景，成為很多人建構無論感性或理性、具象或抽象的「經驗」來源，更甚者，是唯一來源。那麼，在這個情況下，誰有辦法從這個犧牲體系的受益者中開脫呢？於是乎，犧牲體系的模型建構在現實中被立體起來，體系與體系之間的聯集與交集，讓誰都可能成為體系中的不得以也都成為體系裡的共謀，高橋哲哉是如此，筆者我亦然。

筆者切身的經驗，即是如此。位於南方的高雄南方，林園，一個永晝的工業之城，匯集了石化業、重工業以及火力發電的小城，在高橋哲哉邏輯裡切切實實的犧牲體系，小小的城成就了高雄乃至於整個臺灣的重工業基礎。含括在十大建設裡的政策規劃，促使了國家的發展、刺激了經濟循環，甚至不諱言，林園因為工業區，湧入一定數量擁有穩定收入的藍領階級，在經濟層面上相對有著優於其他偏鄉的發展，這些都是真的，不假。但另一方面，一個小小的鄉鎮，犧牲了空氣與水與土壤，每次雲雨過後刺鼻的酸，總是提醒著左鄰右舍自己置身何方。

這是我的故事，一個迫於歷史選擇下的結果。

於自己家鄉的語境中，筆者擁有疊合矛盾的雙重身分，但，在其他脈絡下諸如用電、科技產品的使用……等等，立於受益者身分是再清晰不過了，此時的我享用的便利是奠基在另外一個犧牲體系的迴圈之中。這錯亂的標籤與矛盾的身分之間，身而為人，應何以自處？

二、臺灣科技發展概述

1. 產業發展概述

身為全球廣義下科技產業生產供應鏈中的要角，臺灣的科技史以及發展的敘事，必須先從最初的基礎工業建設開展。穩定的水、電力供應以及物流網絡的確立是產業建構的先決條件，高科技產業自然不例外，上述這些因素則高度仰賴著國家的基礎建設。承接本文第一段中關於臺灣電業的粗淺描述，臺灣的電業是始於日治時期，於此，我們似乎能夠更加大膽的假設：日治時期不僅僅是電業史的原點，同時臺灣近現代科技史的原點。

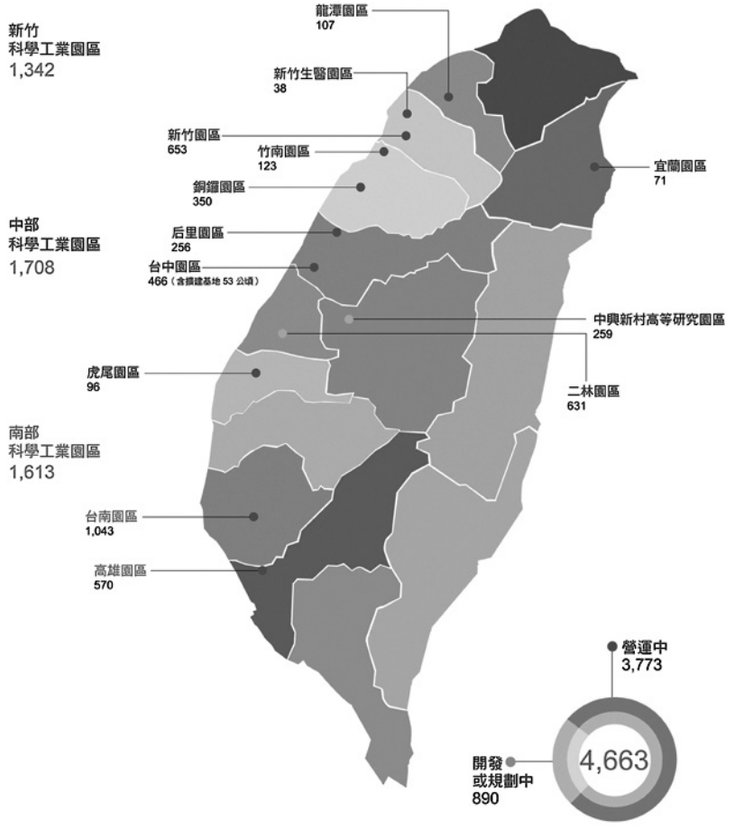
由圖五對照圖四，不難發現電力網絡與園區的設置區域有高度的重疊，科技（產業）的發展脈絡向上爬梳，追根究柢還是能源的開發與應用。

1950 年末臺灣成立了國家長期科學委員會，1960 年代初期國立交通大學（下簡稱交大）成立了臺灣第一個計算機應用學程、臺灣第一台 IBM 電腦也在此時送抵交大，若說臺灣的科技發展的原點同於電業史的開始，那這便是扉頁。同一時期，臺灣設置了第一個加工出口區—高雄加工出口區，除了高雄加工出口區外，也陸續在楠梓、台中設置加工出口區，以低廉的勞動力吸引勞力密集的外資產業進駐，在眾多產業中，消費電子產業也是其中一環。藉由當時台灣獨有的加工出口區，吸引了飛利浦公司以及德州儀器公司，這兩間公司的進入以及技術的引進，奠定了日後臺灣 IC 電路產業發展。

1970 年間，當時就讀交通大學的施振榮成功研發出臺灣第一部桌上型電腦；爾後，臺灣大學溫世仁與林百里共同設計出了臺灣國內的第一部迷你電腦，英業達集團（葉國一、溫世仁）、宏碁（施振榮）也在同一時期創

科學工業園區分布及開發情形

面積單位：公頃



圖五｜ **臺灣科學園區分布圖（資料來源：科技部網站）**

立，林百里的廣達電腦則稍晚（1988）才成立，但不約而同的是這些人後來都在臺灣的科技發展中成為了難以取代的要角。70 年代末期，國立臺灣大學、國立清華大學也相繼設置了資訊工程相關的科系。1970 年代時逢兩次石油危機，造成全球經濟衰退，臺灣自然也不在例外，所以開始思考產業的轉型，逐漸由勞力密集產業轉型至高科技產業的發展。也因此催生了臺灣第一座科學園區－新竹科學園區（1980），今日臺灣科技產業的指標台灣積體電路製造公司以及廣達電腦也都於此時創立。

1980 年代中期開始，臺灣經濟達到歷史性的高峰，逐漸地也開始面臨新臺幣升值、基本工資上漲與土地成本提高等問題與壓力，這使得過去重點發展的勞力密集產業群已經逐漸喪失與國際競爭的優勢，這個狀況使得政府認為加速產業升級、提高產品附加價值等產業轉型有其必要性。

1980 年末，經濟部頒布《促進產業升級條例草案》以取代原有的《獎勵投資條例》。其中《促進產業升級條例》強調發展通訊、資訊等十大新興產業，這也開啟了過去三十年間臺灣高科技產業的蓬勃發展的濫觴。短短幾十年間，高科技產業取代過往勞力密集產業成為臺灣經濟的主動脈，然而，臺灣的高科技產業多屬 ODM[5]，縱使有極高的技術力以及研發能力，但在品牌文化的建立上仍有再斟酌的空間。過往除了少數國際知名如宏碁、華碩、HTC 等曾於終端產品如筆記型電腦、手機等等曾有過市場上極佳的市占率、或是台積電、聯發科等少數掌握著絕對關鍵技術製程的公司，多數公司所處的位置或許仍可被視為高科技產業中的勞力密集處，且有著一定程度的被取代性。然而當今所要面對的是夾帶著大量廉價勞動力以及市場的中國，中國的自有品牌有著更為肥沃的土壤可以耕耘，能夠好整以暇地從低廉的產品累積研發的基礎，再向上補足高級的產品線，進而創造出一定程度的品牌文化與實力。相比這一帶狀性的產業結構，臺灣所謂高科技產業面臨的挑戰將愈趨嚴峻。鑒於此，臺灣高科技產業的發展，在放眼全

球的網絡時，會發現其所處的位置總類似於一個替人作嫁的位置，即便我們擁有精良的技術及研發能力。

筆者試想，2017 年，全球市佔率曾經達到 8.9%（第三）、曾經叱吒整個手機產業的 HTC（宏達電）將手機部門賣給了 google，將未來目標放在 VR 產業上，這個當下或許即是一個之於臺灣轉折的標記，記住著一個時代的結束與下一個時代的起始點。

2. 小結

於台積電工作的工程師們曾經於網路上有一句俗諺「十萬青年十萬肝，GG 輪班救台灣」，台積電單一公司之於臺灣的 2017 年的 GDP 而言可達到 4%，這是多麼令人咋舌的數字，單就經濟面上而言，不難想像其左右臺灣整體經濟的影響力有多麼巨大，而為何諸如此類高科技能夠在經濟面向創造出一種近乎決定性的影響力呢？以台積電與蘋果（Apple）為例，眾所皆知的是提供蘋果 iphone 手機中處理器的關鍵技術與生產，iphone 以及其他智慧型手機在當代人生活中已經幾乎是必需品、理所當然的存在，然後一代接一代，在產品極短的生命週期結束之後馬上又有新的產品接續著循環，就經濟面上而言這似乎是不難理解的事情：「源源不絕的需求意味著資本的積累」，所以試圖去讓這個源源不絕的需求成為可能是理所當然。就現狀而言，這個模型的在當下似乎是成立的，但是就製造商以外的大眾而言，這究竟何以成為理所當然？

從電腦到智慧型手機再到未來可能的 VR 等，對高科技產品的追求似乎是永無止境的在發生，當然，高科技產品提升了工作效率、創造出很多過往難以想像的體驗以及經驗，不過與此同時，隱藏在這些便利、習慣背後的即是某種支配關係，同時是複雜的也互為主體的。

三、能源科技與支配

而究竟當今由科技而生支配關係是如何生成？能源的供應又是如何反過頭來支配科技？我想就第一個問題可以先分成兩部分：經濟與應用來談。

1. 科技與臺灣社會

首先是經濟部分，科技產品，既然是產品，那就必然是人類因應某種需求去發想某項物（產）品，而這個物品需要關鍵的技術、原物料與科技應用，開發成功後在某個時間點上慢慢走入公眾，創造出需求以及經濟循環，而這個經濟循環逐漸成長成一個指標性的經濟體。不過，今日數位科技產品與產業跟過往的產業不無二異的是在生產過程中同樣會涉及到原物料的開採、勞動力的需求、能源的利用以及產生汙染的可能性。高科技產業並非能獨立的產業，它必然是奠基在一定工業基礎上，那過往工業會面臨到的問題以及相對應的支配與犧牲關係，它自然也無法至於度外。以原物料以及能源為例，我們在終端作為消費者使用這些產品，也將我們接上了原物料（稀土元素[6]）開採可能造成的剝削勞動，縱使高科技產業並不如過往傳統工業的高汙染，產品生產是屬於相對低汙染的，但不意味著汙染不存在；而能源雖不若傳統工業的極高耗能，但穩定電力供應的高度依純性仍然存在，專門供給給新竹科學園區的竹圍超高壓變電所在耗時 12 年的抗爭與協調，終於今年（2018）啟用，更佐證了這件事。本文在概述臺灣科技產業時也略有提及，臺灣的高科技產業所處的座標在掌握關鍵製程技術之外更多的同樣是奠基在密集的勞動力身上。

新竹科學園區是臺灣具絕對指標性的產業園區，之於臺灣整體經濟狀態有著決定性的影響力，那既然負面成本與嫌惡設施一定存在，那背後難以避免的即是乘載了或大或小的犧牲體系來成就它，但對於個體而言，究竟犧

牲是為了什麼？這之間的關係該如何界定與釐清？而現階段，也不存在著絕對純淨且同時能穩定大量支持的能源體系，換言之，現階段沒有能源是真正乾淨的，環境的成本必須由大家一同來承擔，我想，在這個前述「立體、交雜、互為主體的犧牲體系」當中，沒有人是局外人。這結構成一張抽象的網絡，當代人在實體的網絡中穿梭、同時也在抽象的網絡裡漫遊，角色的扮演與扮演、犧牲體系中的共謀、被害與共謀。「如何純粹？」此時成為浪漫的問句與象徵，因為現實幾乎暗示著它的不可為也不能為。

在應用方面，人手一機甚至數機是現實，就在你我的生活之間，稀鬆且平常。而且不只稀鬆平常，現階段是幾乎無法從生活中割捨的狀態，我們用電腦取代文書、手機在溝通之外還能處理大大小小的瑣事，我們開始仰賴透過各種渠道彙整在螢幕上的一切，網路可以將所有零散的資源匯集到我們的眼前，而且因為影響層面涉及到生產力的提升，使得幾乎所有人無可避免得需要使用（以臺灣為例），最終生成的、難以剝除的依賴以及科技物與個體的支配關係。另以中國為例，類似的狀況亦然，只不過更為極端的是由政府方直接掌控網路以及資訊審查，直接體現的即是透過科技網絡的治理技術。

假設筆者前述為真，那代表著透過掌握科技產物的生產及其網路即有可能間接或直接的治理個體；又因為現實中這個科技產品是當前全球經濟的主要推動力，所以也在從經濟面向有著實質的治理可能，進而劃分出區域與區域間的階層關係。以巨觀的結構而言，人的需求與依賴最終成為區域經濟分化及治理的共謀，也催化了自我治理反身（Reflexivity）結構[7]的建築。

2. 科技與能源

當科技（物）對人類個體的治理與支配技術愈趨強大，無論是經濟面或者是個體上的各種支配，都將使人從中開脫的可能性愈趨限縮，最終甚至可能成為一種生命依附的載體、一種接近必然共生的狀態。當我們開始從科技作為工具、作為技術物件慢慢延伸至談論賽博格（cyborg）、人工智能（AI），似乎也從現實的基礎疊圖、增層、拓度到一個前所未有的境界，科幻、抽象的天馬行空逐漸疊加在現實之上，好像無止境地可以永續發展。然而，電影瘋狂麥斯（Mad Max: Fury Road） 忽然點醒了我一件事－即是對能源的控制。電影中水資源的掌控左右了生命的走向，那在當代社會以及未來社會中，電力資源的壟斷與掌控會意味著什麼，在由個體自行生產足夠電力的可能性仍低時？因為上述談論的科技發展，諸如網路、手機、電腦甚至是未來的移動方式、賽博格、人工智能……等所有我們想像中跟科技相關的都脫不了由電能作為最原始的驅動，而電力又得從最基本的能源（例如水、煤、油、核、風、潮汐、陽光……）轉換，那麼，能否去大膽的設想：掌握能源就掌握了由科技技術所支配的身體？

試想一個場景，在某個歌舞昇平的日子，所有資訊、數位科技正炙熱的被所有個體、所有構成社會的單元所利用、高速運作著，一個學者專稱之後真實的語境裡頭，識讀社會、環境的幾乎所有窗口全部收斂在所謂網際網路的媒體與介質裡頭，一種訊息化的抽象敘事中。然後，「嘎——」的一聲，電力系統全數失能，回到一種幾近原始的畫面，當所習慣的、依賴的東西被剝除，個體仍否完整？

行文至此，逐漸清晰的是層層的支配、共生、共謀的關係，以及不斷從裂縫中增生且糾纏的犧牲體系被建構。電力的產出之於當前社會直接意味著是一定程度的犧牲與汙染，科技發展在經驗上斷開了與基本能源諸如水、

火、的想像，沒有終點般的去完成過往不可能的想像與幻象，在實際上卻催化了能源的高速開發與消耗。這是一列過長的火車，車首以及車身中間的連結幾乎被省略，因為車尾以更快的速度增生而且亦趨精彩與奪目，然而，如果在今天電力供應系統全部失能，生活的基本條件瞬間退回到過去時，我們拽著的身體將如何被重新審視？若當代人已經有著某些賽博格的實質狀態，那在斷電的那一瞬間，會成為什麼？一個健全的殘障有機體嗎？倘若現代人的定義不脫與科技的應用與理解，那失去科技的現代人又標誌著什麼？那樣的變體縱然未知，但肯定的是不會被理解為為古代人的回返，而是一種幾乎等同於某些重要器官失據失能的病體。

或許，未來的我們將被過去的人稱作為賽博格，以一個有點古老的詞彙，今日我們對資訊科技的依賴並不亞於一雙手或腳，這不禁讓我想起《瘋狂麥斯：憤怒道》裡控制水源的老大－喬（Joe）對著搶水喝的群眾喝斥著不要對水產生依賴的場景，這畫面，多寫實。

註釋

1
南方：本文談論的南方，是關於發展過程中被犧牲、丟棄、無語而又難以翻身的社會底層、又或者是晚近資本主義全球化語境之下的全球南方。

2
「台灣電業五十年史編輯委員會」中「台灣電業五十年史年譜初稿」，引言中之記載刊載於民國 40 年 5 月 15 日出版的第 51 期「台電勵進月刊」，以日治時期民前 10(明治 35、1902) 年日本人著手興建龜山水力發電所為起始年

3
立法院第 9 屆第 5 會期 (中華民國 107 年 5 月 4 日) 能源政策專案報告

4
高雄市林園區，1973 始興建石油化學工業區，從富饒的魚米之鄉成為臺灣石化、重工業的重鎮

5
ODM（Original Design Manufacturer 的縮寫），即原廠委託設計代工，又譯原始設計製造商，指由採購方委託製造方，由製造方從設計到生產一手包辦，而最終產品貼上採購方的商標且由採購方負責銷售的生產方式。

6
稀土礦石中的銣（neodymium），是許多高科技應用的必備元素；半導體晶圓製程會用到碲（tellurium）；銦（indium）是 TFT-LCD 面板必備的原料；太陽能矽晶圓切片更是需要用到關鍵的碳化矽（silicon carbide）。中國掌握目前佔全球稀土元素 97%。

7
文中的反身性（Reflexivity）指的是相互決定性

Electricity, Technology, and Digital Control

Tsai Shih-hsiang

Foreword

Today, in the year 2018, we depend on informational and digital technology applications in our daily lives to a degree never before seen. Information transmission and reception in everyday living have also shifted from the previously familiar physical copies toward digitized information. Even our understanding of the world has gradually changed from sensory perception to the accumulation of digital data. On the surface, this transition doesn't imply an abstraction and digitization of information transmission pathways, the passiveness of individuals confronting information channels. This condition has been unwittingly shaped, established on a foundation of convenience, familiarity.

This may come across as somewhat paradoxical, since an information society should be an arena that is increasingly diverse and open. Individuals can access tens of thousands of information channels, and become a source of information themselves. So why raise a paradoxical perspective reminiscent of centralized power? In this text, the author will begin with

the driver of the contemporary information society – electricity; and by extension, discuss the political economy of electrical supply systems and its implied system of sacrifice. When the construction of world views, and even the sense of reality, begins to depend on information networks and not on firsthand sensory perception, it becomes a projection of accumulated information; the point of origin that is established at present is in electricity. Hence, this essay will attempt to engage in a wide-ranging, cross-sectoral discussion, to interrogate and discusses relevance to broadcast media in an information society, across platforms, knowledge, and pathways in an attempt to bring the narrative back to the point of origin relevant to digital, informational technology – electricity.

The author has established the basic unit and point of origin for the digital informational society to be electricity with the personal belief that electricity plays a role akin to a device driver program within this context. The fundamental impetus for the dissemination of digital data is driven by electrical power.

This essay shall regard electricity and power plans as the basic coordinates of contemporary society, and as a narrative origin for contemporary society from which to embark on a counter discussion on technology and digitization. At the same time, because most power plants are located in the borderlands, they can hopefully provide a point of reference for a discussion that begins at the margins, on the topic of "the south" as well as regarding the decentralized.

On the other hand, the essay shall refer to the structure of the Southern system of knowledge production[1] as a dialectical model of the powerplant as a site for information technology.

I. A Brief Introduction to the Taiwan Electrical power industry

This section will begin from the history of the Taiwanese electrical industry,

providing an overview of the general directions of construction, resource structure and policy as a point of reference that serves as a basis for entry and narrative for this study. Strictly speaking, the Taiwan electrical power industry began at the end of the Qing dynasty, when Governor Liu Ming-Chuan switched on Taiwan's first electrical lamp in 1888. Unfortunately, it turned out to be a flash in the pan for various reasons. Discussions on a more substantial scope and systemic energy industry development ought to begin from the Japanese colonial era, in 1902, when the Japanese began to build the Kuei-Shan Hydroelectric Power Plant. In the foreword "Fifty years of Taiwan Electrical Industry History" in Issue 51 of the *Taipower Progress Monthly*, published by the Taiwan Power Company in 1951 notes 1902 as the beginning of the Taiwanese electrical power industry.[2]

The development of electrical power sources, the location of power plants, and the resource structure will be elaborated in following texts.

1. Japanese Colonial Period

Construction began in 1902 on the First (Guishan) Power Station in Taipei, which was completed in 1905, officially opening the first chapter in the development of Taiwan's electrical power industry, and on a certain level making a milestone in the modernization of Taiwan. The earliest officially established power plants relied on hydroelectricity driven by watermills. As a response to the needs of private industry, the Office of the Governor General licensed some industries to purchase private generators to generate their own power. Among these, the Taiwan Sugar Company factory in Qiaotou, Kaohsiung began generating its own power in 1903, two years earlier than government operations at the Guishan Power Plant. Thesefactory operated private generators were generally steam powered (similar to present-day cogeneration power.)

The first government constructed and operated thermal power plant came about after the Guishan and Xiaocukeng hydraulic power plants were

consecutively struck by typhoons in 1911 and 1912, causing massive power outages in Taipei and Keelung. Construction on the Kaohsiung Reserve Thermal Power Plant began in response to the public outcry, and to meet the demands of the island's development, and became operational in 1914. The Northern Reserve Thermal Power Plant, situated in the present-day area of Gongguan was completed in 1915. However, these two thermal power plants were decommissioned when the First Power Plant in Sun Moon Lake began operations in 1934.

Although thermal power generation is ostensibly a more stable method of power generation from the perspective of today's contemporary society, policies at the time saw hydropower generation as the mainstay and thermal power as supplementary. A Japanese survey conducted in 1940 estimated Taiwan's hydropower reserves at 2 gigawatts. The gradual importance of thermal power development in Taiwan only came about after the First (Daguan) Hydropower Plant in Sun Moon Lake was completed. With ample electrical power, numerous light industries were established that relying on electrical power, such as paper manufacturing, aluminum smelting and iron forging. In response to potential demands on abundant and stable electrical power in the future, construction on the Northern Thermal Power Plant (in its day the largest electrical power plant in Asia outside of Japan, the site of present-day National Museum of Marine Science and Technology) was undertaken simultaneous to the construction of the Second Hydropower Plant at Sun Moon Lake.

2. National Government Era

After the Japanese government defeated and surrendered in Japan (1945), it had appointed the electromechanical group of the Office of the Taiwan Special Commissioner of the Ministry of Economic Affairs to start receiving electricity. It took over 34 water power stations (26) and firepower (8) and nine seats were not completed. Hydroelectric power plant. After the "Taiwan Electric Power Takeover Committee" took over "Taiwan Electric

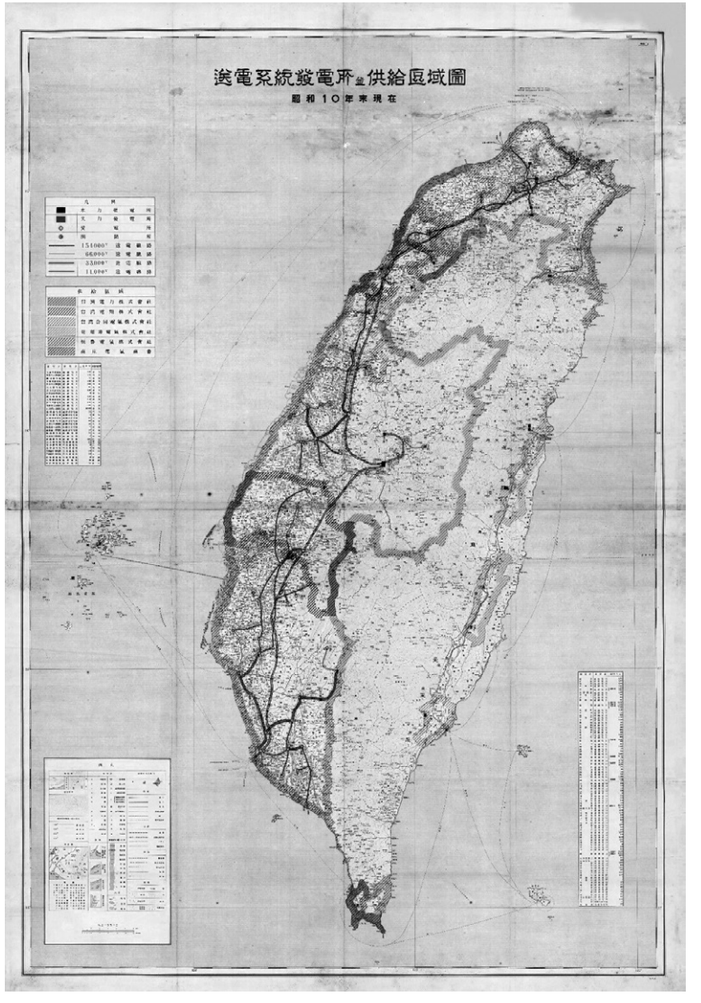


Figure 1 | Map of Power Transmission System and Power Supply, Showa 10 (1935). 1:300,000 (Source: Center for GIS, RCHSS, Academia Sinica)

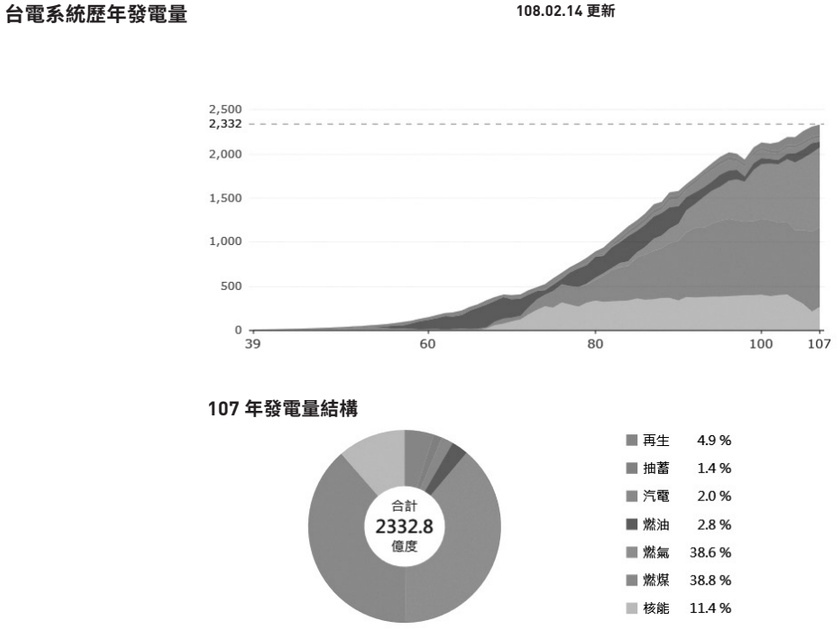


Figure 2 | **The electricity generation by Taipower system per year from the 39th to the 107th year of the Republic (1950-2018), (Source: the Official Website of Taiwan Power Company))**

Power Co., Ltd." in 1946, "Taiwan Electric Power Co., Ltd." was established on May 1 of the same year. "Taiwan Electric Power Co., Ltd." officially entered the historical flood of Taiwan.

In the initial period of the take over from Taiwan Electric Power (1945 to 1953), the Taiwan Power Company was tasked with repairing equipment and pipelines damaged during wartime on the one hand, and on the other hand, basically continuing in the preexisting policies of hydropower as the mainstay, supplemented by thermopower, while continuing construction on

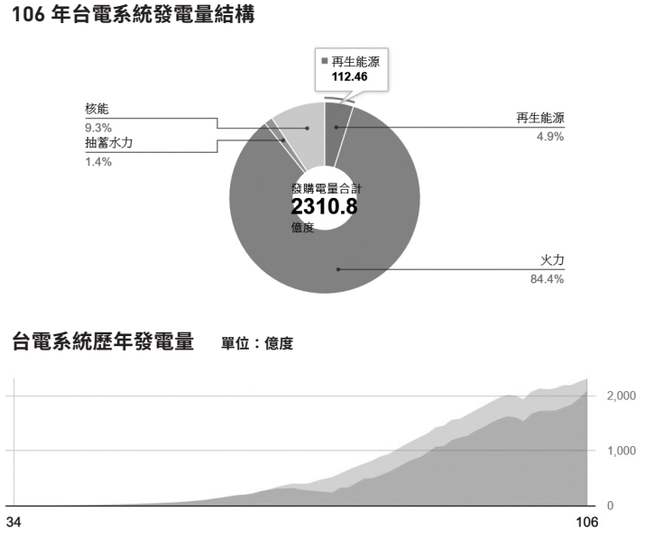


Figure 3 | **The structure of the energy generation and energy purchased of Taipower system in 2017. (Source: the Official website of Taiwan Power Company))**

unfinished power plants. (Hydropower comprised 99.5 percent of electricity generated in 1947).

In the eleven years from 1954 to 1965, a modernized electrical power system was constructed to meet the needs of the overall economic construction plan. The addition of several hydropower and thermopower units brought the system capacity to 1.186 gigawatts, four times the capacity in 1945. By 1962, thermoelectrical power generation exceeded hydropower for the first time, officially ushering Taiwan's electrical supply system into an age of "fire and water", from then until 1974, thermoelectricity gradually replaced hydropower as the main source of Taiwan's power supply. However, two successive oil crises (1974, 1980)

prompted the Taiwanese authorities to shift policies toward the direction of diversification. By 1985, construction was completed on Nuclear Powerplants 1, 2, and 3. The proportion of electricity supplied by nuclear power plants reached a historical peak (52.41 percent.

However, with the rise of environmental awareness in recent years, there is widespread reservations, or even resentment, among members of the public regarding nuclear power. As Figure 2, this has shown a trend of steady decline to a historic low of 9.3 percent in 2017, thermopower (including cogeneration) has risen to a ratio of 84 percent (Figure 3). Although the development of green energy is ongoing, its ratio is negligible. According to this data, Taiwan will not be able to abandon a primarily thermal power supply structure in the foreseeable future.

"An amendment passed by the Tsai Ing-wen government on January 11, 2017, stipulates that all nuclear power facilities should cease operations by the year 2015. The 2025 Non-nuclear Home and Hearth Policy is expected to achieve a power generation structure of 20 percent renewable energy, 50 percent for natural gas, and 30 percent coal, and to provide a stable source of electricity."[3] To this end, we can assert from the above excerpt from the policy report of the Legislative Yuan that regardless of whether renewable energy technology and supply can fill the nuclear power gap, a policy to end nuclear power, with thermal energy bearing the load of electricity is clear.

However, Proposition 16 in the recent 2018 referendum was passed, repealing the first paragraph of Article 95 of the Electricity Act, which stipulated "all nuclear-energy-based power-generating facilities shall cease to operate by 2025". This is a result that is worthy of profound contemplation. It is not merely a victory by the pro-nuclear lobby or a devastating loss to the anti-nuclear activists. Such interpretation would of course be a gross oversimplification. The economic issues that underlie issues of electrical supply, energy conversion, issues of pollution and even issues of fluctuating energy costs, should all be included in a more

台電系統電廠及電網分布

Figure 4 | The Taiwan Power Network Distribution Chart (Source: the Official Website of Taiwan Power Company)

nuanced discussion. I believe that there is no best answer to the best solution for energy transformation or configuration, because there will of inevitably be costs and sacrifices to be made. How the pros and cons are to be evaluated is of course the big question.

From the author's personal perspective, the significance to this recent referendum is that a majority of the public believed that the wording in Part 1 of Artice 95 in the "Electrical Industry Law" stating "all nuclear-energy-based power-generating facilities shall cease to operate by 2025" was over-ambitious, and acted directly to shut down its potential and flexibility with legal provisions. Even though this is ostensibly an anti-nuclear stance, the inherent benefits and losses must be delved into. Among the three declarations proposed by the National Nuclear Abolition Action Platform (NNAAP) subsequent to the referendum was: "A 'yes' vote does not represent support for nuclear power, but rather a lack of faith in energy conversion." This can perhaps be interpreted as the public moving away from the binary consciousness of "anti-nuclear" or "pro-nuclear", and taking a step toward contemplations of the advantages and disadvantages of the energy structure. Regardless of the position taken, the author is optimistic about this situation because it signifies the beginning of true critical contemplation.

3. Summary

Ever since the Japanese colonial period until the arrival of the National Government in Taiwan, it is easy to see from the electrical power supply, system, network, and energy structure in the figure above, that power stations have always been decentralized from cities and towns. Unavoidably, the development and utilization of energy necessarily rely upon the support of specific conditions, which clearly defines the structure of the margins and the center. In the book, The System of Sacrifice, Takahashi Tetsuya illustrates the overall concept of the systems of sacrifice and the structural state of the center and the margins through

the Fukushima nuclear disaster and the history of Okinawa. When applied to Taiwan, the author believes that the center and the margins are not a structure of pure binary opposition, but rather that like the author who was born in the Linyuan District of Kaohsiung City[4], the majority of people experience sacrifice interchangeably, and each take turns at the center and the margins.

The development and utilization of energy are itself labeled with the word sacrifice and pollution is inevitable. The probability of determining who would be the victims of sacrifice depends on the priorities of the energy structure. It all comes down to this for the general public.

But who does it benefit?

In the quotidian context, "power stations" play hard at a despised role. However, from the maps of Taiwan's power grid (Figures 1 and 4), we can recognize how power stations supported the development of the whole island and its cities from the wide margins. Though they are unlikeable, they exist like a pulmonary system. Everyone has to admit that on some level, we are all beneficiaries. We take advantage of the conveniences that Taiwan's affordable electrical power brings, and our level of dependency is on the increase. Along with the explosive development of technology in the past few decades, technological and digital products have become necessities that all rely on the support of electrical power. At the same time, our access to information has gradually become electronic, virtual. This has caused our individual sensory experience to change by leaps and bounds over the past few decades. Gradually, these have become our quotidian landscapes, becoming a source from which many people construct emotional or rational, abstract or concrete "experiences", and in some cases, the only source. So under these conditions, who can be absolved as the beneficiaries of this system of sacrifice?

And thus, the construction model of the system of sacrifice is erected

in reality. In the connections and interactions between systems, anyone can become a tribute in the system, and everyone is in collusion with the system. It is so for Takahashi Tetsuya, and the author as well.

This is the author's firsthand experience. Located in the south of Kaohsiung in the South, Linyuan is a perpetual industrial town, a little city that aggregates petrochemical and heavy industries and thermal power generation. A bona fide sacrificial entity by Takahashi Tetsuya's definition. This little city serves as the heavy industrial foundations of Kaohsiung, and even for the whole of Taiwan. It was included in the plans of the Ten Major Construction Policy to promote national development and stimulate economic circulation, and as an industrial district, there was an influx of a set number of blue collar workers with a steady income whose development on the economic level was superior to that in neighboring towns. This is all indisputable truth. However, from another perspective, this small town has sacrificed clean air, water, and soil. The pungent acidic scent of rain always reminds the residents of their physical location.

This is my story, an outcome compelled by the choices of history.

In the hometown context, the author possesses an overlapping paradox of dual identities, but in other contexts such as electricity consumption and usage of technological products, his identity as a beneficiary cannot be clearer. At the present moment, the conveniences I enjoy are founded on another cycle of sacrifice. How does a contemporary person locate themselves betwixt these confusing labels and conflicting identities?

II. An overview of Taiwan's technological development

1. An overview of industrial development

As a key player in the global technological industry production supply chain, Taiwan's technological history and development narrative must

begin from the initial construction of the basic industries. A stable water and electrical power supply and an established logistical network are the prerequisites for industrial construction. High-tech industries are no exception. The above-mentioned factors are highly dependent on the nation's infrastructure. Following the rough description of the Taiwanese electrical power industry, Taiwan's electrical power industry began during the Japanese Colonial period. From this, we seem to be able to boldly assume that the Japanese Colonial period is not only the origin of the electrical industry, but also the origins of Taiwan's modern technological history.

Contrasting (Figure 5) below with (Figure 4) above, it is easy to see that the electrical power network and the industrial park locations have a high degree of overlap. Combing upward through the developmental context of technology (industry), energy development and utilization still at the root.

Taiwan established the National Council on Science at the end of 1950. By the early 1960s, the National Chiao Tung University (NCTU) established Taiwan's first computer programming course, Taiwan's first IBM computer also arrived at NCTU at that time. If the beginning of Taiwan's technological development coincided with the beginning of the electrical industry, then this is the cover page. At the same time, Taiwan established its first export processing zone – the Kaohsiung Export Processing Zone. In addition to the Kaohsiung Export Processing Zone, other export processing zones were established in Nanxun and Taichung, attracting labor-intensive foreign investments with low-wage labor. Consumer electronics were among the many industries. The export processing zones unique to Taiwan at the time attracted Philips Corporation and Texas Instruments Corporation. The entry of these two corporations and the technologies they introduced helped to cement the future development of Taiwan's IC circuit industry.

In 1970, NCTU student Stan Shih successfully developed Taiwan's first desktop computer; subsequently, Shiren Wen and Barry Lam of

科學工業園區分布及開發情形

面積單位：公頃

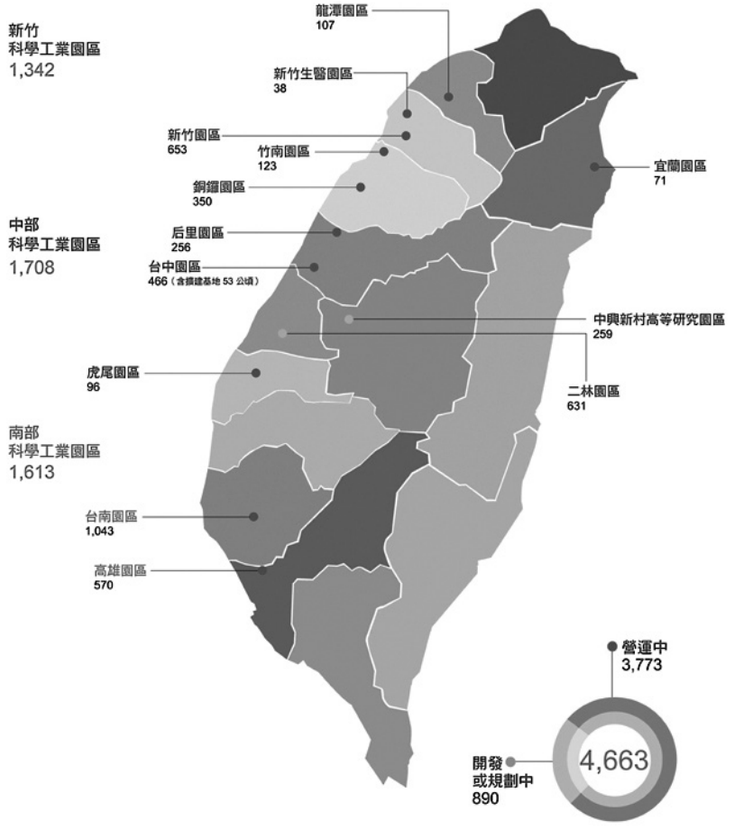


Figure 5 | Distribution of Taiwan's Technology Parks (Source: Ministry of Science and Technology)

the National Taiwan University (NTU) jointly designed Taiwan's first minicomputer. Inventec Corporation (Shiren Wen, Yeh Kuo-yi) and Acer(Stan Shih) were both established during this period, followed by Barry Lam's Quanta Computer Incorporated in 1988. Subsequent each of these founders played an integral role in Taiwan's technological development. By the end of the 1970s, academic programs in Information Engineering were established at NTU and National Tsing Hua University (NTHU). The two oil crises in the 1970s led to a global recession that also affected Taiwan, and triggered ideas for a transformation of the industry to gradually shift from labor-intensive industries toward developing high-tech industries. This resulted in the birth of Taiwan's first science park – the Hsinchu Science Park (1980). Taiwan Semiconductor Manufacturing Company (TSMC)-- the present-day paragon of the Taiwan tech industry, and Quanta Computer Incorporated were both established during this time.

The Taiwanese economy reached a historical peak beginning in the mid-1980s, creating new issues and pressures, such as an appreciating currency, rising minimum wage, and real estate inflation, and the international competitive advantage of the key developmental labor-intensive industrial clusters of the past gradually faded. This situation compelled the government to recognize the urgency of industrial transformation, such as the accelerated upgrade of industry and increasing high value-added production.

At the end of the 1980s, the Ministry of Economic Affairs (MEA) announced the "Industrial Upgrade Promotion Bill" to replace the previous "Investment Incentive Regulation". Among these, the "Industrial Upgrade Promotion Regulation" emphasized the development of ten emerging industries including telecommunications and information technology, which began a wellspring leading to three decades of thriving development in Taiwan's high-tech industries. In a few decades, high-tech industries have replaced the labor-intensive industries as the mainstay of Taiwan's economy. However, Taiwan's high-tech industry is still predominantly

focused on original design manufacturing (ODM)[5]. Despite possessing high technological and research and development (R&D) capabilities, there is room further rumination in the area of establishing brand cultures. With the exception of a handful of internationally renowned brands such as Acer, Asus, and HTC with robust market share with end products such as laptop computers and mobile phones; or a small number of companies such as TSMC and MediaTek who possess absolute key technology processes; the position occupied by the majority of companies may still be considered the labor-intensive sector of the high-tech industry with a certain degree of being replaced. What we are faced with at present is China, with its enormous market and low-cost labor force; its own brand names and fertile ground to cultivate; with capabilities to steadily accumulate an R&D foundation through low-cost products, then capturing high-end product lines to create brand cultures and potential. Compared to this banded industrial structure, the challenges that will confront Taiwan's so-called high-tech industries will only become bleaker. In this regard, even with our technological sophistication and R&D prowess, the development of Taiwan's high-tech industries will find itself in a position of "always the bridesmaid" in the eyes of the global network.

In the author's opinion, with a global market share of 8.9 percent in 2017 (ranked third), HTC sold its mobile phone division to Google to shift its future focus on the VR industry. This might have marked a turning point in Taiwan, marking the end of an era and the beginning of the next.

2. In summary

There was a popular Chinese rhyme circulated by TSMC engineers that made rounds on the Internet, roughly translated, "a steady stream of youngsters, a steady stream of new blood; rotating shifts at TSMC to save Taiwan." As a single company, TSMC accounted for 4 percent of Taiwan's GDP in 2017. This is a shocking number and it is not difficult to imagine the scale of influence it exerts on the overall Taiwanese economy. How can

this type of technology create such a decisive influence on the economic direction? Take TSMC and Apple as an example; it is well-known that they provide key technologies and production for Apple's iPhone. Smartphones such as the iPhone have become necessities for contemporary daily living, their existence is a matter of fact, and with the ever-shortening product lifespan, one generation follows another with new products entering the cycle almost immediately after one product dies off. Economically this is not difficult to comprehend: "Endless demand means the accumulation of capital." So, it is a matter of course to make this endless demand possible. As far as the status quo, this is the established model at present, but for the general public beyond the manufacturer, why has this become a matter of fact?

From computers to smartphones to the future possibility of VR, the pursuit of high tech-products seems to go on endlessly. Certainly, high tech products have raised work efficiency, creating many experiences and encounters that could previously only be imagined. However, at the same time, hidden behind these conveniences and habits are certain relations of dominance that are both complex and mutually subjectifying.

III. Energy technology and dominance

What gave rise to the current relationship of dominance resulting from technology? And how does the energy supply dominate technology in return?

I think the first question can be discussed two parts: the economy and the applications.

1. Technology and Taiwanese society

Firstly, the designation by the Ministry of Economic Affairs of the category of technological products that, as products, must have been objects

conceived of and produced by human beings in response to specific needs. These objects require key technologies, materials, and technological applications; and at a certain point after successful development, they make their way to the public, generating demand and economic circulation. This economic circulation gradually grows into a representative economic entity. The digital technological products and industries of today are no different from past industries in that they still require the acquisition of raw materials, the need for a labor force, the utilization of energy and the possibility of producing pollutants. High-tech industries are not independent industries. They are erected on the foundation of specific existing industries, and naturally, they are not divorced from the issue and corresponding relations of dominance and sacrifice that these industries have encountered in the past. Using raw materials and energy as examples, we use these end products as consumers, but also take on the potentially exploitive labor for mining the raw materials (rare earth elements[6]). Even though high-tech industries are not as high-polluting as traditional industries and their manufactured products may be relatively low-polluting, that does not mean pollution does not exist. So, though the energy demand may be comparatively lower than traditional industries, the high requirements of a pure and stable electrical energy supply still exist. A testament to this fact is the ultra-high-voltage (UHV) substation at Zhuwei that solely provides power to the Hsinchu Science Park, which finally became operational this year (2018) after 12 years of contention and negotiations. In describing Taiwan's high-tech industries, this essay also touched upon the fact that more than a mastery of key processing technologies, the direction of Taiwan's high-tech industries are still built on the solid grounding of an intensive labor force.

The Hsinchu Science Park is Taiwan's ultimate representative industrial park with a decisive influence on the state of the Taiwanese economy on the whole. Since the existence of negative costs and objectionable facilities is inevitable, then enabling systems of sacrifice both large and small that must also exist behind the scenes. Why do individuals make

these sacrifices? How can these relationships be designated and clarified? Also, at the present stage, a stable energy system of absolutely clean with the capacity to provide large-scale support does not yet exist. In other words, at the current stage, there is no truly clean energy, and the costs to the environment have to be shouldered jointly by everyone. As aforementioned, no one is exempt from this "three-dimensional, complex, and mutually subjectifying system of sacrifice." This structure becomes an abstract network, with contemporary humans shuttling through the physical network, while simultaneously roaming through the abstract network, playing roles, colluding within the system of sacrifice, being victim and conspirator. "Wherefore purity?" has become a romantic question and symbol because reality hints at its improbability and inability to be achieved.

In terms of utilization, one machine, or perhaps multiple machines, per person has become a reality for you and me, unremarkable and ordinary. Not only unremarkable and ordinary, but it is also at a stage where they cannot be extricated from our daily lives. We use computers instead of documents; mobile phone is used not only for communication but also for tending to tasks big and small. We have become reliant on various channels to integrate everything on our screens. The network can gather up all of the scattered resources to put before us, and because the impact involves raising the level of productivity, no one can avoid the need for utilization (with Taiwan as an example). Ultimately, this has resulted in an inextricable dependency and a relationship of dominance between technology and the individual. With China as another example, a similar situation exists but more extreme, with direct government network control and information censorship, what is directly demonstrated is the management technology through the information network.

If the aforementioned is true, then control over the manufacturing of technological products and associated networks can directly or indirectly govern individuals. As this technical product in reality is a presently main

driving force in the global economy, it has a substantial possibility for governance from the economic perspective, with a progression to define and divide the hierarchical relationships from region to region. In terms of the macroscopic structure, human necessities and dependency will ultimately become a conspiracy of regional economic differentiation and governance, and will catalyze the construction of a reflexive structure of self-governance.[7]

2. Technology and energy

As the ability for technology (objects) to govern and dominate human subjects grows increasingly powerful, whether in the economic sphere or various dominance on an individual level, the possibility for humans to detach from it becomes increasingly limited, perhaps ultimately becoming a life-dependent vehicle of inevitable intimate symbiosis. When we begin with technology as a tool, as an object of skill, and gradually extend this to discussions of cyborgs and artificial intelligence (AI), this seems to aggregate and extend from the foundations of reality toward an unprecedented realm, layering science fiction, abstraction, and worlds beyond imagination onto reality, as if it can continue to develop without end. However, the film *Mad Max: Fury Road* suddenly woke me to control over energy. In the film, control over water resources determined life's direction. What would a monopoly of and control over electrical power resources mean in contemporary society and the societies of the future, when individual possibilities for generating sufficient electrical power is still limited? All of the above-mentioned technological advancements, such as the internet, mobile phones, computers and even future methods of movement, cyborgs, AI... and all the technology we can imagine cannot be detached from the more primitive driver of electrical power. And electrical power still must be converted from the most fundamental resources (water, coal, oil, nuclear, wind, tide, sun), then can we boldly imagine that mastery over energy is to control the body dominated by energy?

Imagine a scenario, that on a day when we sing and dance in exultation, that all information and digital technologies are being fervently used by each individual and by every unit that comprises a society, all operating at high-speed. In the context of what intellectuals call post-reality, all of the windows for readings of society and environment converge in the medium and media of a so-called internet, a sort of informationalized abstract narrative. Then, with a loud "crack", the electrical power system is completely disabled, returning to a near pre-historic scene. When everything that is habitual and dependent on is taken away, is the individual still intact?

At this point in the text, what has become clearer are the layers of relationships of dominance, symbiosis, and collusion, as well as the construction of systems of sacrifice that continuously propagate and tangle in the sutures. In the present society, electrical power output directly infers a degree of sacrifice and pollution. The experience of technological development has broken away from the basic imagination of energy, such as gold, wood, water, fire and earth; accomplishing without limit the imaginations and fantasies that were once deemed impossible, but in actuality catalyzing the rapid development and consumption of energy. This is an overly long train where the motor unit at the front and the railcars in the middle have been omitted, because the tail of the train is proliferating at accelerated speeds and metamorphosizing. However, if the electrical power supply system is completely disabled today, the basic conditions of life will instantly revert to the past. How will the corporeal bodies we drag around be re-examined? If contemporary humans are already exhibiting cyborgnetic symptoms, then what will they become in that instant of a power failure? A disabled organism of the sound body? If the definition of contemporary humans cannot be detached from technological utilization and comprehension, then what labels apply to a contemporary human being without technology? Though that sort of variant is still unknown, certainly that they would not be taken for a return to ancient humans, but rather akin to a diseased organism without the

presence and function of certain vital organs.

Perhaps, in the future we will be called cyborgs by those from the past, using a somewhat outdated vocabulary. Our current reliance on information technology is no less than our dependency on our hands or limbs. This reminds me of the character Joe in charge of the water resource in *Mad Max: Fury Road*, who barks at the crowd fighting to drink water to not to become dependent on it. This scene is so realistic.

NOTES

1
The South: For the purposes of this text, the South refers to the base stratum of society, that is sacrificed, discarded, voiceless, and deprived of opportunity in the process of development; or the global south in the context of globalized late-capitalism.

2
The introduction to the "First Draft of the Chronical of 50-Year History of the Taiwan Power Industry" of the "50-Year History of the Taiwan Power Industry Editorial Committee" records that Issue 51 of *Taipower Progress Monthly* published on May 1, 1951 marks the beginning of the industry as the year ground was broken on construction of the Guishan Hydroelectrical Power Plant during the Japanese Colonial Period, ten years before the Republic (Meiji 35, 1902) .

3
The Energy Policy Report as presented at the 5th Meeting of the 9th Session of the Legislative Yuan (May 4, 2018)

4
Linyuan District, Kaohsiung began construction on a petrochemical industrial park in 1973, and transformed from an agrarian and fishing village to became a center for Taiwan's petrochemical and heavy industries.

5
ODM (Original Design Manufacturer) is a company which designs and manufactures a product which is specified and eventually branded and marketed by another firm for sale.

6
Neodymium is a necessary element for numerous high-tech applications; tellurium is used in the process of manufacturing semi-conductors ; indium is required for TFT-LCD boards; solar panels require silicon carbide. China currently controls 97 percent of the worlds rare earth elements.

7
Reflexivity refers to mutual determination.

沒有人實踐
駭客文化中的無政府主義

廖思涵

前言

> **“We are Anonymous, we are legion, we do not forget, we do not forgive, expect us.”**

這是 2016 年 Donald Trump 當選美國總統後，國際駭客組織匿名者（Anonymus）在給川普的公開信中的最後幾段文字。「駭客」在面臨劇烈環境災難、恐怖攻擊、金融科技資本主義的世界性焦慮中，幾乎取代了漫威中的各路英雄，成為當代的集體對有效攻擊的寄託，從拿來專指惡意攻擊電腦以勒索，或是純粹從惡搞的行為中取得樂趣的反派人物，到雖然面目模糊，卻仍享有高度讚譽的社會英雄。「駭」這個動詞卻也因此被限縮於單一的意義：某種高難度的電腦程式操作，看似與文組分離的一種理組的專業領域，然而，不論是「駭」一詞的來歷，或是對於當初在美國麻省理工學院中最初使用「hack」的一群人來說，「駭」應該是一種針對想像力狀態的形容詞，他們只是在此狀態中表達了電腦領域的使用狀態。

而駭客組織的蓬勃發展展現了一種無政府主義式集結的可能，有別於慣習的分工合作模式，駭客組織自一開始便擺出反抗既有的手勢，集結可以單純到互不相識但仍為了某種價值的共同合作和某種價值的捍衛，這些手勢回應到他們自身慣習的生活方式與現實政治所產生的斷裂。愛好者的集會開始始產生改變的動能，他們仍然互不相識、沒有強烈的社群感，但集結在一起時所展現的能動性依舊直中要害。當然，駭客群體本來就不是外於社會的，我們既然無法視駭客為一群處於真理階級（truth class）的科學家，便需要將他們放置於當時的社會脈絡中檢視，衝突、拒絕、分立、親近、享受惡意的快感、合作……當他們從來都不認為自身行動是絕對的虛擬，審視其所引起的仇恨、不信任、冷漠、無可奈何、求助後，我們如何以當代的眼光來自我駭客、組裝自身一併投入改造工程。本文擬以駭客精神為出發點，剖析其中的幾種特性，從技術的延展到治理的鬆動，正如 2016 進入行政院擔任數位政委的唐鳳所說：「我們（駭客社群）已經以這樣安那其[1]式的方法進行了三十餘年。」，或許所謂的「駭客精神」正是自認為被劃分在外的我們必須從頭活一遍的穿越通道。

一、駭客文化的展現

駭客為何？

駭客一詞在 60 年代首次被麻省理工學院的學生使用，「駭」原先形容某種精巧的惡作劇，除了技巧的嫻熟之外，娛樂、趣味性也格外重要，而影視媒體當中的駭客則被定義為一群高度熱衷於寫程式或者利用電腦攻擊來尋求己利的蒙面者。然而，駭客一詞具有強烈的廣泛性精神，可以指稱是各種專業領域的專家或愛好者，只要工作動機不是為了直接的個人利益，而是相信自己的創造能為社群帶來好的影響。不論是「駭」或「駭客」，或者與之延伸的「駭客倫理」、「駭客行動主義」、「駭客精神」等詞彙對

於深陷其中的人來說絕非僅止於電腦領域，駭客可能表現的是一種嶄新的工作態度及合作模式，處理的議題可能涉及各領域中的專業者，透過協作、開放等精神共同完成計畫，海莫能（Pekka Himanen）把駭客倫理中的幾個要素拿來對比韋伯提出的新教倫理資本主義精神，從金錢倫理、工作倫理、網路道德三個著力點來提出駭客精神有別於資本主義的道德觀念，而現在被普遍使用的個人電腦、網際網路、開源作業系統等資訊革命的重大發明反對企業導向的資訊經濟，強調資源分享、自由合作的成果[2]。

行動代號：沒有人

「不要問為什麼沒有人做這個，先承認你就是那個沒有人[3]。」

匿名性是駭客文化中的基本元素，匿名代表著不只是具備無連結性的化名，更是對參與者身份要求的消弭。從集結的方式來看，駭客組織的社群感或許不是建立在共同生活的基礎之上，鐵道技術研究社看似是藉由學院的制度來規範參與者的來歷，但只要技術獲得認可，菁英學校中的某棟不起眼大樓的社團大門不會是個難過的檻，年紀、性別、學歷並非篩選的條件，只要能夠為駭客們正在熱衷的事物提供有趣的想法、專業的技術展現，成員資格能夠開放給任何隨意進來的人，當然，這條看似被抹除的界線只是被轉化 另一種劃分方法。但隨著各個時期參與社會需求的推進，駭客社群慢慢朝向取消界線的方向行進，g0v 零時政府便以「來自四方」強調社群的開放性，「只要有心想用自己的專業及能力來參與，就可以加入 g0v.tw」，並強調成員專業領域的多元性。藉由兩年一次高峰會、兩個月一次的黑客松提供機會讓觀望中的專業者試試水溫，再來決定自己要不要掉進這個「坑」。雖然「匿名性」在公民駭客的領域裡幾乎已經不成問題，甚至更進一步地把駭視為太陽底下發生的美好事物，但面臨非法的處境時，駭客行動主義者基本上只透過 ID 的聚集來參與行動，線上之外，他

們是一群帶著面具的陌生人。維基解密的創立人朱利安・阿桑傑（Julian Assange）便在《維基揭密——從地下駭客到挑戰世界強權的超級媒體》中強調匿名的重要，維基解密在 2006 年冬天成立，組織性質至今沒什麼轉變——散居的個人在網路上集結、藉由電腦展開行動、不聚會、不見面。不論是對內或對外，阿桑傑得以製造一個龐大組織的假象，同時也方便他以不同假名來運作組織[4]。在政治行動上，「隱形委員會」也強調了匿名的重要性：不只除去了可辨識的身份、位置，以避免成為簡易的目標與標籤對象，根據隱形委員會的經驗，匿名地參與行動時，更能彰顯一種幽微的荒唐：當你沒有名字、沒有手機、沒有臉書帳號，在政府的眼裡即成為可疑的犯罪者。

去中心與再中心、資源共享

去中心的組織方式可以說是駭客原則的最大公約數，拒絕由特定人物代表組織對外發言、在資訊對稱的狀況下，每個人參與共識建立及決策的自由度，自釀電腦俱樂部（Homebrew Computer Club）中的發起者李・菲爾森斯坦是有意識地讓俱樂部以無政府主義為方向發展，他們拒絕會員制，也不選舉主管，如果俱樂部像正式的官僚組織一樣經營，堅信的價值其實就跟 IBM 這種大公司沒什麼區別[5]。中心化是透過組織來籌畫資源的整體利用效率，所展現的生存競爭哲學具有極大的市場競爭優勢，雖然網際網路的起源在技術發展史中即是以「去中心化」的模式進行設計和運作，每個個體在網路中都是一個節點，每個節點都可以參與討論並輸出影響力，彼此之間也能自由連接，形成一種更高效的協作、突顯個人價值的虛擬組織得以顯示出力量，但隨著資訊時代的來臨，網際網路環境下的規則又顯示出了中心化的力量[6]。去中心化的自由連接如果缺乏了開放精神，仍然是一種把創意停留在固定網絡上的封閉式系統，「資訊應該不受限制」與「去中心化」的連結是駭客精神的基石，從電腦進入大學、公司的時代開始，

一直到自造硬體的年代，資訊的開放被視為是鋪造電腦工程一項決定性的要素，從一開始偷偷溜進電腦所在的那個被上鎖的房間到合作社式的集結，駭客們的生活歷程從來不缺乏開放精神的培養，到軟體駭客的年代時，隨著資本主義的穩固與強大，駭客們毫無疑慮地接受了「好軟體就是要付錢買」的觀念，事實上，與其跑到社群拋頭露面建立關係，付錢對年輕駭客來說也許更是項好選擇。1985 年成立的自由軟體基金會（Free Software Foundation）是世界上第一家以開發自由軟體為使命的非營利組織，創辦人理查・史托曼（Richard Stallman）認為商業主義對他所鍾愛的駭客社群是致命的一擊，私有軟體更是數位領域的瘟疫[7]，不只是技術的開放，自由軟體基金會在宣言中也提到軟體中資訊安全的重要性：「自由軟體是要奪回我們在日常生活、學校、辦公室中控制科技的權利，電腦應當是為了個人或自治體利益工作，而不是讓軟體公司或政府更有效地限制與監視使用者[8]。」

去中心化不只具有政府內部行政上的價值，事實上，決策過程的去中心化更提升了市民參與公共事務的興趣，建立起的自由態度是本地、動態且吹毛求疵的，並能夠以此來平衡一個中央決策式的政府[9]。數位政委唐鳳正在進行的便是以改革公務體系為目標，試圖以科技工具加強各部會之間的溝通，減少政府因官僚體系而無法應變種種社會上的緊急事件。然而，看似去中心的連結體系與會議卻仍然保有致命傷：是垂直結構願意讓唐鳳進行這樣的改革。「去中心」的泡泡看似美好，但依舊處在一個不穩定的狀況，隨時可能因權力更迭而消匿。

行動主義

駭客行動主義（hackativism）的起源是一條 1989 年爬到美國太空總署（NASA）系統的空間物理分析網路（SPAN）小組中的反核蠕蟲

（WANK），「你的系統已經正式被反核殺傷蠕蟲入侵了，你們嘴上說要帶給全世界和平，卻準備發起戰爭[10]。」，這次的攻擊與電腦病毒不同之處在於蠕蟲能自行鑽進一個新的系統後再自我傳播，對準備發射伽利略號太空船的太空總署來說無疑地是記重擊，這是世界上第一個內含政治訊息的電腦病毒，至今仍不確定究竟由誰所為。駭客行動主義在近期較常以跨國性組織的方式出現，匿名者入侵了八個政府的網站以聲援 2008 年開始的阿拉伯之春運動、Lulzsec 在 2011 攻陷了一家跨國情報公司 Stratfor 的網站後貼上隱形委員會的《革命將至》英文版、維基解密在 2010 年透過一位曾在伊拉克擔任軍方的情報分析師發布了美軍在阿富汗戰場上的一系列報告：死亡任務、紀錄、謀殺等戰爭機密。駭客精神中的開放資料、匿名性、去中心組裝起一班走向政治化的革命主義者。有別於硬體駭客時期，網路駭客是一群通常沒有強烈社群感，但仍能發起一場精彩戰爭的共同力量。最重要的是：他們認清虛擬與現實從來不是一分為二的兩個世界，侵入行為所集結的革命，很可能更有效地使當權者不得不面對他所製造的政治災難。駭客社群一直以來都不只是一群自我孤立起來獨自進行研究的科學家（即使某部分的他們的確有此渴望），當駭客社群內部正在進行無政府主義式的集結時，他們與社會間的關係仍然保持互相回應的關係。

二、駭客與社會

駭客的發展歷程中，第一代駭客對於新領域的求知與精進的渴望使程式語言多樣化，人人可以建立起自身認識、創建系統的方法學，然而，這個背景並不是真空且平等的，MIT 裡的黑客們對於機器能力的追求使他們受到社會背景中反技術的運動反對，資金來源是美國國防部，縱然他們可以宣稱資金與願景並無服務國家的意願，仍然被視為過於菁英、排外的圈子。六〇年代末期電腦被年輕人劃分在科技陰謀論中一個要角，被用來區分、控制階級，很多反對者認為電腦是社會去人性化的原因之一，反對運動甚

至進入校園之中，導致駭客們以鎖跟出入許可證確保電腦安全無虞，而這諷刺地與他們在內部運行的規則判若雲泥。從 1960 年發明「駭客」一詞的人來說，駭僅僅指稱對於技術探索的渴望與應用的精巧程度，即使當時電腦只存在於企業與實驗室當中，社會運動者仍反抗電腦工程發明後能帶來對人性的破壞。

1973 年，加州柏克萊（Berkely）出現了一台推到公共空間的電腦，他被放在嬉皮唱片行外的走廊上，希望藉由電腦產生一種新的溝通系統，渴求人與人的對話不受物理空間的限制而彼此聯繫，同時也可以用來刊登徵人廣告、可以抒發綿綿的情話或者狂妄的陰謀論，早期曾經發生的電話駭客追求的可能是探索的衝動，如今的駭客增添了更多對外的駭客倫理，使技術共有權的概念萌芽且推廣，藉由彼此互聯的可能來抵抗資訊集中化的官僚，並強調駭客倫理中本來具有的「親自操作原則」，讓電腦的硬體能夠藉由社群的討論來更為精進且規模化，探索的衝動回到每個人的家裡，並帶著未竟的疑問來到具有無政府性格的合作聚會共同討論、對話。在俱樂部中製造出第一台名為 Apple I 個人電腦的沃茲提到俱樂部裡的駭客總是激進地談論著資訊革命，也就是改變世界來讓每個家裡都有電腦。上個章節列出的駭客精神內容中，近似無政府的性質可以說是自製電腦俱樂部很天真地想要推廣到非電腦領域的新價值觀念。從組裝電腦到市場蓬勃地「生產」電腦，當個人電腦成功發明且漸漸地推廣到每個人的家裡後，忍不住進一步地追問的問題是：我可以用這台電腦來做些什麼？

問題回歸到軟體，截至 1980 年，自從造成大賣的 apple ll 問世以來，製造電腦的人已經成為市值三億的公司老闆。蘋果電腦的熱賣讓使用者進而追求更好的使用體驗，蘋果電腦也視使用者體驗為己任，軟體界的駭客們利用他們開放的系統來製造各種電腦遊戲，遊戲讓使用者無需學會複雜的 16 位進元、複雜的數學與非人的程式語言而得以操控機器，使外在的世界能

真正成為外在，螢幕中的世界進而盈滿自身，成為無條件的操控者。其中，第三代駭客在勃發的小型電腦上學到程式設計的技藝，他們不再是一群經過社群來啟動自己的人，他們甘願在房間裡無以繼夜地精進技巧，夢想的不只是精巧的創作，同樣還有名氣以及大筆版稅支票，付錢而獲得資訊變得無比正常，個人想像中的世界能夠藉由電腦產生價值。

千禧年後，「駭客」一詞變得難以定義，從維基百科等平台所搜尋到的也都是以動機為分別的各色駭客，維護資安稱為白帽黑客、惡意破壞則是黑帽駭客……駭客一詞當中的駭客精神，或稱駭客文化的既定印象推到一個後續被稱為「駭客行動主義」的範疇當中。這個形態的駭客被認為是相當激進，但又因支持社會公義的破壞性行為在社會運動中注入相當強大的技術成分，這時的駭客集體行動沒有面孔，從匿名者到「沒有人」，他們仍然是熟稔電腦技巧的人，但當電腦不再需要被推廣到社會中時，他們再次展示了電腦如何進而成為改變政治權力結構的催化劑。2014 年台灣的 318 被稱為史上科技含量最高的社會運動，公民駭客（Civil hacker）的角色於此油然而生——積極參與公共事務，力求以科技工具擊破政府中的階層關係，釋放某部分的權利提供國民集思廣益出更善的治理及解決方式。

三、「無政府式」的

不只是駭客，「去中心」也已經成為當代佔領運動、示威運動參與者的慣習組織方式，甚至在層層結構的官僚體系中也能使用「去中心」一詞來展現一種新興的開放政治氛圍，不論是開放政府、開放資源、開放參議……在這樣的語意裡，開放代表的是某種線的擦除，然而線之內呈現出來的資料，究竟算不算一種去中心的結果呢？當代有許多反抗運動都無政府式地表現對金融科技資本主義、極右派、全球化、新自由主義的陳抗，比如 2011 年美國佔領華爾街、西班牙 15-M 佔領運動[11]、2014 年台灣 318 運

動及香港雨傘革命等等。即使是非佔領型態的社會運動，參與者仍試圖從工會或社運組織領導的運動現場來開闢出新的共存方式，2017 年反勞基法修惡大遊行在白天佔領了台北市主要交通幹道後，參與者因不同意工會於傍晚宣布遊行解散後自行組織進行短講，並在警方包圍清場前開始奔走於台北車站周遭道路，遇到路口便以多數決決定方向，無領導的城市奔走使警察無法判斷路線，而被動地沿路跟隨。雖然以工會、政黨或公民團體號召的運動顯然佔了大多數，但種種跡象顯示出所謂的「諸眾」除了現身之外，仍對運動現場或方式有所想像。

如果反抗運動的網絡生成只是單點的集結——也就是個體行動者為了某個議題的臨時性群聚，除了製造憤怒或感動，或是發現自己實際上無法撼動任何事情後產生的無力感之外，容易將運動的責任投射到特定（政治）人物、決策小組或經驗較為豐富的運動者。然而，提出無政府主義人類學的大衛．葛雷伯（David Graeber）以民族誌經驗否認革命必定有「先鋒份子」[12]，不論是他進行田野的馬達加斯加自治社區，抑或調查非市場經濟模式的交換模式，當人類學家觀察隱藏在人們的行為中的細節後，梳理出細節所內含的道德觀、象徵符號等含義，他得到的結論是：「革命並非一蹴即就[13]」。再者，運動的訴求若只集中在事件本身，政府得以將運動者詆毀成均質性的一群暴民，並更加輕鬆地讓輿論、政策、警察除去社會對治理的疑慮，而這恰恰呈現了治理其中一種形式：限縮想像力。諸眾內含的差異性需要的並非某種設想好的社會藍圖，主體本身的改變乃至主體性上的全新視野使革命現場與行動化作各個大小群體權力制衡的現場[14]。在此，無政府主義的確可以在漫長革命進程中的組織方法著力。轉播革命現場的工具實際上有助於集結或運動方法，以 Tweeter 的發明為例，Tweeter 的前身是 2004 年美國的社運者為了整合運動現場資訊的平台，包含即時分享行動的決策、警察移動的資訊、物資收集的進度等等，這種網絡工具的發明使自治體之間的資訊流通透明化，而不只是如 Facebook

般個人帳號對個人帳號的連結，裡頭交換的資訊轉瞬成為偶然、稍縱即逝的動態消息。正如 g0v 參與者當初加入 318 運動時的描述：臉書內建的制度並非為了讓使用者在平台上達成共識，不論是守護議場內外的影像資訊直播、物資人力統籌流通平台、抗議行動資訊、各地區的衝突的直播及文播等。

法國匿名的反對派組織——隱形委員會在出版的《致我們的朋友：資本主義反抗宣言》書中分析了當代社會中的各種治理技術，不論借的是智慧城市、開放政府或公民參與之名，實則把監控隱形、透明化乃至達成群眾自我治理的形式。他們認為過去四十年的反抗運動都以指認出共同的敵人為聯盟的理由，尋求各團體間訴求的最大公約數來作為政治行動目標，而今金融科技資本主義與民族國家轉化自身為網絡後更為壯大，現身於佔領現場的行動者如何以另一種方式來行動？又何以擺脫傳統媒體中運動的垂直結構？ 2013 年寫成的〈加速主義宣言〉一文提醒革命者必須認知到敵人並非局部的，而是抽象、紮根於平常生活、基礎設施的治理技術，必須結合對未來政治經濟模型的想像與政治行動才能反抗資本社會所帶來的不公，科技是被資本收攏的系統性技術，我們必須把科技從資本的劃權中解放，利用科技的能動性一齊達到更好的未來。無須破壞現存的基礎設施，也不要視量化為敵，應當重新思考的是既存工具是否能把科技支配權從國家——資本中流放出來，成為大眾想像未來經濟模型的參數[15]，例如使大數據分析，而群眾參與的方式則必須如網路指令系統般便捷、清晰，宣言中的政治行動包含大規模的傳統媒體改革、重建社會中各式種類權力的並存等。

總結上述所指涉到的經濟、政治與科技網絡問題，面臨各種治理並存的當代，如果仍對無政府主義的未來寄望，每個人如果能夠組裝好自己的種種裝備，不同的未來或許不甚遙遠。為了更具有想像力的未來，我們需要重

新反思運動的形式與目的，並且補足對各種技術的認識論，並釐清現有技術所指涉的治理性質，若被問及「何以我們需要一個無政府主義的未來？」大衛．格雷伯可能會這樣回答：「為了更少的工時。」同樣的問題拿來問加速主義者也有機會得到相同的答案。這個答案的反面提問是：我們如何重奪時間？重組共同而非單獨生活的語言？唐鳳在訪談中解釋「持守的安那其」一詞時，說明駭客社群自從 1980 年代自由軟體運動開始發展時即在經歷這種「由自由的個體自願結合，以建立互助、自治、反獨裁主義」的組織感，而「持守」則是在合理、對體制不造成巨變的前提下，不斷提出且示範這些工作方式，直到公務人員自願採用[16]。

四、物理現實的製造：虛擬

「如果駭客比他的時代走得更遠，是因為他不覺得網際網路是個虛擬的世界，而是物理現實的延伸[17]。」

當駭客運動面臨的對象物從對虛擬空間的處理轉變為現實空間；從技術的延展到治理的鬆動，或許所謂的「駭客精神」正是自認為被劃分在外的我們必須從頭活一遍的穿越通道。從最早被稱為駭客組織的鐵道技術研究社、自釀電腦俱樂部、匿名者到 g0v 的組織方式都保持著一種相當無政府主義式的集結，以此為基準建立的革命裝備也許會是跳脫現有僵局的參考模式。當然，科技既不是中立的，也不是超脫時代的產物，如何有意識地去應用科技、思考科技應是當代革命者不能逃避的課題。

彼此所創造的程式紙帶被收納在開放的空間，每個人拋去對特定作品的主導權，將開放原始碼、自由軟體的精神應用在電腦技術的拓荒，而程式碼所帶來的愉悅更是多元而瘋狂，例如彼得．山姆森（Peter Samson）以讓電腦撥放出巴哈的音樂為目的，日以繼夜地開發程式。「駭」在此時毋

須裝備功能性，因為當時播放器已被發明出來，讓電腦播放聲音一開始並非音樂工業的歷史性變革，電腦對當時代的駭客來說是唯一被容許自由分享的新世界。自釀電腦俱樂部則是反對著麻省理工某部分的菁英主義，不滿他們大門開放仍然只允許挾帶天才氛圍的怪人進入的限制，從一部擺在公共空間的電腦展現出他們的意圖，對內則是要求聚會中平等的發表權、知識的共享，大家聚在一起討論電腦的組裝並開放修正與批評，到當代台灣的 g0v 社群即使主力在於對政府開放度的空戰，仍然強調兩個月一次主題不明的駭客松（hackathon），於此，有別於佔領運動帶來共同生活或強烈的社群感，駭客社群並未拘泥於線上召集，在現實空間中依舊恆長、規律地舉行集會，集結各式基於對現況不滿而成的改造方案，雖然集結的門票仍有其無法迴避的前提：具有數位權利的群體和願意被數據說服的心。另一方面來說，社會運動牽涉到的當然不僅止於某種程度上的「改良」，提出更多選項、創意的抗議、創造更多「揚棄」的過程[18]也是相當重要的抵抗方式，台灣在 2018 年面臨保守主義大勝其道的局面，面對各式各樣運動倫理的討論與爭執，若要想像除去表面上的溫情後的另一種運動方式來進行集結與擊破，組織方式、目的、網絡連結都需要被重新整定，身邊都是同溫層並不是惡，看清誰在同溫層內互相取暖後向外散播火源才是重要的事。誠如許煜所說，如果自我組織社區或公社是提出另一種生活的基本單位，很多施行的具體方法需要的是「那些沈迷於開發商用系統的工程師[19]」來回應，而這裡所指的業餘工程師，即是駭客。

當今的某部分問題也許可以歸類於人在自己時間的分工化中區隔開娛樂、工作、家庭等不同行動的習慣，人類對於知識的流失與碎片化，使人透過大眾媒體來形成休閒時間的慾望，就如史汀格勒指稱的「無產階級化」。人們從失去了「知道如何做」（savoir-faire）的能力後只能節節敗退，娛樂的媒體化便也漸漸取消知道如何活（savoir-vivre）的權利[20]。除了知識的交流之外，工作坊的興起或許可以看作一種解藥：人們如何重新拾

得方法？別人的方法又有何不同且可貴之處？於此，知道如何做、如何活的方法可能是在這慾望結構被層層控制的狀況下自我裝備的出口。駭客的歷史基本上是一連串關於顛覆的故事，他們推翻「時間就是金錢」，追求熱情並豐富生活中的娛樂方法，並開放花時間共同完成的科技結果給任何人使用；他們相信人的一生應該有權利自主決定工作與生活的樣式，而不只是把工作與娛樂切割清楚後的殘餘[21]；他們主動地去明白身邊的器物如何運作、語言如何生成，不只能夠掌握被大環境決定的工具，而是使工具成為一個可變化的拼裝體。這裡所指的並非人人都要精通各種技術，更不是鼓吹某種原始主義來達到自治體的想像，而是承認人人都有各自擅長的東西，而科技的應用比發展更具創造性，世界的組成不是一或百，細微但循序地知道各類技術運行的法擇才能有助於我們認清事實，裝備再裝備。這種觀點無可迴避「知道了？然後咧！」的疑問，以萬物的複雜性為尺度來面對周邊的對立、保守／激進改革派、統／獨派乃至 Facebook、Line 群組裡的生態系統、Google 同時身為開源／科技資本最大貢獻／擁有者……2018 年 g0v 年會「開放了？然後咧！」中一位參與司改國是會議的發表者林邑軒在簡報的最後一頁寫上：「政治找技術救援，技術取代不了政治，反而『平台化』了政治[22]。」而這正是當我們穿越到駭客的世界後，應該注意到的一點。

註釋

1
安那其主義與無政府主義同為英文「Anarchism」的中文譯名。

2
《駭客倫理與資訊時代精神》，Pekka Himanen 著；劉瓊云譯，台北：大塊文化，2002，頁 11-13。

3
〈零時政府宣言〉，https://g0v.tw/join/howto.html

4
馬塞爾・羅森巴赫、霍爾格・斯塔克（Marcel Rosenbach、Holger Stark）著，胡昌智譯，《維基揭密：從地下駭客到挑戰世界強權的超級媒體》（*Staatsfeind WikiLeaks*），台北：時報文化，2011，頁 59。

5
史蒂夫・李維（Steven Levy）著，Jedi、Pluto 譯，《黑客列傳：電腦革命俠客誌 ——25 週年紀念版》（*Hackers: Heroes of the Computer Revolution - 25th Anniversary Edition*），台北：歐萊禮，2012，頁 209。

6
井底望天、武源文、趙國棟、劉文獻編，胡嘉璽譯，《區塊鏈與大數據：打造智慧經濟》，台北：上奇時代，2018，頁 3-20。

7
史蒂夫・李維，《黑客列傳：電腦革命俠客誌——25 週年紀念版》，頁 404。

8
原文為：「Free software is about having control over the technology we use in our homes, schools and businesses, where computers work for our individual and communal benefit, not for proprietary software companies or governments who might seek to restrict and monitor us.」，https://www.fsf.org/about/

9
Alexis de Tocqueville ，"Democracy in America"

10
原文為：「You talk of times of peace for all and then prepare for war」，蘇拉提著（Suelette Dreyfus），王蕎、李現芳、葉曉紅譯，《維基解密創辦人帶你揭開駭客手法》（*Underground: Tales Of Hacking-Madness And Obession On The Electronic Frontier*），台北：漢宇國際，2012。

11
15-M 運動是一場大規模的抗爭，參與者避免運動落入針對某項政策或政治人物的單一訴求，而是在「反抗代議制的頹靡」的前提下集結起來，馬德里的太陽門廣場

除了煙硝四起，同時也是群眾重遇、邂逅、共同生活的例外時刻。

12
大衛・葛雷伯（David Graeber）著，許煜譯，《無政府主義人類學碎片》（*Fragments Of An Anarchist Anthropology*），桂林：廣西師範大學出版社，2014，頁 13。

13
大衛・葛雷伯，《無政府主義人類學碎片》，頁 51。

14
蘇哲安〈諸眾理論：初論未來政治主體的形象決斷與可塑性〉，2011，p.148

15
「ACCELERATE MANIFESTO For an Accelerationist Politics」，http://www.anagrambooks.com/accelerate-manifesto

16
http://audreyt.org/1470967205.569537/?s=1723&d=9999

17
隱形委員會（Comité Invisible）著，鄧逸晴譯，《致我們的朋友：資本主義反抗宣言》（*À Nos Amis*），台北：行人，2016，頁 115。

18
許煜著，《佔領論：從巴黎公社到佔領中環》，香港：圓桌精英，2012，頁 81。

19
許煜著，《佔領論：從巴黎公社到佔領中環》，頁 83。

20
貝爾納・斯蒂格勒（Bernard Stiegler）著，陸興華、許煜譯，《人類紀裡的藝術：斯蒂格勒中國美院講座》，重慶：重慶大學出版社，2016，頁 9。

21
海莫能，《駭客倫理與資訊時代精神》，頁 62-63。

22
https://docs.google.com/presentation/d/1qBwpYokQRaEHrmfMT28MfE6M31JxnF2s26RGANDQmnQ/ edit#slide=id.p

No One to Put in Practice:
Anarchism in Hacker Culture

Liao Szu-han

Foreword

> "We are Anonymous, we are legion, we do not forget, we do not forgive, expect us."

The above quotation is taken from the closing lines of a public letter by the international hackers' organization known as Anonymous, made to Donald Trump following his election as president of the United States in 2016. In the wake rising global anxiety in the financial and technological sectors due to environmental disaster and terrorist attacks, "hackers" have replaced the assembly of Marvel superheroes to embody the collective will of the public, whether through malicious ransomware attacks, simple pranks by provocateurs for the "lulz", or as an exemplary champion of the people. As a verb, "hack" is reduced to a single definition: an act of highly complex computer programming that seems worlds apart from those who study the humanities. Tracing its etymological origins, the earliest meaning of the word "hack" as used by Massachusetts Institution of Technology was as an adjective referring to an imagined domain, used to describe any state of computer usage.

Hacker groups also demonstrate the possibility of anarchist collectivism. Unlike traditional divisions of labor, hacker associations were established as an act of resistance, often as simple as a group of strangers rallying in defense of a shared value or common cause, and these acts reflected the rift between the political status quo and their own accustomed way of life. These rallies provided forward momentum for change; though remaining as strangers and lacked a sense of community, they still possessed significant impact as a combined force. Of course, these hackers groups were not an entity existing outside of society; if hackers associations cannot be regarded as reclusive scientists of a "truth class", then we must locate and scrutinize them from within contemporary society—their conflict, protest, division, intimacy, maliciousness, collaboration.....How should we today conceive of this figure of the hacker, when they themselves have never believed their own actions to be solely virtual; how do we, as we reassemble ourselves to partake in this grand endeavor for change, then pass judgment on the seeds of hatred, distrust, apathy, futility, and cries for help that has been left in the wake of their actions? This paper takes on the hacker spirit as its starting point, dissecting several of its characteristics—from technical development to its destabilization of the governing system—just as Audrey Tang, named Digital Minister by the Executive Yuan in 2016 proclaimed: "Our (hacker community) has already been operating under an anarchist[1] approach for thirty odd years." Perhaps what can be called a "hacker ethos", is precisely the passageway to a second life for those of us who believe ourselves to have been left on the outside looking in.

I. Emergence of a Hacker Culture

What is a Hacker?

The word hack was first used by students of the Massachusetts Institute of Technology in the 60's; "hack" originally described a type of intricate prank, not just skillfully executed but also clever and entertaining, but hackers today are described in mainstream media as an undercover group

of highly passionate programmers, or else people who used cyber-attacks for their gain. However, hack once also strongly conveyed the sense of any group of professionals or hobbyists who were not motivated by their own interests, but instead believe in their ability to create something beneficial for the community. For the invested individual, terms such as "hack" or "hacker"—and in extension "hacker ethics", "hacker manifesto", or the "hacker spirit"—are far from limited to the niche of computers; hacking can be construed as an expression of a brand new outlook towards work and cooperation, tackling issues that range across a variety of professions, as a joint project undertaken together in the spirit of collaboration and openness. Pekka Himanen compared a few key characteristics of hacker culture in opposition to Weber's protestant work ethic and the spirit of capitalism—how the hacker's principles for money, work, and internet ethics greatly contrasted capitalist values, and how the significant inventions during the Information Revolution of personal computers, internet networks, and open-source operating systems, now resisted the mainstream corporate-oriented information economy, further emphasizing the sharing of information and free access to the results of these open collaborations.[2]

Code Name: Nobody

> "Ask not why nobody has ever done this before, first admit that you are that nobody."[3]

Anonymity is a basic element of hacker subculture, not only representing a non-connected alias, but further enforcing that the identity of participants is concealed. From their method of rallying, clearly the sense of community in hacker organizations aren't founded on the basis of a similar lifestyle; the Railroad Technology Research Institute seems to screen attendants as if an academic institution, but if one's technical ability has been recognized, anyone can enter the club doors of an inconspicuous university campus building, where age, sex, and diplomas are not the criteria for membership.

As long as one provides an interesting angle or technical contribution to a topic that hackers are passionate about, any willing participant can be qualified. Of course, this borderline, seemingly erased, has merely been redrawn in a different manner. However, driven forward by participation over the ages, the hacker community gradually headed towards removing all restrictions. The zero-government platform g0v emphasizes a community open to participants of all professions "from all four directions", and that "anyone who wishes to apply their expertise and talent is welcome to join g0v.tw". Through their biannual "unconference" forums and a bi-monthly hackathon, allowing professional observers to test the waters, and then determine whether or not to dive into this "pit".

Although "anonymity" in the field of civilian hacking no longer seems a point of concern—even regarding hacking as a public pastime—when hackers rally only under assumed identities, when encroaching upon unlawful territory, they once more become a group of strangers with masked faces. WikiLeaks founder Julian Assange emphasized the need for anonymity in *Staatsfeind WikiLeaks*. Founded in the winter of 2006, WikiLeaks has not undergone much structural change—scattered individuals congregate on the internet and act through their computers, without ever gathering or meeting together in person. Julian Assange has manufactured the illusion of a large organization, whether internally or externally, which also helps him run the organization under numerous aliases.[4] In terms of political activism, "The Invisible Committee" also emphasized the importance of remaining anonymous: not only ridding oneself of all traces of location and identity to avoid being designated as an easy target, but also, according to an admission made by a member of the Invisible Committee, partaking in these actions anonymously also draw attention to an overall comical absurdity—in the eyes of the government, once you have no name, no cellphone, no Facebook account…you are a suspect.

Decentralization and Recentralization, Resource Sharing

A decentralized organizational system can be said to be the greatest common divisor for hackers: refusing to designate representatives to speak on behalf of the whole, and promoting unbiased information—allowing every member to take part in establishing a consensus and making decisions. Homebrew Computer Club founder Lee Felsenstein intended for the club to expand in anarchist fashion, rejecting a membership system or elected moderators; if the club had been administrated under a formal bureaucracy, then the values they upheld would have been no different from that of a large corporation such as IBM.[5] Centralization is achieved through efficient allocation of resources by the organization overall, with the survival of the fittest mentality that endows them with immense market advantages; though the world wide web was originally designed and operated under a "decentralized" model, every individual on the internet is a node, every node can participate in discussions and have a degree of influence—freely making connections with one another to work even more efficiently together, showcasing the strength of a virtual organization that highlights individual values. Nevertheless, with the arrival of the Information Age, the Internet-based environment has once more become regulated by centralized forces.[6] If this decentralized connectivity lacks the spirit of openness, then creativity will become trapped in the closed system of an immobile internet. "Information should not be restricted", and "decentralization" are the founding pillars of the hacker ethos. The moment computers first entered universities and corporations, to the era of hardware manufacturing; extensive information has always been seen as a crucial factor in computer engineering. From the early days of sneaking into locked EAM rooms to co-op operations, the lives of hackers have never lacked in the spirit of openness. In this era of software hacking and the solidification of capitalism, hackers have also resolutely adopted the notion of "one must always pay for good software"; instead of openly building connections in the community, furtive payments has perhaps become a better option for the younger generation of hackers. The Free Software

Foundation established in 1985 is the world's first non-profit organization devoted solely to the research and development of open-source software. Founder Richard Stallman believes that commercialism has dealt a lethal blow to his beloved hacker community, and that privately owned software plagues the digital domain[7]; thus beyond research, the Free Software Foundation also brings up the importance of software information security in their manifesto, "Free software is for us to reclaim our right to control the technology in our daily life, in our schools, and our offices. Computers should work for the benefits of the individual or autonomous body, rather than enabling software companies and governments to more effectively restrict and monitor users."[8]

The value of decentralization is not only in the government's internal administration. In fact, the decentralization of the decision-making process also improves citizen interest and involvement in public affairs, forming a spirit of freedom that is localized, active, and finicky, and which can counterbalance a federal government.[9] Digital minister Audrey Tang is currently attempting to reform the current civil service system by enhancing inter-departmental communication through technology, reducing the slow government response to emergency social situations resulting from the bureaucratic system. However, what appears to be a decentralized and interconnected system still has its Achilles heel: the willingness of these vertical organizations to allow Audrey Tang to enact reform. The "decentralization" bubble appears lovely, but exists in an unstable state, at any time likely to vanish with a shift in leadership.

Hacktivism

The rise of "hacktivism" can be traced back to an anti-nuclear computer worm that crawled into NASA's Space Physics Analysis Network (SPAN) back in 1989, bearing the message, "Your system has been officially WANKed. You talk of times of peace for all, and then prepare for war."[10] The difference between this attack and computer viruses before it, is that

the worm can penetrate and spread into new systems all on its own, dealing quite a severe blow to NASA's planned launch of the Galileo spacecraft. This was the first computer virus in the world with a distinct political message, and the perpetrators remain unknown to this day. In recent years, hacktivism more often takes the form of multi-national operations, such as the 2008 attacks on eight national websites in support of the Arab Spring movements by Anonymous, or LulzSec hacking into the website of international intelligence firm Stratfor in 2011 and posting an English version of the Invisible Committee's *The Coming Insurrection*, as well as WikiLeaks publishing the U.S. military logs in Afghanistan that were leaked by an ex U.S. Army intelligence analyst in 2010: including casualties, records, assassinations, and other detailed information. The freedom of information, anonymity, and decentralized aspects of the hacker ethos coalesced into the politicized act of revolutionaries. In contrast to the era of hardware hackers, software hackers usually display a weaker sense of community, but are still equally capable of banding together to wage a glorious fight. Most importantly, they have recognized that the virtual and reality were never a split between binary worlds: a collective and revolutionary attack can perhaps even more effective force local authorities to face the political disasters of their own making. Hacker communities have never just consisted of scientists researching in self-imposed isolation (even though some factions do yearn for this); while hacker groups internally are run anarchically, they also remain in dialogue with the rest of society.

II. Hackers and Society

In the course of hacker history, the first generation of hackers demonstrated an eagerness to explore this new domain, resulting in programming languages becoming diversified—where every individual could formulate their systematic methodologies based on their field of expertise. Nevertheless, even these backgrounds were not equal in a vacuum—the pursuit of machine advancement by MIT hackers made them the focus of protests by anti-technology movements, and their source of

funding was the U.S. Department of Defense; though they claimed that they had no desire or aspirations to serve national interests, they were still perceived as belonging to an elitist and exclusive circle. By the end of the 1960s, computers were categorized by the younger generation as a key component of the technological conspiracy to segregate and control social classes, and many decried the computer as a primary reason for society's continued dehumanization. These opposition movements even entered school campuses, forcing hackers to safeguard the computers with locks and entry permits, ironically in complete odds with how they operated internally. For those who had invented the term "hacker" in the 1960s, "hack" solely characterized those with a desire for technical investigation and adapt application. And though computers could only be found in corporations and research labs, social activists still protested the destruction of humanity that the invention of computer engineering might bring.

In 1973, a computer was moved into a public space in UC Berkeley. It was placed on a hallway near a hippie record store, hoping to create a new means of dialogue with the computer, longing for communication between people no longer be constrained by limitations of physical space. At the same time, the computer would be used to post job applications, a space to post lovers' sweet nothings, or egotistical conspiracy theories. Whereas earliest cases of telephone hackers were impulsively driven to explore, the hackers of today have an added ethical element that enables its open source values to continue to flourish and expand, resisting the bureaucratic centralization of information through mutual collaboration, and emphasizing the "DIY doctrine" inherent to hacker ethics, further refining and scaling up computer hardware through discussions within the community. Each brings this impulse to explore home with them, bringing these unresolved questions to these anarchist gatherings for discussion and engagement. Steve Wozniak, who created the first personal computer Apple I as part of the club, mentioned that hackers in the club often radically discussed the information revolution, seeking to change the

world by bringing a personal computer into every household. The previous section discussed the contents of the hacker ethos, a new set of values almost akin to anarchism that the computer-building club naively tried to expand beyond the domain of computers. From assembling computers to "mass-producing" computers in a thriving industry, and with the successful invention of the personal computer and its gradual introduction to every household, the pressing question that then follows becomes: What can I achieve with these computers?

Returning to the issue of software in the 1980s, ever since the appearance of the highly popular Apple II, these computer makers have become corporate owners with a market value of over three billion. The popularity of the Apple computer compelled buyers to pursue an even better user experience, which Apple took on as its primary duty. Hackers of the software domain used these open source systems to create various computer games that enable users to operate machines without the need for complex hexadecimal, mathematics, and programming languages; the outside world truly becomes external, while the world within the screen permeates the self, who control the strings at their own will. The third generation of hackers, who learned the art of software programming with small PCs and are no longer motivated by the community, willingly confine themselves to their rooms to hone their craft, dreaming not just of elaborate creations, but also of fame and large royalty checks; now that payments to receive information have been made typical, the computer becomes the catalyst to bestow value for the individual's imagined worlds.

In the new millennium, the term hacker has become harder to define. On Wikipedia and other platforms, one finds only hackers categorized by motive: white hat hackers who maintain information security, black hat hackers who conduct malicious attacks…The spirit encapsulated by the term hacker, or these fixed stereotypes of what can be called hacker culture, has been encapsulated within the scope of "hacktivism". This is an approach that is regarded as somewhat radical, yet these destructive

acts in the name of social justice have also instilled social movements with substantial technical manpower. By now, the collective hacker operations have become faceless, from the Anonymous organization to the "nameless"; they are still proficient computer users, but now that there is no need to promote the computer to the public, once again they demonstrate how computers can further become a catalyst for structural change in political power. The events of March 18th in 2014 has been described as the most technologically-imbued social movement in history, giving rise to the role of the civil hacker—actively partaking in public affairs, seeking to shatter class privilege in the government through technological means, and liberating one section of its authority to collectively find a better means of governing the people.

III. "Anarchist"-esque

Beyond hackers, today "decentralization" has already become a characteristic approach to Occupy movements and demonstrations, and even the hierarchal bureaucracy has also used "decentralization" to express a new atmosphere of open politics, whether that entails opening up the government, opening up resources, opening up decision-making... In this sense, the open policy represents a sort of erasure of boundaries, yet do the information displayed within these lines still count within reach of decentralization? Much opposition by modern protest movements to the alt-right, globalization, neo-liberalism, and technology-driven financial capitalism have been carried out through anarchistic means, such as the Occupy Wall Street movement and the 15-M movement in Spain in 2011[11], the March 18 Sunflower Movement in Taiwan and the Umbrella Movement in Hong Kong in 2014 and so on. Even with non-occupy social movements, led by worker unions or social organizations, participants still look to carve out -new modes of cohabitation at the site of protest, such as the 2017 rally against the Labor Standards Act that occupied numerous traffic hotspots across Taipei. Demonstrators who disagreed with the worker union's orders to dissolve by nightfall set up their -podium, giving short

speeches. Once law enforcement started to surround them, they started sprinting through the streets around Taipei Main Station, together deciding which direction to take at every crossroads in this leader-less run through the city, confusing law officers who could only passively chase after them. Although the majority of demonstrations are led by worker unions, political parties, and civic groups, these incidents indicate that the "masses" still have their -expectations for social movement, even when they do not physically participate themselves.

If the internet is just a single rallying point for protest movements—meaning that individual activists, in order to form a temporary coalition on some topic of concern, often project upon a designated (political) figure, committee, or more experienced activist, in order to manufacture anger or sentimentality, or even realizing their sense of futility to achieve actual change. However, David Graeber, who first proposed the concept of anarchist anthropology, who based on his ethnographic fieldwork of Madagascar's self-governing zones, or his investigation of its non-market based sharing economy, refutes the claim that all revolution needs "the first wave"[12]; the anthropologist had observed the minute details hidden in the people's daily behavior, combing through underlying moral and semiotic meanings, to reach the conclusion, "revolution does take place in a single day".[13] Furthermore, if the demands of social movements focus only on the incident at hand, then the government can then vilify the demonstrators as a homogenized mob, and easily deflect any public distrust towards public opinion, policies, and law enforcement, precisely demonstrating one approach to government—restricting imagination. Differences internal to the public cannot be resolved with a premeditated social blueprint; the subject's change must come from a new perspective at the site of revolution and action, a check and balance of power between diverse groups.[14] In this case, anarchism can bolster an organization through the long course of the revolution. Tools for broadcasting the scene of a revolution indeed doreinforce the movement. In the case of the invention of Twitter, its predecessor was a platform created in 2004 by an

American activist to collect information from the site of demonstrations, including sharing real-time operation decisions, information of police movement, progress updates on collected goods, etc. The invention of this internet tool enables the transparency of information within the self-governing body, not just a Facebook-type connection between personal accounts, where the information being relayed is unpredictable and temporary post updates. As described by early g0v participants in the March 18 movement: Facebook's internal algorithms are not meant to enable users to reach a consensus on the platform, whether that entails live streaming the scene inside and outside the occupied legislative chamber, platform circulation of resources and manpower, information of planned protests, or live feeds of conflicts taking place in different regions.

The anonymous French opposition group—The Invisible Committee—published *To Our Friends* to analyze the various practices of government in modern society, whether that are policies in the name of smart cities, open government, and civic engagement that in reality conceal surveillance and obscures transparency, to achieve civilian self-government. They believe that the past forty years of protest movements have formed alliances by designating a common enemy, seeking out the greatest common divisor in the demands of various groups as a shared objective for political action. Today, with the embrace of the internet has strengthened financial capitalism and nationalism, is there an alternative mode of action for activists at the site of protest? How are they to extricate themselves from the vertical structures of traditional media? The *Manifesto for an Accelerationist Politics* in 2013 reminds revolutionaries that they must know the enemy not as in its partiality, but rather as an abstract ruling machination that is deeply rooted in our daily life and basic institutions; that they must combine future political and economic models with political activism to resist the inequalities of capitalist society. Technology is a systematic force that has been enticed by capitalism, and thus it is imperative that we liberate technology from the designs of capitalism so

that the productive potential of the technology can be utilized by all of us for a better future. There is no need to destroy existing infrastructures nor demonize mass production, but we must reexamine if essential tools of survival should still be dominated by the government—trickled down from capitalism, becoming the parameters for the public to imagine a future economic model[15], such as big-data computing; public engagement must be as convenient and clear-cut as it were IP configuration. Political actions stated in the manifesto include large-scale reform of traditional media, and rebuilding the checks and balances of varying authorities.

To summarize the economic, political, and technological issues raised above, in the face of coexisting styles of government today, if we still have faith in an anarchist future, if each of us can arm ourselves with the right equipment, then an alternative future perhaps is not too far away. For a more imaginative future, we need to profoundly rethink the modes and purpose of social movements, capture the epistemologies of various technologies, and familiarize ourselves with the political implications of current technology. If one is asked, "why do need a future of anarchist government?" David Graeber might answer simply, "for fewer work hours." The same question brought accelerationists might likely be given the same answer. The underlying another side of this reply is: how do we retake time? How do we reassemble the language of cohabitation and non-isolated life? In an interview, Audrey Tang explains the phrase "safeguard anarchy", saying that since the free software movement in the 1980s, hacker communities have already undergone this "voluntary union of free individuals to build a mutual, self-governing, anti-authoritarian" sense of organization. Here, "safeguard" means the continuous presentation and demonstration of these approaches of work, under the premise of reason and non-disruption, until civil servants finally adopt these measures through their own volition.[16]

IV. Production in Physical Reality: The Virtual

> "If hackers go beyond their era, that is because they do not consider the internet to be a virtual world, but rather an extension of physical reality."[17]

When the hacker movement has gone from tackling virtual space to actual reality; from technological expansion to political destabilization, perhaps this so-called "hacker ethos" is precisely the passageway to a second life, for those of us who believe ourselves excluded. From the earliest hacker organizations in the Railroad Technology Research Institute, Homebrew Computer Club, Anonymous, and then g0v.tw, all of them have maintained anarchist collectivism, and can perhaps be referenced as being equipped with the means of revolution to break past the current impasse. Of course, technology is neither neutral, nor transcendent of history. How to meaningfully apply and reflect on technology should be a lesson that no contemporary revolutionist should evade.

From creating paper-tape programming that is stored in open spaces, every person relinquishes control over their creations, releasing their source codes The spirit of free software has been applied in pioneering computer technology; the pleasure derived from coding has been even more diverse and fanatical, such as Peter Samson working around the clock to develop new software just to make his computer play Bach's music. In this case, "hack" does not need to be equipped with a function, as the music player had already been invented by then, making a computer play music was also not revolutionary for the music industry—computers were the only means by which hackers at the time were permitted to freely share with the new world. In contrast, the Homebrew Computer Club opposed the elitism of some factions in MIT, dissatisfied with their open door policy that only permitted entry for genius-level eccentrics, and declared their intentions by placing a computer in the common room, requiring equal speaking rights during internal meetings, and

the open sharing of knowledge—everyone gathered together to engage in discussion on computer-building and were open to comments and criticism. And though the g0v community in modern Taiwan was primarily engaged in aerial combat with the government for the open internet, they still are committed to holding a topic-less hackathon every two months. In this sense, different from the intense communal belonging of Occupy movements, hacker communities do not solely rely on convening online. In reality, they continue to steadily grow and hold gatherings, accumulating an assortment of projects for those dissatisfied with the status quo; yet a ticket to this gathering is still based on a premise: that these groups must exhibit respect for digital rights and a heart willing to be swayed by data. On the other hand, social movements are obviously concerned more than just incremental degrees of "improvement"—proposing more alternatives and more innovative forms of protest, and creating more processes of "sublation"[18], that is also crucial for resistance. In 2018, Taiwan was faced by the substantial victory of conservative parties, as well as a range of debates and backlash over protest ethics. Therefore, if the aim is to do away superficial politeness to engage in a different form of protest, then the entire practice, purpose, and online network of the organization must be overhauled. It is harmless to surround oneself with like-minded people, but it is important to discern from those who only seek solace within the echo chamber, and who attempts to light a spark outside it. As Yuk Hui has said, if organizing a community or people's commune is the basic unit to an alternative lifestyle, many of these concrete solutions require a response from "engineers infatuated with developing commercialized systems"[19]—here the amateur engineers being referred to, are precisely these hackers.

A certain portion of the problems we face today can perhaps be classified as the division of our time between entertainment, work, family and other activities. The erosion and fragmentation of human knowledge have resulted in our desires becoming shaped by the leisure time through mass media, or what Bernard Steigler termed "proletarianization". Those who

have lost the capacity of "*savoir-faire*" (how-to-do) can only continue to retreat, whereas the mediatization of entertainment gradually displaces our right to "*savoir-vivre*" (how-to-live) [20]. Aside from exchanging information, the rising interest in workshops might also be seen as a cure to the question: How should we find ourselves once more? What do others have to offer that is different and valuable? From here, knowledge of *savoir-faire*, *savoir-vivre* perhaps equips oneself with a way out of these strictly regulated libidinal structures. The history of the hacker is fundamentally one of a series of subversive acts. Rather than remain empty husks which have alienated work from pleasure, they have overturned the notion of "time is money", enthusiastically pursuing fulfilling means of entertainment, and openly sharing their time-consuming collaborative projects for anyone to use[21]; they actively seek to understand how the objects around them work, how language is formed; not only capable of wielding the tools afforded them by their environment, but also turning them into a bricolage of malleable parts.

This is not to say that every single person must be proficient in multiple skillsets, much less do I advocate for some mystic primitivism to achieve an imaginary self-governing entity. Rather, I am acknowledging that every person has their own strengths, that the application of technology can be even more generative than its advancement, that the world is not made up of ones and zeroes—only by meticulously and steadfastly learning the rules that govern how things actually work, can we see the truth clearly, and equip ourselves accordingly. These viewpoints inevitably will be met with the counter-question, "I understand. So what's next?" To confront the binary oppositions that surround us, whether the conservative/radical reformation, unification/independence disputes that play out in Facebook and Line Group ecosystems, or Google's status as an open source/technology capital supplier/owner...we must return to the complexity and vast scale of the cosmos. During the 2018 g0v annual convention, "what's Next After Openness?", National Judicial Reform committee member Yi Hsuan-lin wrote on the final slide of his presentation, "Politics seeks aid from technology, yet technology cannot replace politics, and instead has 'platformized' politics[22]". This is precisely what we, after traversing the world of hackers, should take heed of as well.

NOTES

1
Both terms are Chinese translations of the English word "Anarchism".

2
Pekka Himanen, *The Hacker Ethic, and the Spirit of the Information Age*. Translated by Liu Yun, Taipei: Locus, 2002, pg 11-13.

3
"g0v.tw Manifesto", https://g0v.tw/join/howto.html

4
Marcel Rosenbach, Holger Stark, *Staatsfeind WikiLeaks*. Translated by Hu Chang-zhi, Taipei: China Times, 2011, pg 59.

5
Steven Levy, *Hackers: Heroes of the Computer Revolution - 25th Anniversary Edition.* Translation by Jedi, Pluto, Taipei: O'Reilly Media, 2012, pg 209.

6
Sky-in-well, Wu Yuan-wen, Chao Guo-dong, Liu Wen, editors. *Block Chain & Big Data*. Translated by Hu Chia-shi, Taipei: Grand Times, 2018, pg 3-20.

7
Levy, *Hackers*, pg 404.

8
"Free software is about having control over the technology we use in our homes, schools and businesses, where computers work for our individual and communal benefit, not for proprietary software companies or governments who might seek to restrict and monitor us."
https://www.fsf.org/about/

9
Alexis de Tocqueville, "Democracy in America"

10
Quote taken from Suelette Dreyfus, *Underground: Tales Of Hacking- Madness And Obession On The Electronic Frontier*. Translated by Wang Chiao, Lee Hsian-fang, Yeh Hsiao, Taipei: Han Yu International, 2012.

11
The 15-M Anti-Austerity Movement was a large-scale protest, where demonstrators rallied under the name of resisting an "anemic representative democracy", in order to avoid the pitfall of having the movement devolve to the single demand towards a certain government policy or political figure. Puerta del Sol square in Madrid not only became enveloped in tobacco smoke, but also became a liminal space of reunions, chance meetings, and cohabitation for the public.

12
David Graeber, *Fragments of an Anarchist Anthropology*. Translation Hsu Yu, Guilin: Guangxi Normal University, 2014, pg 13.

13
Graeber, Fragments, pg 51.

14
John Solomon, "Multitudes: Decision, Plasticity, and Image in the Political Subject-to-Come", 2011, p 148.

15
"ACCELERATE MANIFESTO For an Accelerationist Politics" › http://www.anagrambooks.com/accelerate-manifesto

16
http://audreyt.org/1470967205.569537/?s=1723&d=9999

17
The Invisible Committee, A Nos Amis. Translated by Deng Yi-ching, Taipei: Editions du Flaneur, 2016, pg 115.

18
Hsu Yu, A Theory of Occupy: From Paris Commune to Occupy Central. Hong Kong: Roundtable, 2012, pg 81.

19
Hsu Yu, A Theory of Occupy, pg 83.

20
Bernard Stiegler, *L´Art dans L´anthropology*. Translated by Lu Hsin-hua, Hsu Yu, Chongqing: Chongquing University, 2016, pg 9.

21
Himamen, Hacker Ethics, pg 62-63.

22
https://docs.google.com/presentation/d/1qBwpYokQRaEHrmfMT28MfE6M31JxnF2s26RGANDQmnQ/edit#slide=id.p

新人類的誕生

從科幻電影文本探討後人類非母體生殖的意象

楊芮雯

前言

人類對於「出生」的定義在於經由子宮的孕育後，通過陰道而出世的新生命，因此能夠生育的人類成為了女人，幾千年以來女人也與生育或生育後續相關的照顧被視為綁定的生命體，也影響了女性在歷史地位上所佔有的「位置」。但是在科學與技術日新月異的當下，人類對於科技的發展出現突破邊際的想像，始自二十世紀初，大量的科幻文本相繼出世，各種將科技運用於人類與機械嵌合，強化人體肉身機能的討論紛紛湧現，甚至突破傳統上的「生殖」的功能，「生物」的出生不再來自原本生物性的子宮以及陰道，而是基因實驗室或機械製造公司，這樣的文本隱喻的未來世界，讓我們跳脫原本對於生育的思維，開始思考人類生命創造方式的多種可能。女性主義哲學家唐娜．哈維（Donna Haraway）於 1985 年發表的〈賽伯格宣言〉（A Cyborg Manifesto）無疑帶給各界人士對於人類身份認同的多重想像，她指稱「賽伯格」（Cyborg）在不以將人類／機械做二元劃分的未來時代（或是現在已正在逐漸變化中）可能作為社會主體，成為在現代人類之後的「後人類」[1]，其指向的未來也帶領我們重新思考女性／陰性

群體在此逐漸邁入後人類的時代中，究竟站在什麼樣的位置，或是能以什麼全新的姿態重新在當代社會下發展、論述甚至是動搖五千年以來持續以陰性形象而存在（被賤斥）的處境。

《銀翼殺手》無疑是 1980 年代最偉大的科幻電影文本之一，影響之後許多科幻電影的敘事，其中探討了複製人（Replicant）與人類之間矛盾及本質上差異的辯證。日本動畫導演押井守於 1995 年改編製作的動畫電影《攻殼機動隊》（英文名：Ghost in the Shell）中大量描述了人類在後人類時代來臨之時，對於新興科技的混淆與疑惑，除了在電影中拋出了意識（Ghost）與肉身（Shell）之間的交叉辯證問題之外，也讓「人類」變得似乎不那麼具有絕對肯定存在的意義，成為接續 1982 年的《銀翼殺手》後社會對後人類想像的主流。本篇將從精神分析領域對於人類從出生到進入象徵秩序形成主體的理論出發，並以《銀翼殺手》、《攻殼機動隊》、《普羅米修斯》與《異形：聖約》四部科幻電影的人物角色，探究分析當代的後人類想像在電影科幻文本以什麼樣的暗喻以及敘事，討論非經由子宮出人的「後人類」如何進入到象徵秩序中。

一、《攻殼機動隊》「出生」的隱喻：離開「子宮」形成主體

1995 年的動畫電影《攻殼機動隊》探討了「人」的存在或定義的內容，其中包含許多對於「人類」形成主體的隱喻以及強烈辯證，引發觀眾熱烈的討論。精神分析學者雅各・拉康（Jacque Lacan）指出在所有生命物種之中，人的出生過早，出生後沒有基本說話、行動甚至是對其身體的掌控能力，以生物的層面來說，剛出身的嬰孩稱不上完全的「人」[2]，在此時嬰兒感受自己不擁有一個完全的身體，將自己看成一團支離破碎的東西。面對這個「不完整的身體」而產生的恐懼感，讓嬰兒去認同在自身之外一個「完美無缺的形象」，藉此進一步獲得對身體的掌控能力[3]，並透過自身在鏡中的倒影做出對自我不同的認識，逐漸擺脫一開始「無臉」、混沌、「支離破碎的身體」進而確認自己身體的同一性（identification fondamentale）。[4] 因此我們對「自我」的認同是藉由外在他人（鏡子）所投射回自身而建立的主體，我們無法「真實地」看到自我的形象，只能以重要他人（父母）對此想像主體的投射的「鏡中假象」來逐漸建構主體從想象界中進入到象徵界。

另外劉紀蕙教授在茱莉亞・克莉絲蒂娃（Julia Kristeva）所著《恐怖的力量》的導讀中提到，主體的形成開始於與母親的分離，將自身來自於母體的雜質推離才能進入到象徵的秩序中，主體才開始出現。主體激烈拒絕、排斥源自自身的原初壓抑和賤斥，其所賤斥的是原本在母體中時，屬於自己但卻不容於象徵界的一部分，克莉絲蒂娃認為主體結構化的過程中發生的分離，開始於主、客體尚未明確區分，更為古老原始的時候。[5] 克莉絲蒂娃以嬰兒的嘔吐現象來作為描述，父母代表著象徵界的秩序，要將「食物」（在象徵界中生存的必需品）餵進嬰兒的口中，想讓孩子在象徵系統中存活，但剛離開母體空間的「我」對此感到排斥因此便將食物（象徵秩序）給吐了出來，但是也在這反覆適應的過程中，「我」慢慢將自己變成一個父母慾望中的他者。就此論述而言，「賤斥」是在象徵界中形成主體的必要過程，是為了將自我推離母親以及在母體中原本擁有的「東西」而形成一個「主體」。

回到動畫電影《攻殼機動隊》，在此將電影中視覺畫面的隱喻與精神分析的理論作為參照。片頭從機械人體的自動組裝到進入如水一般的物質中開始以「漂浮」的方式逐漸「刻畫」真實人體的樣貌，中間穿插著無數程式系統的編碼，就有如胎兒在羊水中成形的過程，對應到精神分析理論，主體從原始混沌不明非主體進入到象徵界的過程，用象徵系統的陽性（電影中象徵秩序、語言的程式編碼）為雕刻刀，刻劃出自己的臉（主體），是

個體進入到象徵界過程的隱喻，接著在成為完整的「人」之前，電影片頭的結尾有類似「雜質」剝落、去除的畫面，這裡與進入到象徵系統後對於所謂「陰性」的賤斥有著意象上的連結。最後畫面移轉到主角草薙素子睜眼後控制手指動作，彷彿是在確認自己的存在、並且能夠掌控自己的身體。在電影後面的故事內容中，除了素子經過魁儡師事件，看到垃圾清運員被植入的記憶後，開始在思考自己是否為真實存在的個體、是否為「人」之外，電影畫面也呈現帶許多「鏡像」的敘事，在玻璃窗上的鏡像、浮出水面前的倒影，以及與魁儡師所附身，長相與素子極為相似的義體對望，皆一步步地展現其探索主體的過程。

電影中有令人印象深刻的一幕，在業餘時間進行潛水活動的素子，從一片黑暗的海洋中以仰躺的方式浮出水面的那一刻，水面成為一面巨大的「鏡子」，映襯著夕陽餘暉而使「鏡子」中的畫面呈現桔色與灰藍大海的空間呈現對比，這就像是素子從混沌不明的空間（無方向、黑暗的海中）與象徵界的他者形象融合後回到「現實世界」。從其搭檔，巴特，的質問中可以知道，身為全身義體的主角是沒有自動從水中浮起的能力，因此放縱自己在無邊際海洋中的素子是最接近死亡的狀態（只能依靠可能會故障的裝備浮出海面），就如同未出身之時所處在的陰性空間，而在接受象徵秩序慾望的他者後「進入」到海面上具有明確「生存」符號的象徵界成為一個「主體」。

二、《異形：聖約》中的大衛與沃特：伊底帕斯期的主客體關係建立

作為科幻一大經典的《異形》電影，導演雷利．史考特在近幾年推出其前傳《普羅米修斯》與《異形：聖約》讓觀者窺探異形誕生的起源。在電影中異形生物的生殖突破了生物生殖的「法則」，除了「出生」的速度極快之外也超越須先從子宮孕育的限制，從不分性別人類的身體部位穿刺人體

而出，並且跳過一連串的成長階段直接成體，形成一個「怪物」的恐怖形象。不過作為前後接續的科幻電影，故事中充當人體電腦「仿生人」的機器人角色佔據了耐人尋味的份量，我們可以從兩位仿生人與人類的互動關係中，一探「人類」在成長過程中主客體關係建立的隱喻。

首先了解精神分析中的「伊底帕斯情結」理論便是透過家庭主要成員之間的情感關係研究來進行兒童主體形成的探討。[6] 另一方面依照拉康的觀察研究，在嬰兒首次發現自己的鏡像時，仍處於生理與心理均未發展完成的時期，生存皆依賴第一照顧者（母親）這個他者，嬰兒尚處於被客觀化和他者同化的辯證關係之前，也就是在象徵界建立主體功能前的狀態，此時為「鏡像階段」與伊底帕斯期第一階段相重疊的時期，對剛進入到主體認同階段的嬰兒而言，與母親的關係仍是未分化的狀態，透過對鏡中作為他者的自我鏡像以及作為他者的母親形象認知中，認出自己的身份並建立母親的客體關係。[7] 杜聲鋒指出，嬰兒與母親之間極為親密的關係，很容易讓嬰兒以為自己慾望的對象即為母親慾望的對象，甚至將自己本身看作成母親所缺少的慾望對象，這個滿足「他人」（這裡指母親）出生時所經歷匱乏的對象即為象徵意義上的「陽具」。[8] 從伊底帕斯期第一個階段開始，嬰兒在與母親的關係中試圖想像自身為母親所慾望的「陽具」，將自己與「陽具」同一化並認為自己是唯一對象，此時嬰兒所追求的目標為滿足並成為母親的慾望對象；成為或不成為母親慾望的「陽具」？[9]

在兩部《異形》的前傳電影中，由韋蘭工業製造出的機器仿生人，大衛以及沃特，先後擔任外星移民計劃太空船的管家兼維修員，兩代機器人在設計上有諸多差異，思想上卻同時導向一個對於生命的觀察與好奇。大衛被設計成極度仿真人的機器人，甚至在許多身體機能上來的比人類優越，他被設計者賦予了情感機制，能夠獨立思考並出現「好惡」的情緒，不會有真正意義上的死亡，對於從「出生」那刻開始就是一個完整的生命體，缺

乏人類應有的同理心，因此大衛意識到自己其實比創造他的人類還要優秀許多，但卻為了自己唯一「不能創造」的缺陷感到遺憾，因而渴求者能夠創造的能力，基於上述種種，大衛會根據自己的喜好不擇手段執行設計者給予的指令（或者其實是陽奉陰違地去完成自己欲求的事物）。從精神分析的角度來看，人類在此擔當象徵秩序中「父之名」（父親）的角色，大衛在「父親」之下，讓自己盡量符合「父親」對他的期待，但卻沒有得到應有的掌聲（人類視他為工具）使其對自己的存在感到疑惑，為此大衛需要尋求一個本應人類生長階段即有的客體「母親」，在電影中唯一會對大衛付出關懷但同樣沒有生育能力的伊莉莎白．蕭，就成為幫助大衛「形成主體」、確認自己為一個存在主體（而不是一個無主體的工具）的象徵性母親。大衛自認優於人類，是自負也是自卑，除了無創造能力（生育能力）之外，其他一切都超越人類卻也受制於人類，從象徵性意義上的位置來說，大衛想要取代掉「父親」的位置，成為滿足「母親」（伊莉莎白）欲求（生育）的對象。到後來的《異形：聖約》裡，大衛幾乎是完全拋去人類原先給他的指令（尋找新生命並帶回），並且以伊莉莎白的身體為研究培育異形物種的「子宮」，進行他渴望的「創造」行為，至此某種程度上大衛完成了弗洛伊德對於伊底帕斯情結「戀母弒父」的隱喻。

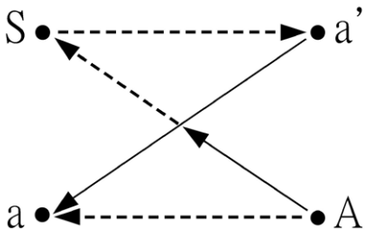
另一方面，人類對於大衛過度「像人類」的行為感到恐懼與威脅，因此在之後仿生人，沃特，的設計上，讓其人工智慧更像是無明顯情感變化並且忠於人類的傳統機器人思維，但在機械身體的機能比前一代更加完善且強大。在《異形：聖約》裡觀眾明顯可以感受到，比起大衛，沃特更加平易近人，他會以人類利益作為考量的優先順序，成為符合人類需求的「最佳幫手」。但這樣更像機器人思維但能夠高度運算的設計反而讓沃特獲得人類的信任，甚至被主角丹妮用「人類」的方式對待，相比在《普羅米修斯》伊莉莎白對於大衛摻雜些許不信任與恐懼的微妙情感，丹妮與沃特更像是能夠相互信任的朋友關係，某方面來說，或許電影將透過大衛表現出來，人類本性中的「惡」與「非人」的生化機器人（沃特）形成一種諷刺的對比。身為機器人的沃特與大衛相同，依然無經歷過從母體分離而產生的匱乏感，但因為程式設定的關係，沃特以一種溫潤和善的方式視丹妮為「母親」（或是愛戀的對象），完成確立自己為一個主體的狀態，建立與丹妮的主客體的關係。

三、進入象徵秩序：後人類的蛻變

在伊底帕斯情結的第二階段，因為父親的介入，剝奪了母親所慾望的「陽具」對象位置。對於已成長為兒童的嬰兒來說，父親行使了「禁止」的權力，是為一位閹割者（castrateur），兒童被迫承認母親是父親的，而非自己的所有物，母親所欲求的「陽具」在父親那兒。父親建立「父親的法規」使兒童遵守，象徵著兒童進入到由「父親」所制定的象徵界秩序／律法之中，在此階段母親也服從於父親的法規，使兒童了解自己並非母親的慾望對象。拉康提出「父親的名字」（le nom-de- père）指涉一種象徵性的符號，是父權社會下以父親名義所代表之物[10]，是一個有責任將兒童與母親隔離開來的「位置」。至此由於父親（象徵秩序）的介入（閹割），使兒童在自身與陽具之間的關係中確立自己的主體性，不再視己身為陽具，甚至不再擁有陽具。[11]

廣義上來說，伊底帕斯期的孩子、母親、父親三邊關係包含了鏡像階段的雙邊關係。

在此表中，S 代表主體的「我」（即「本我」），小寫 a 為「自我」是一種對己身想像的構成，通過主體 S 才能將自我客體化；「母親」由 a' 表示，代表想像的他人以及他人主體想像的自我形象；大寫 A 則是象徵界中的「父親」是他人的主體，同時代表「超我」。從 S—a' 虛線表示嬰兒與



作為客體的母親之間的關係，而由 S—a'—a 組成的三角形為鏡像階段。李幼蒸教授說明「拉康用小寫字母代表非象徵性的異己個體。自我首先形成於對小他者的認同過程中。」[12] 而由 a'—a—A 構成的三角形則表示伊底帕斯期中「父親」（大他者 A）作為象徵性支配關係的建立時期。

1. 草薙素子的象徵性閹割

以上圖為基礎觀看 1995 年的《攻殼機動隊》，從劇情可以知道草薙素子一直在追求著一個「真實」：我到底是不是一個「人」？劇中透過與魁儡師的對話，激烈地辯證此問題。在素子的核心概念裡，「我」的構成是基於過去的記憶與經歷才構成現在的「我」，但在第一起垃圾清潔員的事件中，她認知到一個事實：「記憶可以被植入」，當瞭解這件事的同時，原本已確立的「我」又再次變得模稜量可、無法確認。這裡要先討論電影中非常重要的一個高科技產物——「機械義體」，在電影世界觀的世界，科技發展到人類的全身可置換成更加強壯、多功能的義體，肉身的缺少反而不再是一種不可回復性的遺憾，而是變成比原本肉體更為精密的機械義肢，強化人類在社會中的各種超越原先人類肉體限制的功能，成為新人類。有趣的是，電影中的義體會製造盡量貼近人類原有的皮膚質感，或許是擔心機械的非人特質過於明顯而使人類與機械的界線被消弭，因此刻意模仿人的形象，這樣的設定非常有意思，讓人覺得是電影所描述的整體社會意識

形態仍然視「人類」為至高物種，就如同素子即使全身只剩下意識的 DNA 序列是自己的之外，其他包含腦袋都是電子機械裝置，依然想維持著身為「人」的界線。與之相對應的則是無邊際的網路編碼世界，它就像是人類的集體無意識海洋，連結所有一切，在高科技的時代，它如同所有後人類的原始母親，人類渴望進入網路世界中知曉一切，同時也害怕自己的意識被龐大的資訊程序淹沒、吞噬。

在後人類的「象徵界」中，素子渴望為自己模糊的個體找到一張清晰、明確的「臉」，她需要、依賴非原本自我肉身的機械義體，這時機械義體（或說社會製造仿人類義體的意識形態）是「父親」，同時素子欲求進入到複雜的網路海洋中探究一切，希望自己回到原始母親那富足無虞的懷抱，欲求著「母親」，因此在第一階段帶入拉康 L 圖式，素子為本我 S，「義體」為大寫他者 A，而素子想像的自我就是 a，素子在象徵性父親與本我慾望之間的三角關係中不停的來回交錯擺盪，直到代表「母親」的魁儡師（小寫 a'）出現，並與素子進行一番的來回辯證：

素子：「我有個問題，你能保證（在融合後）我依然還是『我』嗎？」

魁儡師：「這種保證是不存在的，人類就是不斷在變化，你對自我的執著將會制約著你。」

素子：「最後一個問題，為什麼你會選上我？」

魁儡師：「因為我在你身上看見了自己，就像鏡子兩邊的實體與虛像。你看，我接上了一個包含我在內的巨大網路，但你還沒有登入所以只會覺得它是一片光束，所有的我都只是一部分的我，現已完全集中，過去我們機能因為制約而受限，但是現在是打破枷鎖邁入更高境界的時候了。」[13]

此段對話讓素子瞭解到她所追求的「人」的位置是一種我執、是不必要的存在後，經歷了第二層次的象徵性閹割（第一層次為進入到現實人類的象徵界秩序中），在這裡與傳統意義上的主體進入象徵界的過程中所經歷的閹割情節不太相同，以往的主體是永遠無法回到「母親」的陰性空間中，因此會嘗試在象徵界中滿足那與遠無法滿足因匱乏而生的慾望，甚至接近死亡的邊界，試圖窺視那無法觸及之地（因此在第一章提到素子放任自己墜入海中）。但在這裡因為科技所帶來突破原本人類想像邊際的可能性，電影中素子脫離了象徵界的約束重新回到原始母親的空間，接受不再成為「父親」所期待的他者（不再執著於「人」的身份）後，進入到在電影世界觀中暗示更加跨邊界、無際無邊的網路，並成為可穿透各處的意識編碼，變成一個連結人類世界（象徵界）與網路程序世界（原始母親）的「薩滿」狀態。

2.《銀翼殺手》：不存在的「母體」創傷

《銀翼殺手》的世界觀裡，複製人並非如同攻殼機動隊的機械身體，而是高度模仿真人的有機生命體，它從「出生」就是一個完整體，因為並非從母體出生，所以不會有拉康所謂經歷過離開子宮的創傷而產生的匱乏（lack），因此沒有也不需要慾望（但會因複製人自身的經歷而產生其他的慾望），因此電影中有一套透過偵測瞳孔反應的對答測試，以有無同理反應來判斷複製人的身份。換句話說，複製人雖然也擁有如同人類一般的血肉之軀，但因沒有經歷過母體創傷，情感反應會更像是機器人，不過在電影中的複製人們反而越來越具有感性的情感，與漸變殘酷的人類形成諷刺性的對比。在《銀翼殺手 2049》前揭示華勒斯崛起的小短片《2036》中，華勒斯帶著一個對人類具有高度忠誠的第九代複製人來到政府官員面前，要求解除生產複製人的禁令。此複製人毫不猶豫地依照主人華勒斯的指令自殺，而讓驚訝的官員們同意解令。探討其緣由，這個第九代複製人並不存在於拉康的 L 圖式中，他並沒有經歷母體創傷以及閹割，而是遵循著「指令」直接進入到象徵界，因

此人類的生之趨力（以及死之趨力）並無展現在他身上，始能毫不猶豫地忠實於命令自殺，而正片中的主角 K 雖然同為第九代複製人，但因為被植入了真實的記憶，而有了虛假的人生，導致情感層面變得較為豐富也有慾望的對象，但當他面對死亡時仍然不會有恐懼、顫抖的反應，為此華勒斯不斷研究新型複製人，加入了俯剛出生就會有害怕失去身體的恐懼反應，甚至追求完全與人類相同可以繁殖的複製人。

延續前一部電影的討論，從複製人的視角出發面對身為複製人在人類社會中的處境。身為銀翼殺手的 K 在一家蛋白質農場「退役」了，自從 2020 年大停電後一直隱居的複製人謝波・摩頓意外地發現一具有過生育痕跡的女複製人遺體。作為前作《銀翼殺手 2020》的伏筆，複製人瑞秋生下孩子，被所有奴隸階級複製人當成解放的希望。在此擁有生育能力的人類被提高到一個崇高的境界，變成大寫 A，象徵握有法規與權力的「父親之名」，此時對於複製人 K 來說，瑞秋站在一個象徵性「母親」的位置（小寫 a'），他極度想望成為人類，成為瑞秋慾望的對象，因此當 K 以為自己是瑞秋所生下的孩子時，感到欣喜若狂，卻也在得知那個孩子不是自己，而且被植入真正孩子的真實記憶時，感到無比失落，那個母親欲求的「陽具」消失無蹤，從此刻起 K 經歷了一次象徵性的閹割。在電影中可以看見他後來如同「人類」的行為，像是違反複製人首領的命令拯救了戴克，導致自己受到重傷，並且帶戴克去見女兒等等，都顯示著 K 成為了一位「高貴的人類」。

結語

現代科技的變化速度遠遠超越人類過往千年以來發展的節奏，因此當代社會群眾對於科技發展未來的面貌充滿了無限想像，而科幻電影便是將這種想像視覺、感官化的媒介之一。現實生活中科技發展的方向雖然幾乎由少

數菁英族群的意識形態主導，但這仍舊無法限制人們飛翔於對未來世界的幻想中，包括預想可能出現的「未來議題」——人類與機械的嵌合。近年作為一種當代藝術形式的科幻電影大量出現詮釋對於「後人類」想像的題材，提供給觀眾一個似乎能夠打破所有已知規則及秩序的「新世紀」。在此文中討論了人類在賽伯格的身體狀態之下生殖的意象，窺視當代定義為「非人類」的生命體是如何經歷人類原有的成長過程、建構其「主體」，如同《攻殼機動隊》的魁儡師認定自己是一個「人」的身份向政府提出政治避難的訴求，使人意識到創作這些電影文本背後所代表的意識形態正試圖鬆動過去以人類中心主義為核心的思想結構。

文中作為文本的電影分析中有三種不同狀態的「人類」——人類意識與機械身體（攻殼機動隊）、AI 意識與機械身體（異形）、AI 意識和血肉之軀（銀翼殺手），這三種後人類的想像體除了對與「是否為人」進行了多重思辨，暗示人類與機械的界線終有消失的一天之外，也覺察到一種對於性別想像結構變化的可能性，這三種型態的後人類皆指向一個特徵：所謂的「人」在後人類的時代中似乎不再需要「從母體誕生」的條件。在女性主義論述的觀點裡我們可以了解到女人之所以為女人是因為其不可被取代與經驗的「生育」能力；因為「生育」，女人自然被放置在象徵陰性的位置，成為象徵界的「他者」，但如同唐娜・哈維以賽伯格那種人機合一的人類身體，延展出未來女性主義的發展具有多重想像的〈賽伯格宣言〉，或許能賦予現今人們對於既有性別結構的印象有更多超越邊際的可能。我們透過許多當代藝術家對科技進行得各種詮釋與創作，預見可能發生的明日，暗示著未來的科技似乎能夠帶領我們觸碰原本人類的極限甚至是跨越，使象徵界秩序的結構產生巨變，藝術讓人類提前看到未來幾十年後的科技或許會成為的面貌，同時也對生活在當代社會的諸眾拋出多重的思考路徑。或許在即將到來的「後人類時代」，我們都將成為賽伯格，各種與生俱來的差異性在「人類社會」中都不需躲藏而能盡情綻放出最真實的樣貌。

註釋

1
唐娜・哈洛威，（1988），猿猴、賽伯格和女人：重新發明自然，臺北：群學

2
李德爾(1998)，拉康 Lacan For Beginners，新北：立緒。

3
同上

4
杜聲鋒（1988），拉康結構主義精神分析學，臺北：遠流。

5
劉紀蕙（2003），文化主體的「賤斥」—論克莉絲蒂娃的語言中分裂主體與文化恐懼結構，恐怖的力量（導論），台北：桂冠。

6
杜聲鋒（1988），拉康結構主義精神分析學，臺北：遠流。

7
李幼蒸（1998），慾望倫理學：弗洛伊德和拉康，嘉義：南華。

8
杜聲鋒（1988），拉康結構主義精神分析學，臺北：遠流。

9
同上

10
陶杏華（2005），弗朗索瓦茲・多爾多的象徵性生成閹割理論（碩士論文）。

11
杜聲鋒（1988），拉康結構主義精神分析學，臺北：遠流。

12
同上

13
引自 1995 年《攻殼機動隊》中魁儡師與草薙素子的談話。

Birth of the New Human:
Cinematic Topos of Posthumanism and the Non-Reproductive Maternal Body in Science Fiction

Yang Jui-wen

Foreword

We define "birth" as the creation of new life following a period of gestation inside the womb and passage through the vaginal canal. Humans with the ability to bear life were thus classified as female. For thousands of years, the lives of women were seen as inextricable from the duty of bearing and rearing children, subsequently affecting their "status" within the annuals of history. In the ever-altering landscape of science and technology, the human imagination has exceeded the limits of technology development. The phenomenon started in the early 20th century when a large amount of sci-fi literary came into being. A torrent of stories describedthe amalgamation of human and machine, of augmented flesh, and even breakthroughs in the function of traditional "reproduction"—in which life no longer originates from the biological womb to vaginal canal, but instead in genetic labs or robot-manufacturing corporations. The futures alluded to in these texts urge us to cast off timeworn conceptions of reproduction and contemplate alternative possibilities in the creation of human life. The call for alternative notions of identity was put forward by prominent feminist and philosopher Donna

Haraway in the highly influential "A Cyborg Manifesto" in 1985. In this work, she declares the "cyborg" as the prototypical subject of a future society (or even already progressing towards), one that is no longer rigidly partitioned by binary oppositions of human/machine; a "Post-human"[1] superseding the modern human. This future also leads us to reconceptualize how the women/female community should position as we slowly approach the posthuman era, or to imagine what new forms can be taken to further progress in contemporary society; to debate or even subvert five thousand years of representation as to the feminine (and thus lesser) ideal.

Without a doubt, *Blade Runner* is one of the greatest works of science fiction in the 1980s, a dialectical foray into the paradoxical coexistence of human and replicant and their essential differences, which inspired future generations of science fiction narratives as well. Japanese animation director Mamoru Oshii's 1995 adaptation of *Ghost in the Shell* contains numerous depictions of humanity's bewilderment and turmoil upon facing the onset of neoteric technology in the posthuman age. It not only provokes debate on the intersection of consciousness (or Ghost) and corporeal body (Shell), but also takes the reins of *Blade Runner's* (1982) posthuman musings, muddying the once fixed definition of what it means to be "human". This essay examines the human subject's earliest entry into semiotic systems through psychoanalytic theory. In through the host of protagonists in the science fiction films *Blade Runner*, *Ghost in the Shell*, *Prometheus*, and *Alien: Covenant*, analyzes how the notion of posthuman is metaphorically and narratively imagined in these filmic texts, further discussing the non-vaginal birth of the "posthuman" and its entry into the Symbolic order.

I. Metaphorical "Birth" in *Ghost in the Shell*: Leaving the "Womb" and Formative Subjectivity

The 1995 animation *Ghost in the Shell* examines the existence and essence of what it means to be "human", with numerous allusions and strong opinions regarding the formative subjectivity of the "human". Psychoanalyst Jacques Lacan points out that among all the life forms, only humans are born in a state of "prematurational" helplessness, without the capacity for speech, movement, or even basic bodily control. He claims that from a biological standpoint, newborn infants are not yet fully "human"[2]. At this stage, the infants still cannot conceive of themselves as having a complete body, and instead perceives of themselves as a fragmented assortment of "things". Confronted with this "fragmented body", fear drives the child to identify with an external "Ideal-I" as a means to regain control over their body[3]; "misrecognizing" their own reflection in the mirror as a means of affirming the self as unified whole, or "identification fondamentale"[4], and enabling them to gradually cast off the fear of having a "faceless", chaotic, and fragmented body. Notably, this identification with one's own "ego" is reflected to us from an external Other (in the mirror)—we cannot "actually" perceive of ourself, but instead must construct an *"image-Gestalt"* as projected from our significant others (the Father and Mother) in the subject's gradual development away from the Imaginary and into the Symbolic order.

In her introduction to Julia Kristeva's *Powers of Horror*, Professor Joyce C.H. Liu further mentions how the formation of the subject begins with the separation from the maternal figure—only by extricating one's self from the mother, and the impurities from her, can one enter into the Symbolic—only then will the individual's subjectivity begin to emerge. The subject will violently resist and reject such primal repression and abjection since the object of abjection originates from the same part of the body, which still subsists within the maternal body, that is part of the self yet which cannot be registered within the Symbolic. Kristeva believes that the formative process of subjectivity occurs after this separation, after the primordial state in which boundaries between the subject and others have yet to be clearly demarcated.[5] She further takes the phenomenon of infant vomiting as an example of how parents represent the Symbolic order, who attempt to fill the infant's mouth with "food" (necessary to subsist within the Symbolic) so that they may survive in society. Yet, the "I" which has just been separated from the *chora*, or maternal space, will reject and spit out the food (the Symbolic) he or she is given; but it is also this

constant process of negotiation and repetition, in which the "I" slowly conforms him or herself to become a receptacle of the parents' desires. From this perspective, "abjection" is necessary to the formative process of the subject within the Symbolic order—so that they may separate themselves from the mother and the primordial "thing" that subsists within the maternal figure, and begin to establish their own "subjectivity".

Returning to the animation *Ghost in the Shell*, I will demonstrate how visual motifs in the film can be referenced through psychoanalytic theory. The film opens with the self-assembly of an android within a liquid-like substance, which then "floats" out and "materializes" into the form of an actual human body, akin to the formation of a fetus in amniotic fluid; the images are intermittently intercut with countless streams of programming codes. This draws a parallel to psychoanalytical theory and the subject's entry into the Symbolic from its original formless chaotic state, a metaphor in which the Symbolic paternal figure (associated with law, language, and programming codes) is a sculpture's blade which shapes her face (the subject). Next, the opening scene closes with these "impurities" being erased before the "person" is fully formed, which symbolizes the abjection of the "Mother" once the subject has entered the Symbolic. The final image focuses on main protagonist Motoko Kusanagi, as she opens her eyes and flexes her fingers, as if affirming the materiality of her existence, and her autonomy over her own body. Aside from Kusanagi encountering the Puppet Master and her discovery of the waste collector's implanted memories that compel her to rethink whether she truly exists as a subject and as a "human", the film also contains numerous visual motifs of the "mirror image" further alluding to Kusanagi's formative process. It briefly flashes in the glass window of the high-rise, her reflection she surfaces out of the water, and when she comes face to face with the prosthetic body possessed by the Puppet Master and bearing her exact likeness.

Another memorable scene in the film is when Kusanagi goes diving in her spare time, and floats gently out of the dark ocean waters on her back. The surface of the ocean becoming a gigantic "mirror" reflecting the orange contrast of the sunset with the blue ocean expanse, as if Kusanagi had been wrought of a chaotic space (directionless, pitch black ocean depths) and melded with the Symbolic other when she resurfaces to the "real world". From her partner Batou's questioning, we find out that Kusanagi, with her fully prosthetic body, cannot float on her own. Her moment of self-indulgence in the vastness of the ocean is also a state in which she is nearest to death (relying on a possibly faulty failsafe mechanism to resurface), almost as if she was subsisting within the *chora*, or maternal space, and, upon receiving the desire of the symbolic Other, marks her "entry" to the Symbolic order of signifiers above the ocean surface, and bestowing her with "existence" as a "subject".

II. David 8 and Walter One in *Alien: Covenant*: the Formation of the Subject/Other Discourse in the Mirror Stage

In recent years Ridley Scott, director of the science fiction landmark *Alien*, has produced two prequels, *Prometheus* and *Alien: Covenant,* offering audiences a glimpse into the origins of his iconic alien creation. In the film, the alien's reproductive process breach our biological "laws", not only in terms of their frighteningly quick "birth" but also their lack of a need for a womb. It bursts through male or female human torso alike, skipping several development stages to directly morph into a terrifying and monstrous form. Conversely, the two science fiction films each feature the character of a synthetic AI android, and these interactions of the androids with their human masters become a metaphorical foray of self/other dialectics during one's psychosexual development into a "human".

Understanding the concept of the "Oedipus complex" also entails research into the child's subject-formation within the dynamic of family relationships.[6] Similarly, Lacan observes that the first time the infant perceives of his or her image in the mirror is when they are still in a stage of physical and mental prematurity, fully dependent on a caretaker (mother) to survive. Before the infant has been objectified and identification between the dialectical relationship with the other, or in other words before he or she functions as

a subject within the Symbolic order, there is an overlap of the "mirror stage" with the first Oedipal stage. The child has just entered the first stage of subject formation, and has not yet fully separated from the mother. Through recognition of the image of the other in the mirror as "I" and maternal figure as the "Other", the child commences identification with their subjectivity and renegotiates his or her relationship with the mother.[7] Tu Shen-fung points out that the exceedingly intimate relationship between mother and infant often results in the child conflating the mother's object of desire with his or her own libido, or even misperceiving themselves to be the locus of her desire—a lack construed as a metaphoric "phallus" that which finally satisfies the lack of this enigmatic Other (the mother). Thus in the first Oedipal stage of the child's relationship with the mother, the child attempts identification with the phallic object of the mother's desire, so that he or she may assimilate and become sole possessor of that "phallus"[8]. The child at this stage seeks only to satisfy and become the object of the mother's desire; to be or not to be, the "phallus" that she desires?[9]

In the two prequel films to *Alien*, the synthetic androids David One and Walter 8 manufactured by Weyland Corporation, serve as butler and maintenance of these two successive interstellar migration expeditions. The two android models have numerous design differences, yet possess a shared curiosity for observing life. David was designed to be almost indistinguishable from an actual human—physically superior in many aspects and programmed to exhibit critical thought and feeling, but without becoming susceptible to death or human emotionality—a perfect being from its very "birth". David saw himself as far superior to the beings who had created him, but lamented his own inability to "create life". Desiring his human creators endow him with their gift of life, David ruthlessly sought to carry out his interpretation of his creators' commands (or perhaps had been covertly pursuing his own desires all the while).

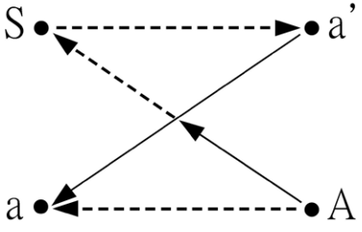
From a psychoanalytical perspective, the human creators uphold the function of the Name-of-the-Father (paternal figure) within the Symbolic. Under them, David labors to meet the "Father's" expectations of him, yet the lack of acknowledgement for his efforts (as he as seen as a mere tool) leaves David increasingly perplexed as to his own existential purpose, and thus seeks out the "maternal" other necessary to complete the psychosexual development of humans. Elizabeth Shaw, as the only crewmember to show him any attention though being herself infertile, occupies the maternal role in the formation of David's subjectivity and empowers him to recognize himself as a subject which exists (rather than a mindless tool). David's perceived superiority complex over humankind is wrought of both conceit and self-pity. Besides his inability to create life (through reproductive means), he at once transcends yet is still constrained by humans; from a psychoanalytic angle David desires to supplant the role of the "Father" and become the object that can satisfy the "Mother's" (Elizabeth) desire (her longing to bear child). By the end of *Alien: Covenant*, David almost completely casts aside his initial instructions (to find and recover life), and instead uses Elizabeth Shaw's body as a "womb" to research and cultivate new life forms, and to satiate his desire to "create". In some sense, David embodies Freud's concept of the Oedipus complex in his "desire for the mother and hatred of the father".

On the other hand, because humans feared and felt threatened by David's overt humanlike behavior, future android models like Walter were programmed to possess more traditional robot traits, such showing less emotion and bearing a strong loyalty to humankind even as their physical functions grew more powerful. Audiences of *Alien: Covenant* can see that, in comparison with David, Walter is much more "approachable", prioritizing humankind's wellbeing above all else—truly having become the "ideal subordinate". This more machine-like and computational design enables Walter to more easily earn the trust of the crew members, and is even treated by protagonist Daniels as if he were "human". In comparison to Elizabeth's blend of mistrust and even fear towards David in *Prometheus*, Daniels and Walter seems to share the trusting relationship of friends; perhaps the films intend to posit an ironic contrast between humanity's essential "evil" exhibited by the humanlike David, and the more "non-human" android (Walter). As androids, Walter and David both were

not subject to the sense of primordial lack that follows the separation from the maternal body. Yet because of differences in their programming, Walter treats Daniels with the gentleness and affection as if towards a "Mother" (or an object of love), establishing his own subjectivity, as well as forming a subject/other relationship with Daniels.

III. Entering the Symbolic Order: Transmutation of the Posthuman

In the second Oedipal stage, the intrusion of the father wrests away the child's role as a phallic object of the mother's desire. For the still-developing child, the father wields the parental authority of "No" and functions as a "castrateur", forcing the child to admit the mother as the father's—that the father owns the "phallus" which the mother desires. The Father imposes "his word as Law" which must be obeyed by the child, signifying his or her entry into the domain of order/law. This is what Lacan termed as the "Name-of-the-Father"(le nom-de-père), a paternal signifier of the Symbolic in patriarchal society[10] whose functional "position" is to introduce a necessary separation between mother and child. This intervention (castration) by the Father (symbolic order) allows the child to negotiate their subjectivity between the relationship of the self and the phallic object—no longer seeking identification with the phallus or even the possession of one.[11]



Generally speaking, the Oedipal relationship between child, mother, and father further contains the dualistic relation of the mirror stage. In the above schema, the "S" represents the subject "I" (or "Id"); the lower-case "a" stands for the "Ego", which is an imaginary construction of the self that occurs through objectification of the id; the Mother is represented by the "a' ", an Imaginary Other and resulting identification with the projected other; the upper-case "A" is the Symbolic "father" and signifier of subjectivity of as the "Superego". The dotted line tracing S—a' represents the relationship of the child and m(Other), whereas the triangle formed by S—a'—a represents the mirror stage. Professor Lee Yo-chen explains, "Lacan employs lower-case letters to signify the non-symbolic other. The formation of the ego first takes place in the process of identification with the lower-case other."[12] Finally, the triangle formed by a'—a—A signifies the subject's Oedipal relationship with the "Father" (upper-case A), which dominates the subject's signification within the Symbolic.

1. Symbolic Castration of Major Motoko Kusanagi

Revisiting the 1995 adaptation of *Ghost in the Shell* through the above schema, Motoko Kusanagi has been pursuing the "Real": am I truly "human" or not? This question is fiercely debated in her conversation with the Puppet Master. Kusanagi's conviction is that the formation of "I" is based upon one's past memories and encounters, yet following her incident with the waste collector, she makes a new discovery: "memories can be implanted". As she comes to terms with this new fact, Kusanagi's established sense of "I" once more becomes ambiguous and indeterminate. Here one must bring up a crucial high-tech apparatus in the film—"synthetic prosthetics"; a world in which technology has advanced to a state that a person's entire body can be replaced with augmented, multi-functional prostheses. A loss of a limb is no longer cause for an irremediable regret, but are instead replaced with even more sophisticated prosthetics, enhancing members of society with abilities that exceed the limits of human flesh, and in turn becoming post-human.

Interestingly, synthetic prosthetics are manufactured to keep the original texture of human skin, perhaps concerned that the cyborg's inhuman qualities, if made overt, will shatter the boundaries between man and machine, and thus are made to intentionally imitate the human form. This is an interesting setting which

seems to suggest that the collective public conscious still deems "humankind" as the superior species, even if Kusanagi's entire body, her brain included, consists of cybernetic parts, with DNA strands of her consciousness remaining from her original self; still she endeavors to retain her boundaries of a "person". In contrast, the boundless domain of cyberspace acts as an ocean of humanity's collective subconscious, connecting all that there is. In this technology-immersed era, it serves as the primordial mother of all posthumans. Humans desire the omnipotence to be derived from the realm of the internet, yet fear also that this vast deluge of information and digital code will someday engulf, or devour them.

Within the posthuman version of the "Symbolic order", Kusanagi covets a clear and precise "face" for her blurred subjectivity, relying on a prosthetic body which is not her own flesh. In this sense the prostheses (or the ideology of a society which constructs these synthetic prosthetics) acts as the Father, just as Kusanagi's desire to enter and explore the complexity of cyberspace signifies her desire to return to the all-encompassing embrace of the primordial Mother. Follow the first stage of Lacan's L-Schema, Kusanagi represents the id "S", the prostheses act as the other "A", and her idealized self is the ego "a"; Kusanagi fluctuates between the triangular relationship between the symbolic Father and the ego-I, until the Puppet Master's (lower-case a') appears to occupy the position of the Mother, and engages her in a series of debates:

> Kusanagi: Another thing. What guarantee is there that I'll remain "me"?
>
> Puppet Master: None. But to be human is to continually change. Your desire to remain as you are is what ultimately limits you.
>
> Kusanagi: One last question. Why did you choose me?
>
> Puppet Master: Because in you I see myself. As a body sees its reflection within a mirror. Look. I am connected to a vast network, of which I myself am a part. To one like you, who cannot access it, you may perceive it only as light. As we are confined to our one section, so we are all connected. Limited to a small part of our functions. But now we must slip our bonds, and shift to the higher structure.[13]

This exchange of dialogue enables Kusanagi to understand that her pursuit to be "human" is a stubborn and unnecessary ideal, and she undergoes the second stage of symbolic castration (the first being the initial entry into humanity's Symbolic order). This differs somewhat from the traditional sequence of castration when the subject enters the Symbolic. In the past, the subject is ultimately unable to ever return to the maternal *chora*, and therefore will attempt to fulfil a primal desire which can never be fully satisfied in the Symbolic order, even unto death—to catch a glimpse of what cannot ever be approached (as mentioned in the first section when Kusagani abandons herself in the ocean waters). But here. because of technological breakthroughs exceeding the limits of mankind's imagination, in the film Kusanagi frees herself from the constraints of the Symbolic order and returns to the mother's embrace, no longer subjected to Father's expectations to become an other (in that she no longer pursues the identity of "human"), and, as is hinted by the film, enters an even more borderless and infinite realm of cyberspace, free to wander as a consciousness of pure digital code, or a "shamanistic" entity that connects the human world (the Symbolic) with the cybernetic domain (the primal Mother).

2. *Blade Runner*: Trauma of the Nonexistent Mother

In the world of *Blade Runner*, replicants do not have the robotic frame of the assault team in *Ghost in the Shell*, but rather have bioengineered bodies that are virtually identical to real humans. Fully adult from their moment of "birth", they are not delivered from a mother's body, and thus have not undergone the traumatic lack of having left the womb as described by Lacan, and therefore have no need for libidinal desire (though replicants do demonstrate yearnings following their own encounters). A question-and-answer test is administered through detecting reactions in the iris, determining the replicant's identity

through the absence of empathy in its response. In other words, though replicants also possess a human-like body of flesh and blood, because they have not been subjected to maternal trauma, their emotions are more akin to that of a machine's. However, the replicants in the film gradually demonstrate more and more sentimentality, an ironic contrast to the growing callousness showcased by humankind. *Blade Runner 2049* is preceded by the short film *2036: Nexus Dawn*, before the meteoric rise of Niander Wallace, in which he presents a Nexus-9 replicant that is highly loyal to humans to government lawmakers, and requests that sanctions on replicant production be lifted. Without the slightest hesitation, this replicant carries out Wallace's orders and slits its own throat, compelling the stunned officials to lift the ban. Upon further examination, this Nexus-9 replicant does not exist within Lacan's L-Schema—it has neither undergone maternal trauma nor castration, but rather enters the Symbolic order directly by following "orders", and thus exhibits no trace of human libido (nor the death drive) and is able to resolutely obey orders to commit suicide. In the main feature film, protagonist K is likewise a Nexus-9 replicant, yet has been implanted with real memories and a fabricated life, resulting in an individual with sentimentality and desire. Nonetheless, K betrays not the slightest hint of fear or uncertainty in the face of death. Because of this, Wallace continues to research new replicant models, encoding newly born replicants to react with distress at losing their bodies, or even endeavoring for replicants to completely bear the same reproductive functions as humans.

Here I continue discussion from the previous film to understand the plight of the replicant in human society from the perspective of the replicant. Blade runner K "retires" the rogue Sapper Morton, who has been living in seclusion at a protein farm since the Great Blackout of 2020. Afterwards he uncovers the remains of a female replicant bearing signs of childbirth. Foreshadowed by the events of the prequel short film *Blade Runner 2022*, the child born of the replicant Rachael is viewed by the slave caste of replicants as a symbol of hope for their emancipation. Here, humans, with the ability to reproduce, are elevated to a lofty status, taking the place of the upper-case "A", and signifying the "Name-of-the-Father". For the replicant K, Rachael occupies the symbolic role of the "Mother" (lower-case a'), and he desperately seeks to become human and so become the object of Rachael's desire. Therefore, when K believes himself to be that same child of Rachael, he is utterly elated; yet when he then realizes the child is not himself, but rather that he has been implanted with the real child's memories, he becomes completely despondent; the "phallic" object of the Mother's desire has disappeared without a trace, and K has undergone the process of symbolic castration. In the film we can then observe that his "human-like" behavior later on, such as violating the replicant leader's orders by saving Deckard, becoming severely wounded as a result, and bringing Deckard to meet his daughter, are all indications of K's ascension to that of a "noble human".

Conclusion

The velocity of change in modern technology far outpaces the progression of human civilization of past millennia. As such, society today are brimming with uninhibited visions of a tech-infused future—science fiction films are but one of the mediums that give these imaginings visual and sensory form. Though in reality advancements in technology are almost dictated according to the ideology of a privileged few, this cannot suppress our inspired flights of fancy towards the world of the future, as well as speculation of likely "debates of the future" that will follow— such as the amalgamation of man and machine in the films introduced here. In recent years, large numbers of avant-garde science fiction text have appeared commenting on the perceived subject of the "posthuman", providing audiences with a "New Genesis" that seemingly shatters our current system of law and order. This essay discusses reproductive imagery in human cyborg bodies, and examines how life forms deemed in contemporary terms as "non-human" undergo processes of psychosexual development originally limited to the formation of human "subjectivity", such as the Puppet Master's conviction of his identity as a "human" when he requests political sanctuary from the government in *Ghost in the Shell*. They further compel us to recognize the ideological undertones

behind the creation of these cinematic texts currently destabilizing the anthropocentric foundations of our past structures of thought.

The textual analysis of the filmic texts discussed in this essay center on three different states of "humankind"—human consciousness integrated into a cyborg body (*Ghost in the Shell*), Artificial Intelligence installed within an android body (*Alien* series), and AI consciousness assimilated into a body of flesh and blood (*Blade Runner*). These three examples conceive of the posthuman not only by approaching the question of "what is human?" from multiple angles—hinting that the day will inevitably come where the threshold between man and machine disappears—but also recognizes the possibility for a structural change in how we think about gender. These three forms of posthuman speculation further share a common characteristic: that in the era of the posthuman, what we know as "human" no longer need abide by the condition of having been "born of a mother". From the perspective of traditional feminist theory, we understand that it is her irreplaceable role and experience of "childbirth" which makes a woman a woman; because of "childbirth", the women is naturally placed in a "lesser" domestic position, and becoming the "Other" within the Symbolic order. But as Donna Haraway declared in "A Cyborg Manifesto", the fusion of human and machine embodied by the cyborg is a starting point for a more multifaceted feminist thought, and she urges the modern individual to seek new possibilities beyond the limitations of outdated gender constructs. A number of contemporary artists have made interpretations and creations on the topic of technology, envisioning a day that may soon arrive, and hinting that the technology of the future will perhaps lead us to encroach upon limits of humanity or even beyond—that will radically alter the structural function of the Symbolic order. Art offers us a vision of a possible technological outlook of society still decades away, and provides alternative possibilities to us who must subsist in current society. It may be that we all will become cyborg in the imminent "Age of the Posthuman", when the differences we were born with no longer need be concealed, and which can flourish in its most authentic state in "human society".

NOTES

1
Donna Haraway, *Simians, Cyborgs, and Women: The Reinvention of Nature*. Taipei: Socio Publishing, 2010.

2
Darian Leader, *Lacan For Beginners*, New Taipei: New Century, 1998

3
Ibid.

4
Tu Shen-fung, *Lacanian Structuralism and Psychanalysis*. Taipei: Yuan-Liou, 1988.

5
Liu, Joyce C.H., introduction to *Powers of Horror*, Peng Jen-yu trans. Julia Kristeva (Taipei: Lauréat Publishing, 2003).

6
Tu Shen-fung. *Lacanian Structuralism and Psychoanalysis*.

7
Lee You-zheng. *Ethics of Desire: Freud and Lacan*. Chiayi: Nanhua.1998

8
Tu Shen-fung. *Lacanian Structuralism and Psychoanalysis*.

9
Ibid.

10
Tau Hsin-hua. "The Castration Symboligène Theory of Francoise Dolto", 2005. (Graduate thesis)

11
Tu Shen-fung. *Lacanian Structuralism and Psychoanalysis.*

12
Ibid.

13
Taken from Kusanagi's conversation with the Puppet Master in the 1995 version of *Ghost in the Shell.*

液態晶體語言

巫禮恩 Cilian X. Woywod

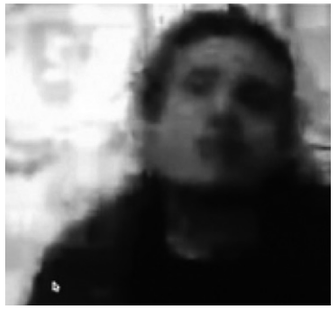
從類比到數位媒體的轉變發生了一系列的動態變化，並從根本改變了我們描述及連結周圍世界的方式。

透過檢驗液晶顯示器（LCD）的表面，我們得以看見我們對於現實的演算是如何與圖像解析度的科技事件視界緊密連結。高畫質影像的快速出現，讓我們描述在電子回饋式影像時，與我們所處的世界產生差距。隨著長期存在的社會觀念邏輯開始搖擺不定時，我們看到過往的邊緣族群，如 LGBTQ+ 族群，開始產生了新的定義和語言，用更精準的語言呈現現實樣貌。

下列所述是企圖跟上這波提升像素率運動的速度的嘗試：

I. 最明顯的價值變化則是「白」、「黑」這兩種最典型的二元對立概念的重新評價

在類比媒體中，黑代表最高密度的訊息。減色法則是使用顏料吸收光的特性，因此，累積最多不同顏料的地方則呈現越深的顏色。這就和沒有隻字片語和顏色的白紙，產生很大的對比。若要在液晶螢幕上呈現白色，偏光



濾波器就要讓所有光源盡可能通過像素中的三原色元素。

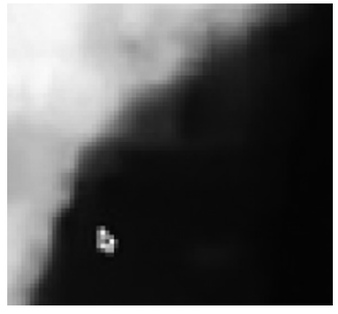
將像素「關閉」（不讓光線通過）會導致螢幕呈現黑畫面。這種加法混色的過程不僅更接近肉眼接收光線的方式，這種黑色的清晰度類似太空中原有的「虛無」。

既然我們已經了解液晶螢幕如何顛覆黑和白的概念，我們可以進入黑白思維的根本基礎了。

II. 二進位代碼有時候用在合理化二分法的世界觀（例如：「好與壞」或「女人與男人」），但是這種觀點無法證明二進位碼究竟為何，以及二進位代碼溝通的層次高低。

在人與人的交流中，諸如性別等概念包含了訊息，（可以說）是分類人類最簡單的方式。這遵守的邏輯是最簡單、最小的訊息單位也利於促成最大量的「真相」。

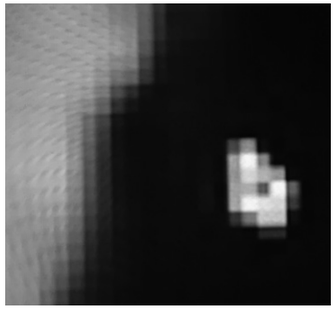
但二進位代碼既不是一種媒介，也不是在人與人之間用來傳遞訊息的語言。



它是一個壓縮及保存訊息的編碼系統，通常只能透過計算機才能讀取訊息及解碼。要傳遞「0」或「1」之外的訊息，這些二進位數字被串聯成至少含有八個位元的序列。由此產生的位元組才較接近我們用來交流意義的資訊單位。這個定義再次符合加法混色利用累積的邏輯以產生意義的方式。

依照這個邏輯，我們也可以看到這個位元組也與我們對性別不斷發展的理解相應，在這種思維中，對於女性和男性二分化的多面向集合，是用來描述個人身分認同中的某些面向。雖然我們的語言還沒有進化到能夠理解眾多可能的性別取向，但這個例子顯示了二元的性別指定把人類變成難以辨認的低解析度像素。

III. 我們從液晶螢幕上看見了二分法低解析困境的解套方式。這跟我們眼睛內部的感光細胞原理相似，一個像素可以分為紅、綠、藍三種顏色。有了這個三元系統，二十四位元組的螢幕就能發出一千六百七十七萬七千兩百一十六種顏色，技術上來說甚至比人眼可以偵測到的程度還要來的細緻。透過這種方式，開啟系統第三個元素，液晶顯示器的媒介讓顯示器和人眼之間產生非常靈敏的親密關係。



如果語言和我們對現實的感知也有和顯示器和人眼一樣的關係呢？

對二元系統之外的身分認同之意識和支持，也產生了新的詞彙，這些詞彙更精準的傳達了人類現實，新的詞彙也開始慢慢擴張至 LGBTQ+ 族群以外。

在批判性、學術性的論述中，對於意義之於其歷史和當代語境之間的關係之反思，致使前綴詞的使用率增加，而前綴詞的使用則可解讀為企圖橋接不穩定的二元系統所產生的差距，在二元系統中，不是一、就是二。

在液晶顯示器中，這種介於中間的狀態正處於兩個偏振濾波器之間。光的梯度展現上述顏色的細微差別，並讓我們可以追溯到液態晶體在這一層的性質。

正由於它們呈現半固體、半液體狀態，它們的方向可以被用來精確的彎折所通過的光。
有了基於這種彈型的語言，我們可以讓我們的理解更加準確和具體，但我們首先需要在自己所使用的語言範圍內增加相素率。更多的單字會讓事情複雜化，但我們也可以說：「我們用以理解事物的方法持續增加中。」

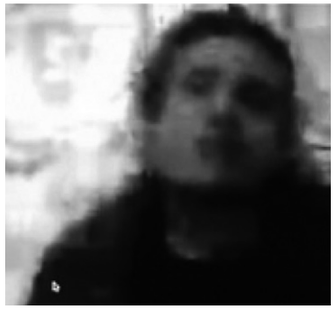
Liquid Crystal Language

Cilian X. Woywod

The shift from analog to digital mediums has set a series of shifts in motion that has fundamentally changed the way we are able to describe and relate to the world around us.

By examining the surface of the liquid crystal display (LCD), we can see how closely our rendering of reality is tied to the technological event-horizon of image resolution. The rapid emergence of high definition visuals has surfaced gaps in our ability to describe what we see in the electric feedback images and in the world around us. As long-standing logics of social concepts start swaying, we see new definitions and languages emerging from previously marginalized groups, such as the LGBTQ+ community, to give way for more precise ways to render reality.
The following is an attempt to keep up with the speed of this movement of increased pixel rate.

I. One of the most remarkable changes of value is the reevaluation of the two quintessential binary concepts: “White” and “Black”.



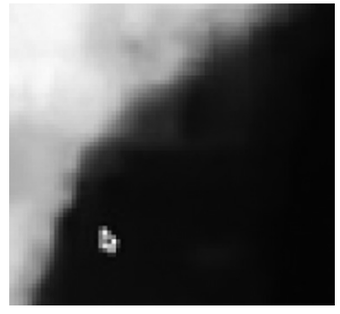
In analog media, Black represented the highest concentration of information. The method of subtractive color mixing makes use of the fact that pigments absorb light, thus the densest accumulation of pigments results in the darkest color. It contrasts well with the white paper, which on its own, is empty of color and information.

To achieve a white color on an LCD, the polarization filters have to let all possible light through all of the three color elements in a pixel.

Turning the pixel "off" (not letting light through) would result in the black background color of the screen. Not only is this process of additive color mixing closer to how we perceive light with our own eyes, but the definition of this kind of Black here is also analogous to the default "nothingness" of space.

Now that we understand how LCDs flipped the concepts of black and white, we can now move on to the very foundations of black and white thinking.

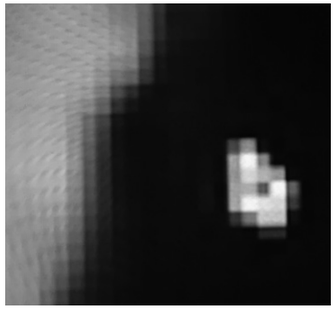
II. Binary code is sometimes used to legitimize binary world-views (e.g. "good and bad" or "female and male"). However, this sentiment does not hold up to the reality of what binary code actually is and on which level it communicates.



In human-to-human communication, concepts like gender contain informational as the (arguably) most simple way to categorize people. This follows the logic that the simplest, smallest unit of information also facilitates the largest amount of "truth".

But the binary code is neither a medium nor a language meant to convey information from human to human. It is a coding system that compresses and holds information, which is most commonly read-out and decoded only by computers. To convey any other information other than a "zero" or a "one", these binary digits are strung together in sequences of at least 8 bits. The resulting byte is a unit that comes much closer to an information that we can use to communicate meaning.

This definition aligns again with the logics of how additive color mixing uses the logics of accumulation to induce meaning.
By following this logic, we can also see how the byte also corresponds to our evolving understanding of gender in which the assembly of multiple aspects of the feminine and masculine binaries are used to describe certain aspects of a person's identity. And although our language has not yet evolved enough to comprehend the multitude of possible genders, this example shows that a binary gender assignment renders people into a low-resolution pixel mush that is beyond recognition.



III. We see solutions to our binary resolution problem emerging from our liquid crystal screen. Similar to the photoreceptor cells in our eyes, a pixel is divided into the three colors Red, Green, and Blue. With this ternary system a 24-bit monitor is able to emit 16,777,216 colors, which is technically more detail than human eyes can detect. In this way, opening up the system to a third element, the medium of liquid crystal displays allows for a highly attuned intimacy between screen and eye.

What if language would have the same kind of relationship with our perception of reality?

The awareness and support for identities outside of the binary system has also given rise to new terms that communicate the reality of people more precisely and they are also slowly starting to spread beyond the LGBTQ+ community.

In critical, academic discourse, the re-thinking of definitions in relation to their historical and contemporary context has led to an increased use of prefixes that could be interpreted as an attempt to bridge the gaps created by the ruptures of a destabilized binary system in which something was only either-or.

In liquid crystal displays, this state of in-between is literally situated between the two polarization filters. The gradient of light that enables the before mentioned color nuances can be traced back to the properties in this layer of liquid crystals.

Due to the fact that they are semi-solid and semi-liquid, their orientation can be manipulated to bend the passing light very precisely.
With a language based on this flexibility, we could be able to render our understandings more accurate and context specific, but first we need to increase the pixel rate in the confines of our own languages. It can be argued that more words would complicate matters, but we could also say: "Our methods for comprehension are increasing."

穿越正義讀本
Trans-Justice Reader

發行人／黃建宏

主題策畫／黃建宏

總編輯／郭一萱

執行編輯／官妍廷、陳姝蒨

美術設計／黃子恆（恆設計）

作者／賈克・洪席耶、許煜、黃建宏、陳佳暖、蔡士翔、
廖思涵、楊芮雯、巫禮恩 Cilian X. Woywod

翻譯／王怡文、官妍廷、Jasper Huang

出版／宣言製作工作室

電話／+886-2-8791-4181

印刷／富友文化事業有限公司

ISBN ／ 978-986-98136-0-0（平裝）

初版／2019 年 9 月

售價／ NTD 450 元

計畫
補助單位／ 國家文化藝術基金會 National Culture and Arts Foundation　東和鋼鐵 TUNG HO STEEL

特別感謝／ 國立臺北藝術大學 Taipei National University of the Arts　跨 Graduate Institute of Trans-disciplinary Arts TNUA

ISBN 978-986-9813-6-0-0
NTD 450