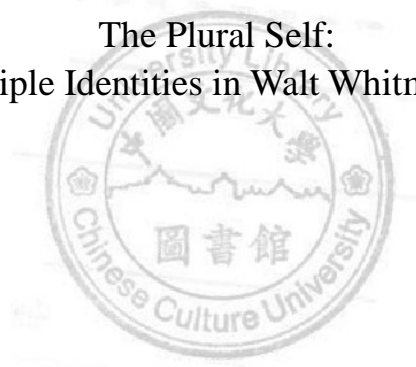


中國文化大學英國語文學研究所  
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多元自我：  
華特·惠特曼之《自我之歌》中多重身分之研究

The Plural Self:  
A Study of the Multiple Identities in Walt Whitman's Song of Myself



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A circular watermark seal of Chinese Culture University is centered behind the text. The seal contains the university's name in English, 'Chinese Culture University', and Chinese characters '中國文化大學' around a central emblem.

by

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## Abstract

Walt Whitman praises the self in his famous poem Song of Myself. Here he assumes that this self already contains the other, whatever is outside of it—other people, the natural world, the cosmos; one's own society, culture, nation but also the whole world. The self then includes all dualities—body and soul, male and female, human and divine, life and death. This is a plural self, a locus of multiple identities, and in his long poem Whitman lists or catalogues the various emotions, desires, people, animals, aspects of everyday American life and historical events that he has himself directly experienced or “taken into himself.” This vast and self-completed, self-integrated cosmic self is then multi-dimensional, a kind of chaotic mixture, yet it is also the process of its own becoming, and as such is part of the cosmic process of becoming or desire. “I do not talk of the beginnings or the end,” the speaker says, but only of the “Urge and urge and urge, / Always the procreant urge of the world.”

Here the author will look at this all-encompassing self more specifically as a self of multiple identities, that is, as the multiple processes through which we identify ourselves. Thus we may identify ourselves as natural and physical but also as cosmic and divine beings, as bodies-and-souls; we may identify ourselves in terms of the society, culture and nation to which we “belong” and also in terms of the “world”; and we may identify ourselves in terms of what we feel is our own psychological and biological nature, including our sense of sexual orientation and gender identity, where now subsuming the duality means containing both genders. At each level various dualities are subsumed into Whitman's conception of the “universal self,” but at the level of the individual this means self-integration, a sense of completeness and harmony. The song the poet sings so eloquently is after all the song of every individual, not just in Whitman's own expanding nation but in the world.

## 摘要

華特·惠特曼在他著名的詩作《自我之歌》中讚頌自我。惠特曼的自我亦包含他者：其他的人們、自然界、宇宙；自我是自身的社會、文化、國家，同時也是這整個世界。惠特曼將自身之外的一切亦包含於自我之中。因此惠特曼闡述的自我兼容了所有的二元性：物質與靈魂、男性與女性、凡人與神聖、生與死等等。此自我實乃一多樣身份匯集成的多元自我。在詩中，惠特曼羅列了各種情感、欲望、人物、動物、美國日常生活的枝節及諸多不論是惠特曼親身經歷或感同身受的歷史事件。這多重面向的自我是廣瀚的，是一自我完成而相互融合之宇宙實體。此自我像是一種混亂的總和，也是一種變化的過程。這自我可以是宇宙不停創化的永恆過程，也是一種生之欲望。惠特曼不提那些開始或結束，那份生生不息的驅動意念與力量更為詩人所讚頌。

在這不斷自我認同的過程中，惠特曼將自我融入了一切存有並與其同在。因此，我們可以認同自己以自然物質的存有；宇宙性及神聖性的存有。這一切的社會、文化、國家都是自我的一部份。這個世界就是我，我就是這個世界。再者，我們透過心理和生物層面的天性去感受到，這自我所展現的性欲傾向與性別認同乃是多元而融合為一的。我們循序漸進的發現那原本根深蒂固的種種二元分化對立都和諧的化為惠特曼多元自我的一部份。而這擁有各樣身分的多元自我實為一整全而美好的存有。我們終於了解：惠特曼這首自我之歌及是你我的頌歌，也是這美好世界的自我之歌。

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