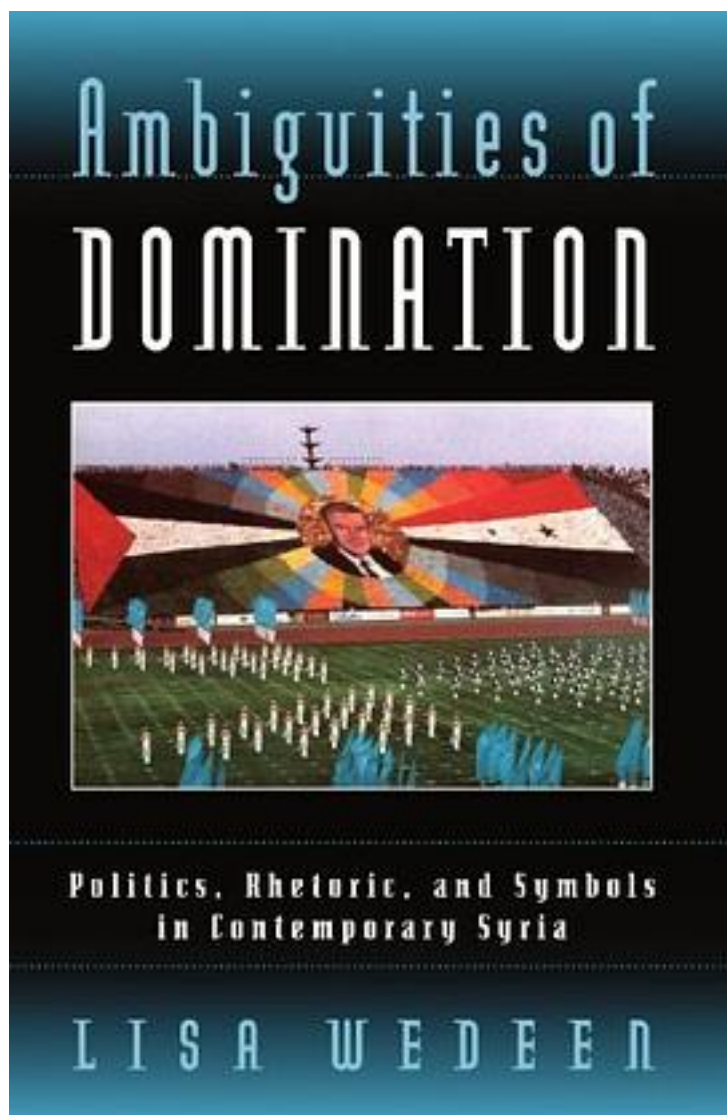


Ambiguities of Domination



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In the late-1990s in Syria, the image of President Hafiz al-Asad is everywhere. In newspapers, on television and during orchestrated spectacles Asad is praised as the "father," the "gallant knight," even the country's "premier pharmacist". Yet most Syrians, including those who create the official rhetoric, do not believe its claims. Why would a regime spend scarce resources on a cult whose content is patently spurious? Lisa Wedeen concludes that Asad's cult acts as a disciplinary device, generating a politics of public dissimulation in which citizens act "as if" they revered their leader. By inundating daily life with tired symbolism, the regime exercises a subtle, yet effective form of power. The cult works to enforce obedience, induce complicity, isolate Syrians from one another and set guidelines for public speech and behaviour. Wedeen's ethnographic research demonstrates how Syrians recognize the disciplinary aspects of the cult and seek to undermine them.

作者介绍:

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评论

Wedeen的博士论文，通过分析大型仪式展演，官方话语叙事，“反抗”的戏剧和笑话，研究老阿萨德在叙利亚的“个人崇拜”。全书主要结论是：阿萨德的统治是通过语言和控制符号的渗透日常生活，让人们既不认同统治，又深深意识到其无法反抗，从而默许了阿萨德的权力稳固。书有些太想把种种理论和argue塞进去，显得有些凌乱，不少问题都是点到为止就直奔下一个。比较蛋疼的地方是不太能田野的痕迹，与其说这是一本使用了民族志方法的政治研究，不如说是用文化研究的方式处理政治问题。

实际上还好，但还是蛮喜欢这种风格.

这本书有一个好，Wedeen现在是polisci学界用后现代理论最被主流接受的人，所以算是给其他想用批判理论/文化研究方法研究政治问题的人指了路，至少是提供了一个大佬可以引。对老阿萨德个人崇拜的研究侧重于权力机构如何制造performance of obedience，即“他们知道我们知道他们在说谎，但他们仍然说谎”。中国研究这边黄海峰啦Holbig啦都是套用她的，但都不如她。然而其实用福柯来阐述这个论点是不妥的，毕竟福柯最主要的反而是对主体的塑造、对规则的内化，是创造性而不是毁灭性的权力。书中还夹杂大量弗洛伊德一派的精神分析，但福柯和弗洛伊德其实内在也应该是不相容的。倒是对反抗与权力之间的辩证关系看得比较透，也是本书对福柯使用最恰当的地方：反抗从来不是外在于权力，而是促进权力的生成。

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