

BLACK SPECTATORSHIP: PROBLEMS OF IDENTIFICATION AND RESISTANCE

BY MANTHIA DIAWARA

WHENEVER BLACKS ARE represented in Hollywood, and sometimes when Hollywood omits blacks from its films altogether, there are spectators who denounce the result and refuse to suspend their disbelief. The manner in which black spectators may circumvent identification and resist the persuasive elements of Hollywood narrative and spectacle informs both a challenge to certain theories of spectatorship and the aesthetics of Afro-American independent cinema. In this article I posit the interchangeability of the terms 'black spectator' and 'resisting spectator' as a heuristic device to imply that just as some blacks identify with Hollywood's images of blacks, some white spectators, too, resist the racial representations of dominant cinema. Furthermore, by exploring the notion of the resisting spectator my aim is to reassess some of the claims of certain theories of spectatorship which have not so far accounted for the experiences of black spectators.

Since the mid-'70s much has been written on the subject of spectatorship. Early landmarks in the debate, such as articles like Christian Metz' on the Imaginary Signifier¹, Laura Mulvey's on Visual Pleasure and Narrative Cinema² and Stephen Heath's on Difference³ with their recourse to Freud and Lacan, tended to concentrate the argument around gendered spectatorship. More recently, debates have begun to focus on issues of sexuality as well as gender, yet with one or two exceptions⁴, the prevailing approach has remained colour-blind. The position of the spectator in the cinematic apparatus has been described by recourse to the psychoanalytic account of the mirror phase, suggesting that the metapsychology of identification (with the camera or point of enunciation) entails a narcissistic form of regression which leads to a state similar to the infant's illusion of a unified ego. But since spectators are socially and historically as well as psychically constituted, it is not clear whether the experiences of black spectators are included in this analysis. Indeed, there are instances of film consumption which reveal the inadequacies of this approach and which implicitly question certain

¹ Christian Metz, 'The Imaginary Signifier', *Screen* Summer 1975, vol 16 no 2, pp 14-76.

² Laura Mulvey, 'Visual Pleasure and Narrative Cinema', *Screen* Autumn 1975, vol 16 no 3, pp 6-18.

³ Stephen Heath, 'Difference', *Screen* Autumn 1978, vol 19 no 3, pp 51-112.

⁴ Homi K Bhabha, 'The Other Question', *Screen* November-December 1983, vol 24 no 6, pp 18-36.

aspects of the prevailing problematic around spectatorship. To examine these instances, from the specific perspective of my own position as a black male spectator, I want to suggest that the components of 'difference' among elements of race, gender and sexuality give rise to different readings of the same material. Specifically, as an African film scholar based in the North American context, I am interested in the way that Afro-American spectators may, at times, constitute a particular case of what I call resisting spectatorship. From the specificity and limitations of my own position as a black male spectator the aim is to consider what insights this particular formation of spectatorship can bring to the analysis of Hollywood films.

To illustrate my argument I have chosen to begin with a sequence from *The Birth of a Nation* (directed by D W Griffiths, 1915) to demonstrate how aspects of a dominant film can be read differently once the alternative readings of Afro-American spectators are taken into account, as the black spectator's reluctance to identify with the dominant reading of this archetypical Hollywood text also underpins the protest elicited by a film as recent as *The Color Purple* (directed by Steven Spielberg, 1986). The five minute sequence from *The Birth of a Nation* involves the pursuit of a young white girl by a black man, often referred to as the 'Gus chase' sequence. It takes place in the second part of the film, set in the period of Reconstruction in the South. Prior to this sequence, Senator Stoneman, one of the leading Northern white liberals, sends Silas Lynch, his mulatto protégé, to run for the seat of Lieutenant Governor in a Southern state. Silas conspires with 'carpetbaggers' to deny whites the right to vote and wins the election by means of the new black vote. Soon, the new leaders of the South lift the ban on inter-racial marriages and the whites, in response, form the Ku Klux Klan to protect themselves from what they call 'the new tyrants'.

The 'Gus chase' sequence begins with 'Little Sister', from the planocrat Confederate Cameron family, going to a secluded stream in the woods and ends with her death in her brother's arms. The sequence contains about 105 shots in six narrational units: 1) Little Sister on her way to the stream/ Gus, the black man, following her unseen. 2) Little Sister playing with a squirrel/ Gus watching her unseen. 3) Gus confronting Little Sister and proposing to her/ Little Colonel looking for Little Sister. 4) Gus chasing Little Sister/ Little Colonel coming towards the stream to look for his sister. 5) Gus pursuing Little Sister to the top of the cliff where she jumps off/ Little Colonel approaching the scene. 6) Gus, seeing Little Colonel, fleeing/ Little Colonel taking his dying sister in his arms. The sequence is situated between two intertitles, one stating that Little Sister went into the woods despite her brother's warning, and the other that the gates of heaven will welcome her. Each alternated section is made up of several shots, some of which are repeated within the sequence. The rhythm of the editing is faster when Gus chases Little Sister and slower when Little Colonel takes her in his arms. Bright lights are cast on Little Sister and her brother while Gus is cast in dark shadows. Where Little Colonel wears a suit befitting his title and his

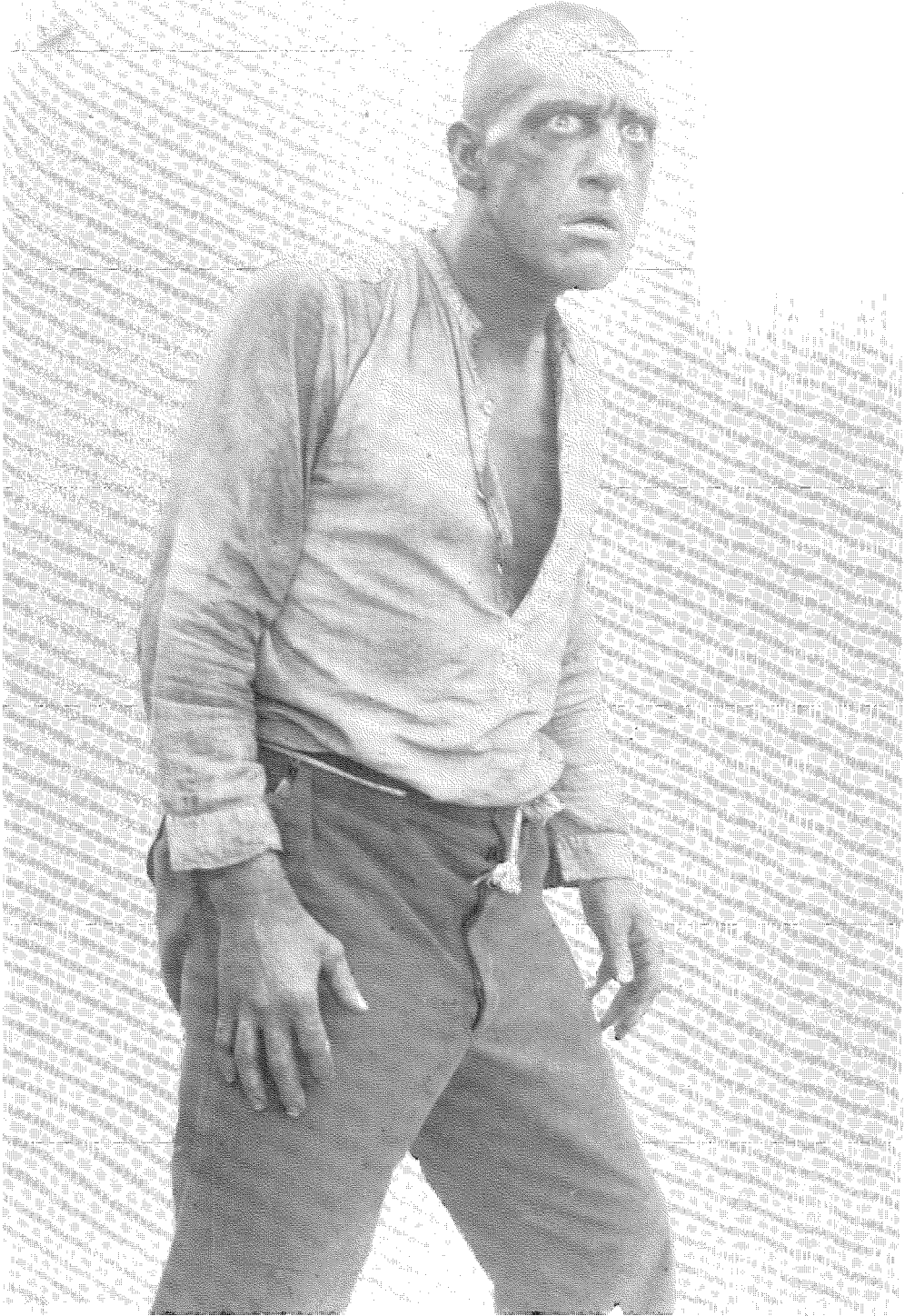
sister wears a modest dress, Gus does not wear his captain's uniform and his broken English confirms his 'inferiority' and otherness.

The dominant reading of this sequence supports a Manichean world view of race in which Gus represents absolute evil and Little Colonel and his sister embody absolute good. Editing, *mise-en-scène*, narrative content all combine to compel the spectator to regard Gus as the representation of danger and chaos: he is the alien, that which does not resemble oneself, that from which one needs protection. Whether black or white, male or female, the spectator is supposed to identify with the Camerons and encouraged to hate Gus. Similarly, the popular Tarzan movies position all spectators, white and black, to identify with the white hero; likewise, the Blaxploitation genre is intelligible to white spectators only if they suspend their critical judgement and identify with the black heroes like Shaft in the film of that name (1971). What is at issue in this fragment from *The Birth of a Nation* is the contradiction between the rhetorical force of the story – the dominant reading compels the black spectator to identify with the racist inscription of the black character – and the resistance, on the part of Afro-American spectators, to this version of US history, on account of its Manichean dualism.

In discussing the structure of myths, A J Greimas argues that at the basis of every story is a confrontation between *desire* and *law*.⁵ The Oedipus myth provides a point of reference for certain theories of spectatorship which argue that each story fascinates the spectator to the extent that it retells the primordial Oedipus narrative, with its confrontation of desire and patriarchal order. But does this account for the positioning of the black spectator of *The Birth of a Nation*? At the beginning of the story Gus enters the scene as the wrong-doer, and his punishment starts with the arrival of Little Colonel as part of a process to restore order and harmony in the South. Such an endeavour entails the resolution of the narrative fragment through Gus' punishment. The narrative thus proposes Little Colonel as the representative of the symbolic *white/Father* who will restore the law of patriarchal order by castrating the rebellious black, Gus. It is Little Colonel who persuades the other whites to form a Klan to terrorise and discipline the blacks who threaten to destroy the social and symbolic order of the South. Thus Gus's desire for Little Sister is a transgression: the narrative of miscegenation links isomorphically with the Oedipal narrative of incestuous desire, an assault on the symbolic order of the Father which merits the most serious punishment – lynching. At the level of spectator identification, the narrative function summarised by the narrational sequence – 'death of Little Sister' – is organised to position the spectator as the subject who desires to see, in the words of the intertitle, the 'punishment and discipline of Gus and the black race he symbolises'.

The resisting spectator, however, refutes the representation of Little Colonel as an authoritative father figure and the narrative proposition that lynching is a means of restoring the racial and symbolic order of the South. By the time the film was made, the Civil War was understood by most Afro-Americans as a revolutionary war which emancipated the

⁵ A J Greimas,
Sémantique Structurale,
Paris, Larousse, 1966,
p 213.



Gus as the embodiment of evil, inferiority and Otherness (played by a blacked-up white actor).

The Birth of a Nation:
Little Sister with the
false heroes of the
Civil War, the Ku
Klux Klan.



slaves and united the nation. The father figures and heroes of the story should, therefore, have come from the side of the victors, not that of the Klan which symbolised resistance to the ideals of democracy. *The Birth of a Nation* appears to misread history for ideological reasons. Not only is Little Colonel a fake father and hero, but the black experience is rendered absent in the text. The argument that blacks in the South were docile and happy with their condition as slaves and that black Northerners were only rebellious mulattos aspiring to be white is totally unconvincing once it is compared to historical accounts of the black American experience.⁶

It would be worthwhile to note how spectatorial resistance to the racist ideology encoded in *The Birth of a Nation* is expressed, often in 'realist' terms, by invoking an alternative account based on Afro-American historical experience. This response has been recently echoed in certain reactions to *The Color Purple*. Pointing to the many racial stereotypes that it features, Rita Dandridge argues that, 'Spielberg's credentials for producing *The Color Purple* are minimal. He is not a Southerner. He has no background in the black experience, and he seems to know little about feminism'.⁷ Bearing this point in mind I want to consider the image of the punished and disciplined black man in contemporary films such as *Rocky II* (1979), *A Soldier's Story* (1984) and *Forty-Eight Hours* (1982) as well as *The Color Purple* itself.

It seems to me that the re-inscription of the image of the 'castrated' black male in these contemporary Hollywood films can be illuminated by a perspective similar to that advanced by feminist criticism. Laura Mulvey argues that the classical Hollywood film is made for the pleasure of the male spectator. However, as a black male spectator, I wish to argue, in addition, that the dominant cinema situates black characters

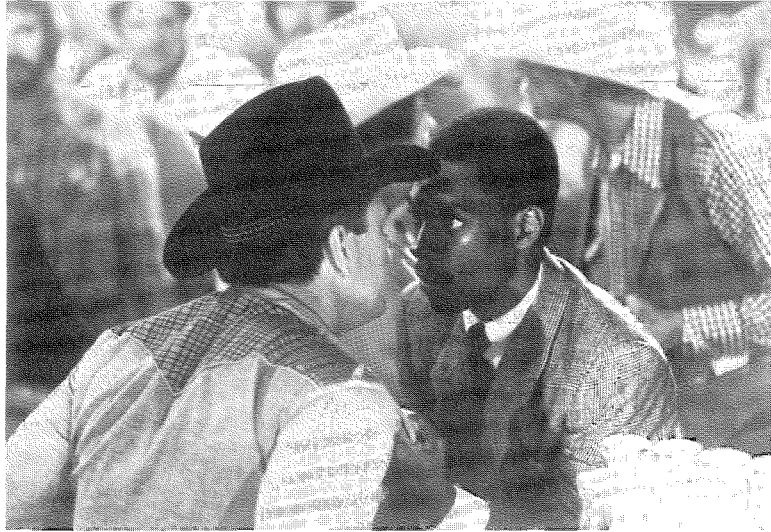
⁶ Reactions to *Birth of a Nation* and its place in Hollywood's history of racial representation are discussed in Donald Bogle, *Toms, Coons, Mulattos and Bucks*, New York, Bantam, 1974; Daniel Leab, *From Sambo to Superspade*, New York, Houghton Mifflin, 1976; Thomas Cripps, *Slow Fade to Black*, New York, Oxford University Press, 1977.

⁷ Rita Dandridge, 'The Little Book (and Film) that Started the Big War', *Black Film Review* vol 2 no 2, 1986, p 28.

primarily for the pleasure of white spectators (male or female). To illustrate this point, one may note how black male characters in contemporary Hollywood films are made less threatening to whites either by white domestication of black customs and culture – a process of deracination and isolation – or by stories in which blacks are depicted playing by the rules of white society and losing.

In considering recent mainstream films, Eddie Murphy presents an interesting case for the analysis of the problematic ‘identification’ between the black (male) spectator and the image of the black (male) character. Throughout the films in which Murphy has starred – *Trading Places* (1983), *Forty-Eight Hours*, and *Beverly Hills Cop I* and *II* (1984 and 1987) – his persona is that of the street-wise Afro-American dude, which might appear somewhat threatening. Yet in each narrative Murphy’s character is deterritorialised from a black milieu and transferred to a predominantly white world. As the *Beverly Hills Cop* he leaves Detroit for an assignment in Los Angeles, and in *Forty-Eight Hours* he leaves the prison (scene of punishment) to team up with the white policeman played by Nick Nolte. In this story, Murphy’s character, Reggie Hammond, is a convict enlisted by the police to help track down two fellow prisoners who have escaped. Murphy’s persona invokes the image of the criminalised black male, and yet he is called upon to protect and enforce the law, given a gun, a police-badge and handcuffs, all of which symbolise the same order that has punished and disciplined him. The two male protagonists are presented as antagonistic, but in the eyes of the black/resisting spectator it is clear that he is only there to complement the white character as an authority figure. Nolte’s character, Jack Cates, is tough, persevering and just, whereas Murphy’s is exhibitionistic, inconsistent (swaying between good and evil) and inauthentic (he is to Nolte’s character what Gus is to Little Colonel): Reggie Hammond transgresses the boundaries of the law established by Jack Cates as the representative of white authority. In one scene, which takes place in a ‘red neck’ bar, Hammond asks Cates, the white policeman, to give him his gun and the badge temporarily, so that he can use them to obtain information from people in the bar. But Hammond cannot even get their attention until he starts an exhibition, shouting and screaming and throwing a glass which breaks on a mirror. It is interesting to compare this exhibitionist act to an earlier shot of a partially-naked (white) female ‘go-go’ dancer, the image of which frames the beginning and ending of this bar-room sequence. Hammond takes the place of the woman as he becomes the object of the look of the men in the bar – and figure of the white spectator’s fascination. In the fight between the two protagonists played by Nolte and Murphy, which takes place after the bar scene, Cates cannot get the desired information from Hammond, but on the other hand the fight is also motivated by the way that Hollywood requires that the black character must be punished after he has behaved like a hero (albeit a comic one) and humiliated the white people in the bar. *Forty-Eight Hours* mixes genres (the police story and the comedy, the serious and the fake authority figures) and achieves a ‘balance’ whereby

Forty-Eight Hours:
Eddy Murphy, as
Hammond, getting
the facts in the 'red
neck' bar.



the black character is only good at subverting order, while the white character restores narrative order – in the end Hammond returns to jail. For the Afro-American audience, however, this racial tension and balance pre-empts any sense of direct 'identification' with Murphy's character because ultimately his 'transgressions' are subject to the same process of discipline and punishment – he is not the hero of the story, although he may be the star of the show. Black protagonists, such as Apollo Creed in *Rocky II*, receive a similar narrative treatment in which their defeat is necessary to establish the white male character, Rocky, as the hero. In both cases, the Afro-American spectator is denied the possibility of identification with black characters as credible or plausible personalities. Thus, it cannot be assumed that black (male or female) spectators share in the 'pleasures' which such films are able to offer to white audiences.

Alongside the textual deracination or isolation of blacks, the narrative pattern of blacks playing by hegemonic rules and *losing* also denies the pleasure afforded by spectatorial identification. In terms of the Oedipal analogy in the structure of such narrative patterns, the black male subject always appears to lose in the competition for the symbolic position of the father or authority figure. And at the level of spectatorship, the black spectator, regardless of gender or sexuality, fails to enjoy the pleasures which are at least available to the white male heterosexual spectator positioned as the subject of the films' discourse. Moreover, the pleasures of narrative resolution – the final tying-up of loose ends in the hermeneutic code of detection – is also an ambiguous experience for black spectators. In *A Soldier's Story*, for example, Captain Davenport (Howard E Rollins), a black lawyer from Washington, comes to an army base in a small Southern town to investigate the murder of a black sergeant. The dead sergeant had been hated by the enlisted blacks because he blamed them for the problems caused by racism in the army.



Villainy transferred to the blacks: the unpopular sergeant (right) accuses CJ Memphis in *A Soldier's Story*.

He was opposed to any expression of black culture by the soldiers and is revealed at the end of the story of have been responsible for the death of Private CJ, who sang the blues, told folktales and played sports, thus asserting elements of black culture. The black soldiers resented the conflation of standard army behaviour with white culture and accused the sergeant of wanting to pass for white. Captain Davenport also represses his racial identity and idealises the US army, yet while the sergeant displays his weakness through tears, uncontrollable laughter and alcoholism, the captain is cold, austere and businesslike. He rejects the probable but easy solution that the murder of the black soldier was committed by the Klan, and embarks instead on a search for 'the truth'. The complex psychology of the two characters is not explored; the film simply idealises the army as a homogenous and just institution and ends with the arrest and punishment of a *black* suspect, Pete (Denzel Washington). This surprise twist at the end of the narrative, which sacrifices one more black man in order to show that justice exists, fails to satisfy the expectation, on the part of the black spectator, to find the Klan or a white soldier responsible for the crime. The plot of *Soldier's Story*, with its predominantly black cast, suggests a liberal reading of race in the American South; but by implicitly transferring villainy from the Klan to the blacks, it denies the pleasure of resolution to the Afro-American spectator.

If we return to the sequence from *The Birth of a Nation* it is possible to see the interaction of race and gender in two narrative situations which position the black spectator in a similarly problematic relation to the film's ideological standpoint. The first is voyeuristic: Gus watches Little Sister as she innocently plays with a squirrel. Knowing that Gus has been following her, the spectator begins to fear for her safety. As the



The vengeance-inciting shot of Little Colonel with his dead sister.

opening intertitle states, her brother warned her about the danger of being alone in the woods. Being watched unawares here connotes not the lures of voyeurism and exhibitionism, but danger, and equates Gus, intertextually, with the unseen danger that stalks the innocent in many thrillers and horror movies. The other situation concerns the chase itself. As Gus begins pursuing Little Sister, the parallel montage accelerates, encouraging the spectator to identify with the helpless condition of Little Sister. Only when Little Colonel appears does the spectator feel a moment of release, as she or he is repositioned to identify with the rescue of Little Sister. The long take of Little Colonel slowly raising his sister in his arms, and its subsequent repetition, is organised to make the spectator feel grief and desire vengeance against Gus. As I have argued, the black spectator is placed in an impossible position – drawn by the narrative to identify with the white woman, yet resisting the racist reading of the black man as a dangerous threat. It seems to me that a parallel dilemma is created in some scenes from *The Color Purple*, especially where Mister (Danny Glover) chases Nettie (Akosua Busia) on her way to school. This chase scenario is similar to that of the ‘Gus chase’ sequence in many respects.

Both take place in the woods, outside ‘civilisation’ and, in each case, a tall, menacing black man chases an innocent girl with the intention of raping her. In each the girl epitomises innocence while the black male connotes evil. The girls’ activities – Little Sister playing with a squirrel, Nettie on her way to school to get a much needed education – encourage the sympathy of the spectator, while Gus and Mister symbolise a danger and brutality that solicits only antipathy on the part of the viewer. In *The Birth of a Nation*, evil and lust are attributed to the black man and the black woman alike, but in *The Color Purple* they are attributed to the

black male alone. Close-ups of Gus' nose and eyes appear to make him deformed and telephoto lenses are used in *The Color Purple* to exaggerate Mister's features, as if to emphasise his inhumanity or bestial nature. Both films use parallel montage and fast rhythm to encourage the spectator to identify with the victims of the danger represented by Gus/Mister, and to desire lynching for Gus and punishment by death for Mister.

The pairing of these two 'chase' sequences suggests another reading of the rhetoric of punishment. When Nettie hits Mister in the genitals her action can be seen as castrating, signifying the removal of the penis from an undeserving man; but in terms of narrative structure this can be read as a replay of the Gus chase sequence. The Manichean figuration of Mister as evil (with its implicit judgement of black males in general) is the main reason why some spectators – and black men in particular – have resisted the dominant reading of *The Color Purple*. Its simplistic portrayal of the black man as quintessentially evil prevents the film from dealing adequately with such complex issues as black female and black male relationships, white racism, sex and religion that Alice Walker's original text addressed.

The treatment of the two shaving scenes also illustrates the film's denigration of the black male. Here Celie replaces Little Colonel as the punishing agent or the father figure, just as Nettie does in the scene of the chase. Must the spectator adopt the dominant reading of these scenes, and be implicated thereby in the vengeance of black women against black men, or should this reading be resisted because it attempts to ally black women with the symbolic white father in the castration of black men? While the former reading is obvious in the first shaving scene, the latter reading is made possible through the montage of the second scene and the ideological positions of race and gender which it narrativises. Because the first scene is preceded by a heart-rending separation of the sisters imposed by Mister's cruelty, Celie's wish to kill him may be seen as a justified end to black male tyranny and the liberation of the black woman. But in repeating the same scene (note that *The Birth of a Nation* also repeats the vengeance-denoting shot of Little Colonel holding his sister), its message is unmistakable. The black man's place of origin, Africa, it is implied, is the source of his essential evil and cruelty. By intercutting violent shots of ritualistic scarring and other initiation ceremonies with shots of Celie and Mister, the film might be read as suggesting that sexism is fundamental to black male and female relationships and that its locus is Africa. For the resisting spectator, the problem with this interpretation is that such juxtapositions might equally be read by a white male spectator as not only exonerating 'the white man' from sexism, but more importantly, calling for the punishment of the black man as the inevitable resolution to the conflict.

Throughout this article I have argued for an analysis of resistant spectatorship, but the question of how some black spectators identify with the representation of blacks in dominant cinema – through an act of disavowal? – remains to be explored. On a more positive note, however, resisting spectators are transforming the problem of passive identification

Sisters Nettie and Celie rent apart by Mister in *The Color Purple*.



into active criticism which both informs and interrelates with contemporary oppositional film-making. The development of black independent productions has sharpened the Afro-American spectator's critical attitude towards Hollywood films. Black directors such as Charles Burnett, Billie Woodberry and Warrington Hudlin practice a 'cinema of the real' in which there is no manipulation of the look to bring the spectator to a passive state of uncritical identification. The films show a world which does not position the spectator for cathartic purposes, but one which constructs a critical position for him or her in relation to the 'real' and its representation. Other directors such as Larry Clarke, Julie Dash, Haile Gerima and Alile Sharon Larkin use a mixed form of fiction and documentary in which the documentary element serves to deconstruct the illusion created by the fiction and makes the spectator question the representation of 'reality' through the different modes. Clyde Taylor describes Clarke's *Passing Through* (1977) as an attempt to 'subvert the Hollywood action genre, riffing its search, confrontation, chase and vengeance formulas with unruly notes from the underground'.⁸ Women film-makers like Larkin and Dash practice the mixed form, to counter dominant sexist and racist perceptions of black women.

As more audiences discover such independent black films, spectatorial resistance to Hollywood's figuration of blacks will become increasingly focused and sharpened. In the influential 'Third Cinema' film, *The Hour of the Furnaces* (1968), Frantz Fanon is quoted as saying that 'every spectator is a coward or traitor', a comment which resonates in independent film practices that question the passive role of the spectator in the dominant film culture. One of the roles of black independent cinema, therefore, must be to increase spectator awareness of the impossibility of an uncritical acceptance of Hollywood products.

An earlier version of this article appeared in *CinémAction*, no 46, 1988.

⁸ Clyde Taylor, 'The L A Rebellion: New Spirit in American Film', *Black Film Review* vol 2 no 2, 1986, p 11.

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