

從易經文化類型學解讀同性戀：另一種酷兒 文學理論

An I-Ching Archetypal Approach to Homosexuality: A Post Jungian Experiment

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摘要： 晚近酷兒文學興起，同性戀現象霎時成爲社會上時髦的文化。在這種資本主義掛帥，流行時髦藉由今昔之比，品物雜沓，引發內在潛意識無比的嚮往與欲求，非理性的追逐，感官的沈溺與麻痺，充斥在都市叢林中人們的想念與夢境，這一切煥發著布爾喬亞的癡心貪婪，倘佯在世紀末多元、雜混、自由、絕望的氛圍中……。

佛洛伊德揭露人類性慾的百寶箱，性學三論前所未有的剖析了人間男女人體慾望的地景美學，開啓了人們性學的殿堂。拉康潛入鏡象的理論，欲圖尋找自我飄渺的本體，爲男女性別劃分了想像與象徵兩種不同的生命境界。維吉妮亞·伍爾芙更提出了「雌雄同體」理論，透露男女兩性陰陽共存的完美想像，與作家的理想想像境。但卻無法爲同性戀世界真正找到具象的符碼。

本論文擬從佛洛伊德性學三論出發，透過容格心理類化學的過渡，再經由易經文化詮釋學的理論，重新探討同性戀形成的具體心理成因，並透過易經文化下之同性戀符碼觀照，驗證自古以來中西文化偉大之作家與藝術家的奧秘，甚而檢驗他們作品中一切的同性戀機制，再創另一種全新的同性戀文化美學。

關鍵字： 易經文化類型學 酷兒文學 容格類化學 符碼 佛洛伊德

Abstract: The English feminist Virginia Woolf went into deep probing on homosexuality problem, and raised the famous homosexual theory--androgyny. She advocated that all great artists and writers are different from common people by being born with the bisexual imagination of androgyny quality. This kind of thinking undoubtedly has its high validity. Penetrating into the core of high wisdom and truth, it on the one hand points out that human nature is indebted with dual quality of Yin and Yang. On the other hand, it paves the way to interpret why all genius are born with specific passion and unusual

imagination. This kind of theory has its merit on metaphorical deduction; it however lacks in subtle psychological explore and outer encounter probing.

This paper attempts to employ Sigmund Freud's three discourses upon human sexuality as the basic, with the medium of C.G. Jung's collective unconsciousness typology concept, in accordance with Chinese I-Ching typology theory upon the medicine, to deduce and trace back the genetic cause of homosexuality; besides, through the discussion of the literary work and art Eastern and Western, this theory can thus be validated.

Keywords: Homosexuality, I-Ching Archetype, androgyny, Sigmund Freud, typology

1. Preface

“Fragment of an Analysis of a Case of Hysteria” is generally considered the most thrilling and most representative case in Sigmund Freud's psychoanalysis study. In the content, Freud discussed his employment method to probe into the maid patient Dora's hysterical cough, classify the ambiguous relationship between the girl's father and her, furthermore, penetrate the complicated and the chaotic mingled relation among his father's mistress, his father and her. Though in this case, Freud's endeavor eventually proved to be in vain, the girl finally gave up the cure of Freud. Nevertheless, the hysterical phenomenon in this case enlightened the research upon pathology typology. Besides, the associated Oedipus complex and neurotic cough and the transformation methodology, offer a new light upon the study of homosexuality typology.¹

In reality, from the hysterical perspective, homosexuality has been existent for a long time. Ever since the Greek and Roman age, or Hung dynasty in China, homosexuality had been prevalent; the phenomena had been generally legal or illegal allowed and look upon as a common social existence.² However, since it had been undergone a great transformation in social and cultural thinking during the period of middle age and Confucianism of Sung, Ming dynasty, the homosexuality condition suffered from great repression and rupture. Until the recent age, people came to break up the rationalism of Enlightenment Movement, and gradually went into the de-centered post-modern situation. The great urge and discourse of multi-culture concept provided space for homosexuality thinking; Queer literature theory hence naturally came into existence in this aura of irrational and nihilistic age.

There have been many literary works dealing with the theme of homosexuality. Take E .M. Forster's established novel “ Maurice” and contemporary Chinese writer Pei, San-Yuang's representative work “The bastard” for example. With highly dramatized aesthetic form, these two works profoundly explore into the very origin of

the course of homosexuality. Forster even applied the psychoanalysis argumentation, pointing out that some gays were born with the nature and destined to be gays; in other words, they can find the real happiness only in the realm of the homosexual world. However, in accordance with the common homosexual theory, people generally agree that the homosexual problem results from the deprivation of family relationship; the divorce of the parent occasionally leads to miss-identification of father or mother role. In some other cases, homosexual relationships also happen in some specific locations like schools, prison or cloister. Dropped into the freedom-deprived environment, people were therefore apt into being ruptured by the other homosexual people. These kinds of indictments are made lucidly in the discourse of Michel Foucault's "The History of Sexuality." These kinds of discourses did have great contribution toward homosexuality theory, yet undoubtedly they have¹ inevitably their own inborn blindness and limitation too.²

The English feminist Virginia Wolf furthermore went into deep probing on homosexuality problem, and raised the famous homosexual theory -- androgyny.³ She advocated that all great artists and writers are different from common people by being born with the bisexual imagination of androgyny quality. This kind of thinking undoubtedly has its high validity. Penetrating into the core of high wisdom and truth, it on the one hand points out that human nature is indebted with dual quality of Yin and Yang. On the other hand, it paves the way to interpret why all genius are born with specific passion and unusual imagination. This kind of theory has its merit on metaphorical deduction; it however lacks in subtle psychological explore and outer encounter probing.

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2. Content

A. The primal homosexuality theory of Sigmund Freud

Freud states in his three treatments of sexuality that man has to undergo four periods of psychological development from childhood experience to total awareness of sexual consciousness. These four stages of sexual experience are called: pre-sexual phase, oral phase, anal phase and genital phase.⁵

The pre-sexual phase happens during the period when the baby and mother mingle with each other; the baby directly achieve its living consciousness and get its satisfaction or organism, which is also called self organism period. In other words, during this period the baby does not able to tell the difference between the two opposite sex. As for the oral phase, it appears when the baby sucks up the milk from the nipple of the mother; this sucking behavior will bring great pleasure for it. According to Freud, if the baby can get along with its life very well it wouldn't bring to it any inner obstacle and ill affection. Conversely, the baby who doesn't get along well and therefore forced to get rid of milk would eventually lead to the abnormal temperament or psychological deformity and engage in unconscious oppressed behavior, such as biting the finger-nail, biting ball pen, or intoxicated in endless smoking.

As for the anal phase, it basically happens between the oral phase and genital phase. In the early period of life when the baby makes the urine to release the inner pressure, its body would naturally create pleasant feeling. If the child gets along very well during this period, it will develop into a well being one. On the contrary, if the child when intoxicated in producing urine and dreck scolded and reproached by its parents, it will inject on life unconsciousness the obstacle element upon the character development, and will bring great harm to the health. Indicted with this psychological complex, the child when grown up will unconsciously fall into the habits of finding fault with other people, and on usual days in make-up, language or writing it would likely to be particular or even picky toward things and discourse.

These above statements are one of Sigmund Freud big discovery and discourse on the development of human sexuality. This evolutionary theory helps us to understand the transformation of human libido, and it also helps us to see why people sometimes have unconscious behavior and better the understanding on their real causes. This kind of theory in essence established upon the basis of rational skepticism.

B. The extension and turning-in of Sigmund Freud's theory

In the reading of Freud's analysis process of Dora's case, the very shocking puncture is that Freud considers that Dora's hysterical cough resulted from her inner repression to extinguish her own inner desire to make oral intercourse with man. This kind of interpretation theory, together with the complicated chaotic carnal relationship, the forbidden behavior of biting the finger-nail by her father ever since childhood, her further lesbian inclination to K...all of a sudden, just like Jung's idea of "active imagination", coming into full blossoming, the mysterious code of homosexuality suddenly comes into being 6 ...

According to the perspective of I-Ching ontological philosophy, Yin, Yang, and five

elements are permeated in the outer and inner world of human body; If any element among the five ones undergo increasing or decreasing, it will naturally leads to human disease. In other words, in I-Ching philosophical thinking., the fixation and unbalanced condition of five elements are the real origin, which results in human disease.⁷ If we put this interesting I-Ching typological system of thinking into the deciphering on Freud's theory on sexuality, the very cause that lead to homosexuality, which people longed to discover, is likely to be found. Through the deduction of I-Ching typology system, the homosexuality of lesbian could be coming from the hindrance or loss of balance during the oral phase. When the baby girl indulged herself in the sucking of milk from her mother, and unfortunately suffered from the reproach and blame by her parents just like Dora, this kind of girl when she grows up can hardly develop into a sound and healthy relations between the opposite sex, she will naturally tend to become a lesbian. 8

On the other hand, the cause of the gay through the I-Ching archetypal pattern tells the different story. It seems to result from the abnormal development of the anal phase. When the baby boy enjoys his own producing of urine and drench, and suddenly suffers from the hindrance and reproach, he will intangibly be severely affected and turn out to be abnormal in his relationship with the opposite sex when he grows up. Hence is probably the very cause of male homosexuality. 9

C. The mysterious power of phonetic code: Post Jungian I-Ching archetypal approach to homosexuality and homosexual literature

If the above mentioned discourse upon the origin of male homosexuality is true, coming from the ill development of the anal phase, this phenomenon deduced from Post Jungian I-Ching archetypal concept will naturally have a real response from the nature world. That is to say, the repressed desire and rupture fixation in anal period will get its ontological existence and come into a real being. From the perspective of phonetics, the phonetic sounds that corresponds to the carnal desire of anal conflict are “ㄨ”, “ㄌ”, “ㄥ”, “ㄣ”, these phonetic sounds in Chinese and “M”, “N” in English language. The reason is that these above “nasal” phonetic sounds are naturally correspondent with the “anal” desire of the gay.

As for the inner cause of the lesbian, if psychologically resulting from the ill development of the oral phase, from the I-Ching archetypal concept, we may easily deduce that since the object of the lesbian's desire falls upon the female body of the mother and gets her high satisfaction from the sucking action upon the nipples, this inner vibration of the body would naturally correspond with the reality of the outer world. Hence it is deduced that from phonetic perspective, this hindered psychological desire would be revealed through the oppressing and polishing phonetic sounds of Chinese “ㄆ、ㄑ、ㄓ、ㄔ、ㄍ、ㄎ、ㄉ、ㄊ”, and the “dʒ、tʃ、ʃ、ʒ、θ、ð in English

phonetic sound.

D. The evidence through writers and artists Eastern and Western and their works

If the above mentioned statement has its validity then according to I-Ching archetypal theory, in the gay writers' or artists', the name of their works, and the use of the key words we may easily find the associated homosexual Chinese phonetic sounds “尤”, “ㄣ”, “ㄤ”, “ㄛ” and the English phonetic sounds “M” and “N”.

Take Pei, Sein-Yuang (白先勇ㄐㄤㄨㄤ), the most famous Chinese homosexual writer, the most eloquent Chinese D.J. Chai, Kung-Yuang(蔡康永ㄐㄤㄨㄤ), in the last names they all have “ㄤ” phonetic sound in it.

Furthermore, in Pei's representative homosexual work “Bastard” the leading characters names are Ah-Ching (阿青ㄑㄩㄥ) and Ah-Fuang (阿鳳ㄈㄨㄤ), and also in the classical Chinese novel “The Dream of the Red Chamber”, the protagonist Ja, Pou-Yee's most beloved homo partner Chein Chung (秦鐘ㄑㄨㄥ), the Chinese phonetic sound “ㄤ” reoccurs even in the name of the fictional figure.

This phenomenon also shows up in the dancing field. The most established contemporary Chinese magical dancer Lin, Whei-Min (林懷民ㄌㄧㄣㄨㄟㄇㄧㄣ), the most learned Chinese aesthetic critic Chiung Chuen (蔣勳ㄑㄩㄥㄑㄨㄢ), and most Chinese gifted painter Cei, Der- Gin(席德進ㄑㄩㄟㄉㄜㄣ), all of their names undoubtedly end in the phonetic sounds of “ㄣ”.

In the most representative homosexual writer in the Western literature, the author of “Death in Venice”— Thomas Mann, Walt Whitman, the greatest American homosexual poet who celebrates walks of life in his representative work “Leaves of Grass”, and the greatest homosexual writer E. M. Forster, the phonetic sign of “M” and “N” that signify homosexual implication are obviously seen in their names.

Another homosexual American novelist who are generally condemned as sexually impotent Edgar Allen Poe, The phonetic sound “N” is easily seen in his middle name “Allen”; even in his literary work, the homosexual imageries are also seen here and there. Take the title of his representative poem “The Raven” for instance, this one hundred lined poem, which represents his aesthetic philosophy on composition also amazingly ends in the phonetic sound “N”. Aside from this, this poem highly tintured with nostalgia and homosexual context, fantastically ends with “nevermore”¹⁰ as a refrain; this refrain signify the concealment of sexual impotence of the man. Here his homosexual attitude in life is hinted by his use of cultural signifier of “M” and “N” phonetic sound in his work.

Conversely, living under the domain of father patriarchy, women have been restricted and obliged by human etiquette, moral code, and social discourse. Therefore the female writers and artists who are bold to expose their homosexual identity are

seldom seen. Hence, the witness to homosexual theory here meets great challenge and difficulties.¹¹

According to the accessible data information, the most gifted lesbian writers in Western World, Virginia Wolf who ever raised androgyny theory to interpret the imagination of the writers and artists, her name indeed permeated with “V” and “F”, these lips and teeth squeezing phonetic sounds. As for the famous contemporary Chinese lesbian writer “Chou, Mieu-gin” (邱妙津 ヲ一ㄣ) who committed suicide eventually for her lesbian partner, her name obviously ends in Chinese phonetic sound “ㄣ”, another lips and teeth squeezing phonetic sound of homosexual sign.

In short, homosexual writers and artists no matter Eastern or Western, ancient or present, no matter it is from the real world or fictional world, they all carry the specific sign in accordance with the I-Ching archetypal system. This kind of strange cultural phenomenon which can not easily be clarified by Western literary theory, can only be illuminated by the post Jungian theory – I-Ching archetypal theory.

3. Conclusion

This paper probes into the homosexual aesthetics Eastern and Western through the I-Ching archetypal thinking, and concludes that Chinese phonetic sounds “ㄣ”, “ㄣ”, “ㄣ”, “ㄣ” and the English phonetic sounds “M” and “N” are the cultural signifiers to indicate male homosexual literature. On the other hand, the phonetic sounds of Chinese “ㄩ、ㄣ、ㄣ、ㄣ、ㄣ、ㄣ”, and the “ㄣ、ㄣ、ㄣ、ㄣ、ㄣ、ㄣ” in English phonetic sounds, these lips and teeth squeezing phonetic sounds are the common cultural signifiers inherit in lesbian literature. Furthermore the cultural phenomenon, which even, contains the fictional figure, and objects in the literary work are also witnessed in a new light.

At one glimpse, this kind of discourse has the tincture of cultural structuralism. Besides, this typical Chinese way of thinking methodology, obviously, grasps the essence of creative writing, the irrational force that drives the unconscious power and controlled by Muse However, this kind of discourse does not follow up the equivalent of mathematics. In other words, it doesn't mean that if anyone holds the signifiers for homosexuality, he will be the homosexual person, and vice versa. On the other hand, it doesn't mean that any issue of object, which holds homosexual signifiers, would refer to homosexual themes.

In short, the kind of discourse has an extending par aroma perspective, as well as minute penetrating effect. This is the very unique feature of I-Ching systematic thinking; it can be used to deal with various cultural issues, and it could be also used to decipher the different layers of reality in human existence. The very reasons that form the high latitude for I-Ching archetypal thinking in reality come from the fact that I-Ching thinking system is at the same time ontological, epistemological, and

cosmological. In this globalization age, this very synthesizing inter-disciplined theory that blend inclusive, universal, and interpretive characteristics can be the specific methodology that can meet the needs of the multi-cultured oriented contemporary age.

Note:

1. Sigmund Freud "Fragment of an Analysis of a Case of Hysteria", translated by Wen, Zuang-Kuan, Taipei: Chee-Wen, 1971. Although Freud attempted to curl the patient with transformation theory, he eventually suffered from the failure. However this case study brings great enlightening upon the typology of human disease.
2. Pan, Sua-Ming, "The Social History of Sexuality", Her Nun: The People of Her Nun, 1998, p.p172-217
3. This androgyny theory resembles the anima and animus theory of Carl Jung's psychology. Besides, in terms of human psyche structure they are in essence correspondent with Yin and Yang theory of I-Ching typology.
4. This is my invention to develop a new theory upon homosexual aesthetics, as for the associated information please read the following reference "An I-Ching Archetypal Approach to the Aesthetic Structure of Cheng Ching-wen's Novel "Three-legged Horse", Chung-Li: The Second Anniversary Folk Culture Conference, 2003, p.p8-16." "An I-Ching Archetypal Approach to Shakespeare's Hamlet" and "The Other Concept Deciphered through Quen Hexagram", Taipei, 2002 World I-Ching Conference, Sep. 2002, pp.73-82 and pp.676-86; "Uguene Oniel's the Desire under the Oak Tree: An I-Ching Approach", Taipei: I-Ching Study, Oct. 2000, pp.25-9; "The Innocent Love Archetype in Shakespeare's Romeo and Juliet", Chung-lee: Van Nun Institute of Technology Press, Oct. 2000, pp. 87-94; "The Chinese Geomancy Concept through Explication of Huan Hexagram", from "Geomancy Reading in I-Ching Code", Taipei: Wuang-wen, 1999, pp.147-60; "The Chinese Air-breathing Theory Explicated through Guen Hexagram", Chung-lee: Van Nun Institute of Technology Press, July. 1997, pp. 73-84. "The Chinese Educational Thinking Interpreted through Mueng Haxagarm", Chung-lee: Van Nun Institute of Technology Press, April, 1995, pp.39-48.
5. Elisabeth Young-Bruehi, "Freud on Women", New York W.W.Norton&Company, 1990, p.p89-145
6. The Oriental people always reach their personal inside through organized intuition; whereas the Westerners emphasize the rational argumentation in discourses. There

are great differentiations between them. This paper is composed virtually through this very Oriental organized intuition.

7. This is the major concept of I-Ching typology upon human disease. In brief, if there is any of the five elements suffer from unbalanced condition, there will be certain specific disease corresponding. For instance, if the earth part of the five elements become unbalanced, people will naturally be affected with stomach-ache; the gold part of the five elements unbalanced will easily lead to the disease of breathing system; whereas the unbalanced water elements resulted in urine and blood disease.
8. This kind of theory is different from that of Sigmund Freud for the latter believe that the cause of lesbian coming from the detainment of sexual desire in her own body.
9. This tentative deduction of theory basically base upon the deduction of I-Ching archetypal thinking.
10. Baym Franklin, "The Norton Anthology of American Literature", New York: W.W. Norton&Company , 1999, p.p701-704.
11. As for the proof of case study upon lesbian literature would be followed up later in my further research.