



Seven

The Photograph as an Intersection of Gazes

If photographs are messages, the message is both transparent and mysterious.

(Sontag 1977:111)

All photographs tell stories about looking. In considering the *National Geographic's* photographs, we have been struck by the variety of looks and looking relations that swirl in and around them. These looks—whether from the photographer, the reader, or the person photographed—are ambiguous, charged with feeling and power, central to the stories (sometimes several and conflicting) that the photo can be said to tell. By examining the “lines of sight” evident in the *Geographic* photograph of the non-Westerner, we become aware that it is not simply a captured view of the *other*, but rather a dynamic site at which many gazes or viewpoints intersect. This intersection creates a complex, multidimensional object; it allows viewers of the photo to negotiate a number of different identities both for themselves and for those pictured; and it is one route by which the photograph threatens to break frame and reveal its social context. We aim here to explore the significance of “gaze” for intercultural relations in the photograph and to present a typology of seven kinds of gaze that can be found in the photograph and its social context: the photographer’s gaze (the actual look through the viewfinder); the institutional magazine gaze, evident in crop-

ping, picture choice, and captioning; the reader's gaze; the non-Western subject's gaze; the explicit looking done by Westerners who may be framed with locals in the picture; the gaze returned or refracted by the mirrors or cameras that are shown in local hands; and our own academic gaze.

The Gaze and Its Significance

The photograph and the non-Western person share two fundamental attributes in the culturally tutored experience of most Americans; they are objects at which we *look*. The photograph has this quality because it is usually intended as a thing of either beauty or documentary interest and surveillance. Non-Westerners draw a look, rather than inattention or interaction, to the extent that their difference or foreignness defines them as noteworthy yet distant. A look is necessary to cross the span created by the perception of difference, a perception which initially, of course, also involves looking. When people from outside the Western world are photographed, the importance of the look is accentuated.¹

A number of intellectual traditions have dealt with "the gaze," looking or spectating as they occur in photography and art. Often these types of analysis have focused on the formal features of the photograph alone, excluding history and culture. While we are critical of several of the perspectives on gaze that we review below, to view photographs as having a certain structure can be consistent with an emphasis on an active and historical reader. In other words, we will argue that the lines of gaze perceptible in the photograph suggest the multiple forces at work in creating photographic meaning, one of the most important of which is readers' culturally informed interpretive work. One objective of our research has been to test the universal claims of certain of these theories about gaze by looking at actual cases of photographs being taken, edited, and read by individuals in real historical time and cultural space. Nonetheless, the interethnic looking that gets done in *National Geographic* photos can be conceptualized by drawing on a number of the insights of these analyses.

Feminist film theory, beginning with Mulvey (1985), has focused on

1. The same of course can be said for other categories of people who share a marked quality with the non-Westerner, including physical deviants (Diane Arbus's pictures, for example), the criminal (Tagg 1988), and, most commonly, women (Goffman 1979).

the ways in which looking in patriarchal society is, in her words, "split between active/male and passive/female. The controlling male gaze projects its phantasy on to the female figure which is styled accordingly (1985:808). The position of spectator, in this view, belongs to the male and allows for the construction of femininity. John Berger (1972) has treated the gaze as masculine. He points out that contemporary gender ideologies envisage men as active doers and define women as passive presence, men by what they do to others, women by their attitudes toward themselves. This has led to women's focusing on how they appear before others and so to fragmenting themselves into "the surveyor and the surveyed. . . . One might simplify this by saying *men act* and *women appear*. Men look at women. Women watch themselves being looked at . . . [and] the surveyor of woman in herself is male" (1972: 46-47; see also Burgin 1986).

Mulvey and Berger alert us to the ways in which the position of spectator has the potential to enhance or articulate the power of the observer over the observed. Representations produced by the artist, the photographer, and the scientist in their role as spectators have permanent, tangible qualities and are culturally defined as quasi-sacred. Both Mulvey and Berger point out that it is the social context of patriarchy, rather than a universal essential quality of the image, that gives the gaze a masculine character.

Recent critiques of these views take issue with the simple equation of the gaze with the masculine, with the psychoanalytic emphasis of this work and its concomitant tendency to universalize its claims and to ignore social and historical context, as well as its neglect of race and class as key factors determining looking relations (de Lauretis 1987; Gaines 1988; Green 1989; Jameson 1983; Tagg 1988; A. Williams 1987). These critiques make a number of proposals useful in examining *National Geographic* photographs. They suggest, first, that the magazine viewer operates within a racial system in which there are taboos on certain kinds of looking, for example, black men looking at white women. Gaines (1988) forcefully suggests that we need to rethink ideas about looking "along more materialist lines, considering, for instance, how some groups have historically had the license to 'look' openly while other groups have 'looked' illicitly" (1988:24-25). She also argues that those who have used psychoanalytic theory claim to treat looking positions (viewer/viewed) as distinct from actual social groups (male/female) even while they are identified with gender, and in so doing, "keep the levels

of the social ensemble [social experience, representational systems, and so on] hopelessly separate."

Work on women as spectators suggests that viewers may have several possible responses to images, moving toward and away from identification with the imaged person and sometimes "disrupt[ing] the authority and closure of dominant representations" (A. Williams 1987:11; compare Burgin 1982). This research suggests that looking need not be equated with controlling; Jameson argues that there may be legitimate pleasures in looking at others that are not predicated on the desire to control, denigrate, or distance oneself from the other. More broadly, we can say that the social whole in which photographers, editors, and a diversity of readers look at the non-Western world allows no simple rendering of the spectator of the magazine, including the spectator's gender.

Much feminist analysis of the power of gaze has drawn on the psychoanalytic theorizing of Lacan (1981). While it carries the dangers of a universalizing focus, Lacan's view of the gaze can be helpful as a model for the *potential* effects of looking. Lacan speaks of gaze as something distinct from the eye of the beholder and from simple vision: it is that "something [which] slips . . . and is always to some degree eluded in it [vision]" (1981:73); it is "the lack." The gaze comes from the other who constitutes the self in that looking, but the gaze the self encounters is "not a seen gaze, but a gaze imagined by me in the field of the Other" (1981:84). Ultimately, however, the look that the self receives is "profoundly unsatisfying" because the other does not look at the self in the way that the self imagines it ought to be looked at. The photograph of the non-Westerner can be seen as at least partially the outcome of a set of psychoculturally informed choices made by photographers, editors, and caption writers who pay attention at some level to their own and the other's gaze. Their choices may be made in such a way as to reduce the likelihood of the kind of disappointment Lacan mentions. What can be done in the photograph is to manipulate, perhaps unconsciously, the gaze of the other (by way of such processes as photo selection) so that it allows us to see ourselves reflected in their eyes in ways that are comfortable, familiar, and pleasurable. Photographs might be seen as functioning in the way Lacan says a painting can, which is by pacifying the viewer. What is pacified is the gaze, or rather the anxiety that accompanies the gap between our ideal identity and the real. This taming of the gaze occurs when we realize that the picture does not change as our gaze changes. In Lacan's view, we are desperate for and because of the gaze, and the power of the pictorial representation is that it can ease that

anxiety. Photos of the ethnic other can help relieve the anxiety provoked by the ideal of the other's gaze and estimation of us.²

Homi Bhabha (1983), on the other hand, argues that the gaze is not only crucial to colonial regimes, but that a tremendous ambivalence and unsettling effect must accompany colonial looking relations because the mirror which these images of the other hold up to the colonial self is "problematic, for the subject finds or recognizes itself through an image which is simultaneously alienating and hence potentially confrontational (29). There is always the threatened return of the look" (1983:33). In Bhabha's terms, the look at the racial other places the viewer in the uncomfortable position of both recognizing himself or herself in the other and denying that recognition. Denial leaves "always the trace of loss, absence. To put it succinctly, the recognition and disavowal of 'difference' is always disturbed by the question of its re-presentation or construction" (1983:33). From this perspective, which borrows from Lacan and Freud, colonial social relations are enacted largely through a "regime of visibility," in which the look is crucial both for identifying the other and for raising questions of how racist discourse can enclose the mirrored self as well as the other within itself. The photograph and all its intersections of gaze, then, is a site at which this identification and the conflict of maintaining a stereotyped view of difference occurs.³

Foucault's analysis of the rise of surveillance in modern society is also relevant to understanding the photographic gaze, and recent analyses (Green 1984; Tagg 1988) have sharply delineated ways in which photography of the other operates at the nexus of knowledge and power that Foucault identified. Foucault pointed to psychiatry, medicine, and legal institutions as primary sites in which control over populations was achieved. His novel contribution was to see these institutions as exercising power not only by coercive control of the body but by creating knowledge of the body and thereby forcing it "to emit signs" or to conform physically and representationally to the knowledge produced

2. The differences between painting and photography are also important. The gaze cannot be altered at will or completely to taste, and so the looks that are exchanged in *National Geographic* photographs can be seen as more disappointing and less pacifying than are, for example, Gauguin's pictures of Polynesian women.

3. This analysis resembles the less psychoanalytically freighted work of Sider on the stereotype in Indian-white relations. Sider frames the problem as one of "the basic contradiction of this form of domination—that it cannot both create and incorporate the other as an other—thus opening a space for continuing resistance and distancing" (1987:22).

by these powerful institutions. The crucial role of photography in the exercise of power lies in its ability to allow for close study of the other and to promote, in Foucault's words, the "normalizing gaze, a surveillance that makes it possible to qualify, to classify and to punish. It establishes over individuals a visibility through which one differentiates them and judges them" (1977:25).

In the second half of the nineteenth century, photography began to be used to identify prisoners, mental patients, and racial or ethnic types. According to Tagg, its efficacy lies not so much in facilitating social control of those photographed but in representing these others to an audience of "non-deviants" who thereby acquire a language for understanding themselves and the limits they must observe to avoid being classed with those on the outside. Foucault's analysis might suggest that the gaze of the *Geographic* is part of the "capillary system" of international power relations allowing for the surveillance, if not the control, of non-Western people. The magazine's gaze at the third world operates to represent it to an American audience in ways that can but do not always shore up a Western cultural identity or sense of self as modern and civilized. The gaze is not, however, as singular or monolithic as Foucault might suggest. In itself, we might say, a look can mean anything, but lines and types of gaze, in social context, tend to open up certain possibilities for interpreting a photograph and to foreclose others. They often center on issues of intimacy, pleasure, scrutiny, confrontation, and power.⁴

A Multitude of Gazes

Many gazes can be found in every photograph in the *National Geographic*. This is true whether the picture shows an empty landscape; a single person looking straight at the camera; a large group of people, each looking in a different direction but none at the camera; or a person in the distance whose eyes are tiny or out of focus. In other words, the gaze is not simply the look given by or to a photographed subject. It includes seven kinds of gaze.⁵

4. Ellsworth's research (e.g., 1975) on gaze in natural and experimental contacts between people (conducted in the United States) has been central in making the argument for a thoroughly contextual view of looking relations in the discipline of psychology.

5. An early typology of the gaze from a colonial and racist perspective is found in Sir Richard Burton's accounts of his African expeditions, during which

The Photographer's Gaze. This gaze, represented by the camera's eye, leaves its clear mark on the structure and content of the photograph. Independently or constrained by others, the photographer takes a position on a rooftop overlooking Khartoum or inside a Ulithian menstrual hut or in front of a funeral parade in Vietnam. Photo subject matter, composition, vantage point (angle or point of view), sharpness and depth of focus, color balance, framing, and other elements of style are the results of the viewing choices made by the photographer or by the invitations or exclusions of those being photographed (Geary 1988).

Susan Sontag argues that photographers are usually profoundly alienated from the people they photograph, and may "feel compelled to put the camera between themselves and whatever is remarkable that they encounter" (1977:10). *Geographic* photographers, despite an expressed fundamental sympathy with the third world people they meet, confront them across distances of class, race, and sometimes gender. Whether from a fear of these differences or the more primordial (per Lacan) insecurity of the gaze itself, the photographer can often make the choice to insert technique between self and his or her subjects, as can the social scientist (Devereux 1967).

Under most circumstances, the photographer's gaze and the viewer's gaze overlap. The photographer may treat the camera eye as simply a conduit for the reader's look, the "searchlight" (Metz 1985) of his or her vision. Though these two looks can be disentangled, the technology and conventions of photography force the reader to follow that eye and see

he felt himself to be the victim of "an ecstasy of curiosity." Wrote Burton: "At last my experience in staring enabled me to categorize the inflexion as follows. Firstly is the stare furtive, when the starrer would peep and peer under the tent, and its reverse, the open stare. Thirdly is the stare curious or intelligent, which generally was accompanied with irreverent laughter regarding our appearance. Fourthly is the stare stupid, which denoted the hebetec incurious savage. The stare discreet is that of Sultans and greatmen; the stare indiscreet at unusual seasons is affected by women and children. Sixthly is the stare flattering—it was exceedingly rare, and equally so was the stare contemptuous. Eighthly is the stare greedy; it was denoted by the eyes restlessly bounding from one object to another, never tired, never satisfied. Ninthly is the stare peremptory and pertinacious, peculiar to crabbed age. The dozen concludes with the stare drunken, the stare fierce or pugnacious, and finally the stare cannibal, which apparently considered us as articles of diet" (Burton in Moorehead 1960:33). One can imagine a similarly hostile categorization of white Westerners staring at exotics over the past centuries.



The gaze of the camera is not always exactly the same as the gaze of the viewer, but in most *Geographic* photographs the former structures the latter in powerful ways. In this August 1976 photograph of a Venezuelan diamond transaction, the viewer is strongly encouraged to share the photographer's interest in the miner rather than in the broker. (Photo: Robert Madden, © National Geographic Society)

the world from its position.⁶ The implications of this fact can be illustrated with a photo that shows a Venezuelan miner selling the diamonds he has just prospected to a middleman (August 1976). To take his picture, the photographer has stood inside the broker's place of business, shooting out over his back and shoulder to capture the face and hands

6. Some contemporary photographers are experimenting with these conventions (in point of view or framing) in an effort to undermine this equation. Victor Burgin, for example, intentionally attempts to break this down by making photographs that are “ ‘occasions for interpretation’ rather than . . . ‘objects of consumption’ ” and that thereby require a gaze which more actively produces itself rather than simply accepting the photographer's gaze as its own. While one can question whether any *National Geographic* photograph is ever purely an object of consumption, the distinction alerts us to the possibility that the photographer can encourage or discourage, through technique, the relative independence of the viewer's gaze.

of the miner as he exchanges his diamonds for cash. The viewer is strongly encouraged to share the photographer's interest in the miner, rather than the broker (whose absent gaze may be more available for substitution with the viewer's than is the miner's), and in fact to identify with the broker from whose relative position the shot has been taken and received. The broker, like the North American reader, stands outside the frontier mining world. Alternative readings of this photograph are, of course, possible; the visibility of the miner's gaze may make identification with him and his precarious position more likely. Ultimately what is important is the question of how a diverse set of readers respond to such points of view in a photograph.

The Magazine's Gaze. This is the whole institutional process by which some portion of the photographer's gaze is chosen for use and emphasis, as described in chapters 2 and 3. It includes (1) the editor's decision to commission articles on particular locations or issues; (2) the editor's choice of pictures; and (3) the editor's and layout designer's decisions about cropping the picture, arranging it with other photos on the page to bring out the desired meaning, reproducing it in a certain size format to emphasize or downplay its importance, or even altering the picture. The reader, of course, cannot determine whether decisions relating to the last two choices are made by editor or photographer. The magazine's gaze is more evident and accessible in (4) the caption writer's verbal fixing of a vantage on the picture's meaning. This gaze is also multiple and sometimes controversial, given the diverse perspectives and politics of those who work for the *Geographic*.

The Magazine Readers' Gazes. As Barthes has pointed out, the "photograph is not only perceived, received, it is *read*, connected more or less consciously by the public that consumes it to a traditional stock of signs" (1977:19). Independently of what the photographer or the caption writer may intend as the message of the photo, the reader can imagine something else. This fact, which distinguishes the reader's gaze from that of the magazine, led us to investigate the former directly by asking a number of people to look at and interpret our set of photos. Certain elements of composition or content may make it more likely that the reader will resist the photographic gaze and its ideological messages or potentials. These include whatever indicates that a camera (rather than the reader's eye alone) has been at work—jarring, unnatural colors, off-center angles, and obvious photo retouching.

What *National Geographic* subscribers see is not simply what they get (the physical object, the photograph) but what they imagine the world is about before the magazine arrives, what imagining the picture provokes, and what they remember afterwards of the story they make the picture tell or allow it to tell. The reader's gaze, then, has a history and a future, and it is structured by the mental work of inference and imagination, provoked by the picture's inherent ambiguity (Is that woman smiling or smirking? What are those people in the background doing?) and its tunnel vision (What is going on outside the picture frame? What is it, outside the picture, that she is looking at?). Beyond that, the photo permits fantasy ("Those two are in love, in love like I am with Stuart, but they're bored there on the bench, bored like I have been even in love" or "That child. How beautiful. She should be mine to hold and feed.").

The reader's gaze is structured by a large number of cultural elements or models, many more than those used to reason about racial or cultural difference. Cultural models that we have learned help us interpret gestures such as the thrown-back shoulders of an Argentinean cowboy as indicative of confidence, strength, and bravery. Models of gender lead to a reading of a picture of a mother with a child as a natural scenario, and of the pictured relationship as one of loving, relaxed nurturance; alternatively, the scene might have been read as underlaid with tensions and emotional distance, an interpretation that might be more common in societies with high infant mortality. There is, however, not one reader's gaze; each individual looks with his or her own personal, cultural, and political background or set of interests. It has been possible for people to speak of "the [singular] reader" only so long as "the text" is treated as an entity with a single determinate meaning that is simply consumed (Radway 1984) and only so long as the agency, enculturated nature, and diversity of experience of readers are denied.

The gaze of the *National Geographic* reader is also structured by photography's technological form, including a central paradox. On the one hand, photographs allow participation in the non-Western scene through vicarious viewing. On the other, they may also alienate the reader by way of the fact that they create or require a passive viewer and that they frame out much of what an actual viewer of the scene would see, smell, and hear, thereby atomizing and impoverishing experience (Sontag 1977). From another perspective, the photograph has been said (Metz 1985) to necessarily distance the viewer by changing the person photographed into an object—we know our gaze falls on a two-dimensional

object—and promoting fantasy. Still, the presumed consent of the other to be photographed can give the viewer the illusion of having some relationship with him or her.

Finally, this gaze is also structured by the context of reading. How and where does the reader go through the magazine—quickly or carefully, alone or with a child? We begin to answer such questions in the next two chapters. In a less literal sense, the context of reading includes cultural notions about the magazine itself, as high middlebrow, scientific, and pleasurable. Readers' views of what the photograph says about the other must have something to do with the elevated class position they can assume their reading of *National Geographic* indicates. If I the reader am educated and highbrow in contrast to the reader of *People* magazine or the daily newspaper, my gaze may take on the seriousness and appreciative stance a high-class cultural product requires.

The Non-Western Subject's Gaze. There is perhaps no more significant gaze in the photograph than that of its subject. It is how and where the other looks that most determines the differences in the message a photograph can give about intercultural relations. The gaze of the other found in *National Geographic* can be classified into at least four types; she or he can confront the camera, look at something or someone within the picture frame, look off into the distance, or not look at anything at all.

The gaze confronting camera and reader comprises nearly a quarter of the photos that have at least some non-Western locals in them.⁷ What does the look into the camera's eye suggest to readers about the photographic subject? A number of possibilities suggest themselves.

The look into the camera must at least suggest acknowledgment of photographer and reader. Film theorists have disagreed about what this look does, some arguing that it short circuits the voyeurism identified as an important component of most photography: there can be no peeping if the other meets our gaze. The gaze can be confrontational: "I see you looking at me, so you cannot steal that look." Others, however, have argued that this look, while acknowledging the viewer, simply implies more open voyeurism: the return gaze does not contest the right of the viewer to look and may in fact be read as the subject's assent to being watched (Metz 1985:800–801).

7. This figure is based on 438 photographs coded in this way, 24% of which had a subject looking at the camera.

This disagreement hinges on ignoring how the look is returned and on discounting the effects of context inside the frame and in the reader's historically and culturally variable interpretive work. Facial expression is obviously crucial. The local person looks back with a number of different faces, including friendly smiling, hostile glaring, a vacant or indifferent glance, curiosity, or an ambiguous look. Some of these looks, from some kinds of ethnic others, are unsettling, disorienting, and perhaps often avoided. In *National Geographic's* photos, the return look is, however, usually not a confrontational or challenging one. The smile plays an important role in muting the potentially disruptive, confrontational role of this return gaze. If the other looks back at the camera and smiles, the combination can be read by viewers as the subject's assent to being surveyed. In 38 percent of the pictures of locals where facial expressions are visible (N = 436), someone is smiling (although not all who smile are looking into the camera), while a higher 55 percent of all pictures in which someone looks back at the camera include one or more smiling figures.

The camera gaze can also establish at least the illusion of intimacy and communication. To the extent that *National Geographic* presents itself as bringing together the corners of the world, the portrait and camera gaze are important routes to those ends. The other is not distanced, but characterized as approachable; the reader can imagine the other is about to speak to him or her. The photographers commonly view the frontal shot as a device for cutting across language barriers and allowing for intercultural communication. The portrait is, in the words of one early *Geographic* photographer, "a collaboration between subject and photographer" (National Geographic Society 1981:22). In published form, of course, the photographed person is still "subjected to an unreturnable gaze" (Tagg 1988:64), in no position to speak.

The magazine's goal of creating intimacy between subject and reader contradicts to some extent its official goal of presenting an unmanipulated, truthful slice of life from another country. Virtually all the photographers and picture editors we spoke with saw the return gaze as problematic and believed that such pictures ought to be used sparingly because they are clearly not candid, and potentially influenced by the photographer. They might also be "almost faking intimacy," one editor said. Another mentioned that the use of direct gaze is also a question of style, suggesting more commercial and less gritty values. The photographer can achieve both the goals of intimacy and invisibility by taking

portraits which are not directly frontal, but in which the gaze angles off to the side of the camera.

To face the camera is to permit close examination of the photographed subject, including scrutiny of the face and eyes, which are in common-sense parlance the seat of soul—feelings, personality, or character. Frontality is a central technique of a documentary rhetoric in photography (Tagg 1988:189); it sets the stage for either critique or celebration, but in either case evaluation, of the other as a person or type. Editors at the magazine talked about their search for the “compelling face” in selecting photos for the magazine.

Racial, age, and gender differences appear in how often and how exactly the gaze is returned and lend substance to each of these perspectives on the camera gaze. To a statistically significant degree, women look into the camera more than men, children and older people look into the camera more often than other adults, those who appear poor more than those who appear wealthy, those whose skin is very dark more than those who are bronze, those who are bronze more than those whose skin is white, those in native dress more than those in Western garb, those without any tools more than those who are using machinery.⁸ Those who are culturally defined as weak—women, children, people of color, the poor, the tribal rather than the modern, those without technology—are more likely to face the camera, the more powerful to be represented looking elsewhere. There is also an intriguing (but not statistically significant) trend toward higher rates of looking at the camera in pictures taken in countries that were perceived as friendly towards the United States.⁹

8. These analyses were based on those photos where gaze was visible, and excluded pictures with a Westerner in the photo. The results were, for gender ($N = 360$) $x^2 = 3.835$, $df = 1$, $p < .05$; for age ($N = 501$) $x^2 = 13.745$, $df = 4$, $p < .01$; for wealth ($N = 507$) $x^2 = 12.950$, $df = 2$, $p < .01$; for skin color ($N = 417$) $x^2 = 8.704$, $df = 3$, $p < .05$; for dress style ($N = 452$) $x^2 = 12.702$, $df = 1$, $p < .001$; and for technology ($N = 287$) $x^2 = 4.172$, $df = 1$, $p < .05$. Discussing these findings in the photography department, we were given the pragmatic explanation that children generally are more fearless in approaching photographers, while men often seem more wary of the camera than women, especially when it is wielded by a male photographer.

9. In the sample of pictures from Asia in which gaze is ascertainable ($N = 179$), “friendly” countries (including the PRC after 1975, Taiwan, Hong Kong, South Korea, Japan, and the Philippines) had higher rates of smiling than “unfriendly” or neutral countries ($x^2 = 2.101$, $df = 1$, $p = .147$). Excluding Japan,

To look out at the viewer, then, would appear to represent not a confrontation between the West and the rest, but the accessibility of the other. This interpretation is supported by the fact that historically the frontal portrait has been associated with the rougher classes, as the Daumier print points out. Tagg (1988), in a social history of photography, argues that this earlier class-based styling was passed on from portraiture to the emerging use of photography for the documentation and surveillance of the criminal and the insane. Camera gaze is often associated with full frontal posture in the *Geographic*; as such, it is also part of frontality's work as a "code of social inferiority" (Tagg 1988:37). The civilized classes, at least since the nineteenth century, have traditionally been depicted in Western art turning away from the camera and so making themselves less available.¹⁰ The higher-status person may thus be characterized as too absorbed in weighty matters to attend to the photographer's agenda. Facing the camera, in Tagg's terms, "signified the bluntness and 'naturalness' of a culturally unsophisticated class [and had a history which predated photography]" (1988:36).

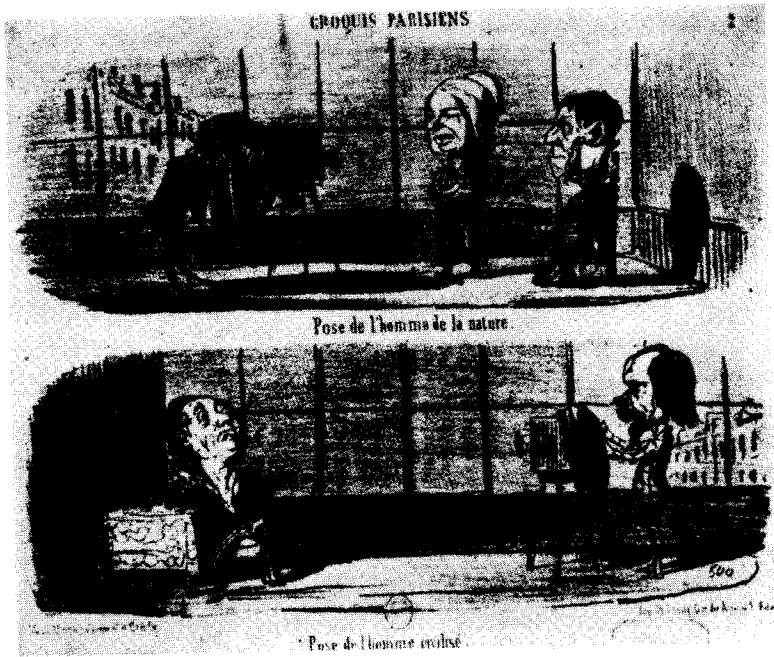
These class-coded styles of approach and gaze before the camera have continued to have force and utility in renderings of the ethnic other. The twist here is that the more civilized quality imparted to the lighter-skinned male in Western dress and to adult exotics who turn away from the camera is only a relative quality. Full civilization still belongs, ideologically, to the Euroamerican.

Whether these categories of people have actually looked at the camera more readily and openly is another matter. If the gaze toward the camera reflected only a lack of familiarity with it, and curiosity, then one would expect rural people to look at the camera more than urban people. This is not the case. One might also expect some change over time, as cameras became more common everywhere, but there is no difference in rate of gaze when the period from 1950 to 1970 is compared with the later period. The heavy editorial hand at the *Geographic* argues that what is

which may have had a more ambiguous status in American eyes, the relationship between gaze and "friendliness" reaches significance ($x^2 = 4.14$, $df = 1$, $p < .05$).

10. Tagg (1988) notes that the pose was initially the pragmatic outcome of the technique of the Physionotrace, a popular mechanism used to trace a person's profile from shadow onto a copper plate. When photography took the place of the Physionotrace, no longer requiring profiles, the conventions of associating class with non-frontality continued to have force.

The Photograph as an Intersection of Gazes



A gaze toward the viewer, in *National Geographic's* photographs, appears to represent the accessibility of the photographic subject. Historically, frontal portraits have been associated with low class status, as suggested by this 1853 Daumier print, “Pose de l’homme de la nature” and “Pose de l’homme civilisé.”

at work is a set of unarticulated perceptions about the kinds of non-Westerners who make comfortable and interesting subjects for the magazine. *National Geographic* editors select from a vast array of possible pictures on the basis of some notion about what the social/power relations are between the reader and the particular ethnic subject being photographed. These aesthetic choices are outside explicit politics but encode politics nonetheless. A “good picture” is a picture that makes sense in terms of prevailing ideas about the other, including ideas about accessibility and difference.

In a second form of gaze by the photographed subject, the non-Westerner looks at someone or something evident within the frame. The ideas readers get about who the other is are often read off from this gaze, which is taken as an index of interest, attention, or goals. The Venezuelan prospector who looks at the diamonds as they are being weighed by the buyer is interested in selling, in making money, rather

than in the Western viewer or other compatriots. The caption supplies details: "The hard-won money usually flies fast in gambling and merry-making at primitive diamond camps, where riches-to-rags tales abound." The picture of the Marcos family described in chapter 5 shows both Ferdinand and Imelda happily staring at their children, assuring the audience of their family-oriented character.

A potential point of interest in our set of photographs is the presence of a Western traveler. In 10 percent of such pictures, at least one local looks into the camera. Yet in 22 percent of the pictures in which only locals appear, someone looks into the camera. To a statistically significant degree, then, the Westerner in the frame draws a look away from those Westerners beyond the camera, suggesting both that these two kinds of Westerners might stand in for each other, as well as indexing the interest they are believed to have for locals.

Third, the other's gaze can run off into the distance beyond the frame. This behavior can suggest radically different things about the character of the subject. It might portray either a dreamy, vacant, absent-minded person or a forward-looking, future-oriented, and determined one. Compare the photo of three Argentinean gauchos as they dress for a rodeo (October 1980) with the shot of a group of six Australian aborigines as they stand and sit in a road to block a government survey team (November 1980). Two of the gauchos, looking out the window at a point in the far distance, come across as thoughtful, pensive, and sharply focused on the heroic tasks in front of them. The aboriginal group includes seven gazes, each heading off in a different direction and only one clearly focused on something within the frame, thus giving the group a disconnected and unfocused look. It becomes harder to imagine this group of seven engaged in coordinated or successful action; that coordination would require mutual planning and, as a corollary, at least some mutual gazing during planning discussions. Other elements of the photograph which add to this impression include their more casual posture, three of them leaning on the truck behind them, in contrast with the gaucho picture in which each stands erect. In addition, the gaze of the aborigines is by no means clear, with gaze having to be read off from the direction of the head. The fuzzy gaze is a significant textual device for reading off character, alienation, or availability. Character connotations aside, the out-of-frame look may also have implications for the viewer's identification with the subject, in some sense connecting with the reader outside the frame (Metz 1985:795).

Finally, in many pictures no gaze at all is visible, either because the

people in them are tiny figures lost in a landscape or in a sea of others, or because the scene is dark or the person's face covered by a mask or veil. We might read this kind of picture (14 percent of the whole sample) as being about the landscape or activity rather than the people or as communicating a sense of nameless others or group members rather than individuals. While these pictures do not increase in number over the period, there has been a sudden spate of recent covers in which the face or eyes of a non-Western person photographed are partly hidden (November 1979, February 1983, October 1985, August 1987, October 1987, November 1987, July 1988, February 1991, December 1991). Stylistically, *National Geographic* photographers may now have license to experiment with elements of the classical portrait with its full-face view, but the absence of any such shots before 1979 can also be read as a sign of a changing attitude about the possibilities of cross-cultural communication. The covered face can tell a story of a boundary erected, contact broken.

A Direct Western Gaze. In its articles on the non-Western world, the *National Geographic* has frequently included photographs that show a Western traveler in the local setting covered in the piece. During the postwar period, these Western travelers have included adventurers, mountain climbers, and explorers; anthropologists, geographers, botanists, and archaeologists; United States military personnel; tourists; and government officials or functionaries from the United States and Europe, from Prince Philip and Dwight Eisenhower to members of the Peace Corps. These photographs show the Westerners viewing the local landscape from atop a hill, studying an artifact, showing a local tribal person some wonder of Western technology (a photograph, a mirror, or the camera itself), or interacting with a native in conversation, work, or play. The Westerner may stand alone or with associates, but more often is framed in company with one or more locals.

These pictures can have complex effects on viewers, for they represent more explicitly than most the intercultural relations it is thought or hoped obtain between the West and its global neighbors. They may allow identification with the Westerner in the photo and, through that, more interaction with, or imaginary participation in, the photo. Before exploring these possibilities, however, we will speculate on some of the functions these photographs serve in the magazine.

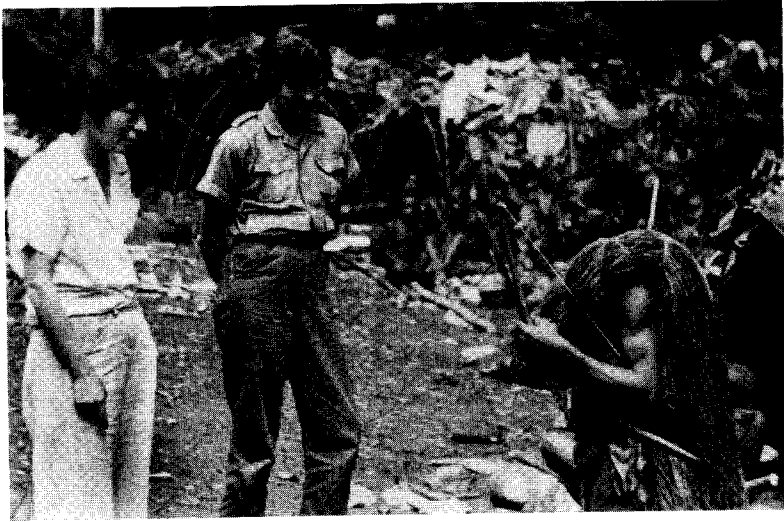
Most obviously, the pictures of Westerners can serve a validating func-

tion by proving that the author was *there*, that the account is a first-hand one, brought from the field rather than from library or photographic archives. In this respect the photography sequences in *National Geographic* resemble traditional ethnographic accounts, which are written predominantly in the third person but often include at least one story in the first person that portrays the anthropologist in the field (Marcus and Cushman 1982). For this purpose, it does not matter whether the Westerner stands alone with locals.

To serve the function of dramatizing intercultural relations, however, it is helpful to have a local person in the frame. When the Westerner and the other are positioned face-to-face, we can read their relationship and their natures from such features as Goffman (1979) has identified in his study of advertising photography's representation of women and men—their relative height, the leading and guying behaviors found more often in pictured males, the greater emotional expressiveness of the women, and the like.¹¹ What the Westerners and non-Westerners are doing, the relative vantage points from which they are photographed, and their facial expressions give other cues to their moral and social characters.

Whether or not the gaze of the two parties is mutual provides a comment on who has the right and/or the need to look at whom. When the reader looks out at the world through this proxy Westerner, does the other look back? Rich implications can emerge from a photo showing two female travelers looking at an Ituri forest man in central Africa (February 1960). Standing in the upper left-hand corner, the two women smile down at the native figure in the lower right foreground. He looks toward the ground in front of them, an ambiguous expression on his face. The lines of their gaze have crossed but do not meet; because of this lack of reciprocity, the women's smiles appear bemused and patronizing. In its lack of reciprocity, this gaze is distinctly colonial. The Westerners do not seek a relationship but are content, even pleased, to view the other as an ethnic object. The composition of the picture, structured by an oblique line running from the women down to the

11. Goffman (1979) draws on ethological insights into height and dominance relations when he explains why women are almost always represented as shorter than men in print advertisements. He notes that "so thoroughly is it assumed that differences in size will correlate with differences in social weight that relative size can be routinely used as a means of ensuring that the picture's story will be understandable at a glance" (1979:28).



Photographs in which Western travelers are present encode complete messages about intercultural relations. The nonreciprocal gazes in this February 1960 picture encode distinctly colonial social relations. (Photo: Lowell Thomas, Jr., 1954)

man, shows the Westerners standing over the African; the slope itself can suggest, as Maquet (1986) has pointed out for other visual forms, the idea of *descent* or decline from the one (the Western women) to the other.

A related function of this type of photo lies in the way it prompts the viewer to become self-aware, not just in relation to others but as a viewer, as one who looks or surveys. Mulvey (1985) argues that the gaze in cinema takes three forms—in the camera, in the audience, and in the characters as they look at each other or out at the audience. She says that the first two forms have to be invisible or obscured if the film is to follow realist conventions and bestow on itself the qualities of “reality, obviousness and truth” (1985:816). The viewer who becomes aware of his or her own eye or that of the camera will develop a “distancing awareness” rather than an immediate unconscious involvement. Applying this insight to the *Geographic* photograph, Mulvey might say that bringing the Western eye into the frame promotes distancing rather than immersion. Alvarado (1979/80) has also argued that such intrusion can reveal contradictions in the social relations of the West and the rest

that are otherwise less visible, undermining the authority of the photographer by showing the photo being produced, showing it to be an artifact rather than an unmediated fact.¹²

Photographs in which Westerners appear differ from others because we can be more aware of ourselves as actors in the world. Whether or not Westerners appear in the picture, we *are* there, but in pictures that include a Westerner, we may see ourselves being viewed by the other, and we become conscious of ourselves and relationships. The act of seeing the self being seen is antithetical to the voyeurism which many art critics have identified as intrinsic to most photography and film (Alloula 1986; Burgin 1982; Metz 1985).

This factor might best account for Westerners retreating from the photographs after 1969 (see figure 2.2). Staffers in the photography department said that pictures including authors of articles came to be regarded as outdated and were discontinued. Photographer and writer were no longer to be the stars of the story, we were told, although text continued to be written in the first person. As more and more readers had traveled to exotic locales, the *Geographic* staff realized that the picture of the intrepid traveler no longer looked so intrepid. While the rise in international tourism may have had this effect, other social changes of the late 1960s contributed as well. In 1968 popular American protest against participation in the Vietnam War reached a critical point. Huge antiwar demonstrations, the police riot at the Democratic convention, and especially the Viet Cong's success in the Tet offensive convinced many that the American role in Vietnam and, by extension, the third world, would have to be radically reconceptualized. The withdrawal or retreat of American forces came to be seen as inevitable, even though there were many more years of conflict over how, when, and why. American power had come into question for the first time since the end of the World War II. Moreover, the assassinations of Malcolm X and Martin Luther King, and the fire of revolt in urban ghettos, gave many

12. The documentary filmmaker Dennis O'Rourke, whose films *Cannibal Tours* and *Half Life: A Parable for the Nuclear Age* explore third-world settings, develops a related argument for the role of reflexivity for the image maker (Lutkehaus 1989). He consistently includes himself in the scene but distinguishes between simple filmmaker self-revelation and rendering the social relations between him and his subjects, including capturing the subject's gaze in such a way as to show his or her complicity with the filmmaker. O'Rourke appears to view the reader's gaze more deterministically (for instance, as "naturally" seeing the complicity in a subject's gaze) than do the theorists considered above.

white people a sense of changing and more threatening relations with people of color within the boundaries of the United States.

Most of the non-*Geographic* photos now considered iconic representations of the Vietnam War do not include American soldiers or civilians. The girl who, napalmed, runs down a road towards the camera; the Saigon police chief executing a Viet Cong soldier; the Buddhist monk in process of self-immolation—each of these photographs, frequently reproduced, erases American involvement.

The withdrawal of Americans and other Westerners from the photographs of *National Geographic* may involve a historically similar process. The decolonization process accelerated in 1968 and led Americans (including, one must assume, the editors of *National Geographic*) to see the third world as a more dangerous place, a place where they were no longer welcome to walk and survey as they pleased. The decreasing visibility of Westerners signaled a retreat from a third world seen as a less valuable site for Western achievement, more difficult of access and control. The decolonization process was and is received as a threat to an American view of itself. In Lacan's terms, the other's look could threaten an American sense of self-coherence, and so in this historic moment the Westerner, whose presence in the picture makes it possible for us to see ourselves being seen by that other, withdraws to look from a safer distance, behind the camera.

The Refracted Gaze of the Other: To See Themselves as Others See Them. In a small but nonetheless striking number of *National Geographic* photographs, a native is shown with a camera, a mirror, or mirror equivalent in his or her hands. Take the photograph of two Aivilik men in northern Canada sitting on a rock in animal skin parkas, one smiling and the other pointing a camera out at the landscape (November 1956). Or the picture that shows two Indian women dancing as they watch their image in a large wall mirror. Or the picture of Governor Brown of California on Tonga showing a group of children the Polaroid snapshots he has just taken of them (March 1968).

Mirror and camera are tools of self-reflection and surveillance. Each creates a double of the self, a second figure who can be examined more closely than the original—a double that can also be alienated from the self, taken away, as a photograph can be, to another place. Psychoanalytic theory notes that the infant's look into the mirror is a significant step in ego formation because it permits the child to see itself for the

first time as an other. The central role of these two tools in American society—after all, its millions of bathrooms have mirrors as fixtures nearly as important as their toilets—stems at least in part from their self-reflective capacities. For many Americans, self-knowledge is a central life goal; the injunction to “know thyself” is taken seriously.

The mirror most directly suggests the possibility of self-awareness, and Western folktales and literature provide many examples of characters (often animals like Bambi or wild children like Kipling’s Mowgli) who come upon the mirrored surface of a lake or stream and for the first time see themselves in a kind of epiphany of newly acquired self-knowledge. Placing the mirror in non-Western hands makes an interesting picture for Western viewers because this theme can interact with the common perception that the non-Western native remains somewhat childlike and cognitively immature. Lack of self-awareness implies a lack of history (E. Wolf 1982); he or she is not without consciousness but is relatively without self-consciousness. The myth is that history and change are primarily characteristic of the West and that self-awareness was brought to the rest of the world by “discovery” and colonization.¹³

In the article “Into the Heart of Africa” (August 1956) a magazine staff member on expedition is shown sitting in his Land-Rover, holding open a *National Geographic* magazine to show a native woman a photograph of a woman of her tribe. Here the magazine serves the role of reflecting glass, as the caption tells us: “Platter-lipped woman peers at her look-alike in the mirror of *National Geographic*.” The *Geographic* artist smiles as he watches the woman’s face closely for signs of self-recognition; the fascination evident in his gaze is in the response of the woman, perhaps the question of how she “likes” her image, her own self. An early version of this type of photo a quarter of a century earlier shows an explorer in pith helmet who, with a triumphant smile, holds up a mirror to a taller native man. He dips his head down to peer into

13. Compare the pictures of natives looking into a mirror with that of an American woman looking into the shiny surface of the airplane she is riveting in the August 1944 issue. It is captioned, “No time to prink [primp] in the mirror-like tail assembly of a Liberator.” The issue raised by this caption is not self-knowledge (Western women have his) but female vanity, or rather its transcendence by a woman who, manlike, works in heavy industry during the male labor shortage of World War II. Many of these mirror pictures evoke a tradition in Western art in which Venus or some other female figure gazes into a mirror in a moment of self-absorption. Like those paintings, this photo may operate “within the convention that justifies male voyeuristic desire by aligning it with female narcissistic self-involvement” (Snow 1989:38).



A surprising number of *Geographic* photographs feature mirrors and cameras, with Westerners offering third-world peoples glimpses of themselves. In this August 1956 picture, a staff artist in what was then French Equatorial Africa shows a woman "her look-alike." (Photo: Volkmar Kurt Wentzel, © National Geographic Society)

it, and we, the viewers, see not his expression but a redundant caption: "His first mirror: Porter's boy seeing himself as others see him." By contrast with the later photo, the explorer's gaze is not at the African but out toward the camera, indicating more interest in the camera's reception of this amusing scene than in searching the man's face for clues to his thinking. It also demonstrates the importance of manipulating relative height between races to communicate dominance. In the same genre, a Westerner in safari clothes holds a mirror up to a baboon (May 1955). Here as well, the *Geographic* plays with boundaries between nature and culture. The baboon, like third-world peoples, occupies that boundary in the popular culture of white Westerners (see Haraway 1989);



This February 1925 photograph is captioned “His first mirror: Porter’s boy seeing himself as others see him,” suggesting that self-awareness comes with Western contact and technology. (Photo: Felix Shay, © National Geographic Society)

its response to the mirror can only seem humorously inadequate when engaged in the ultimately human and most adult of activities, self-reflection.

The mirror sometimes serves as a device to tell a story about the process of forming national identity. National self-reflection is presumed to accompany development, with the latter term suggesting a process that is both technological and psychosocial. The caption to a 1980 picture of a Tunisian woman looking into a mirror plays with this confusion between individual and nation, between the developing self-awareness of mature adults and historically emergent national identity: “A moment

for reflection: Mahbouba Sassi glances in the mirror to tie her headband. A wife and mother in the village of Takrouna, she wears garb still typical of rural women in the region. Step by step, Tunisia has, by any standards, quietly but steadily brought herself into the front rank of developing nations."

Cameras break into the frame of many *National Geographic* photographs. In some, a Westerner is holding the camera, showing a local group the photograph he has just taken of them. Here the camera, like the mirror, shows the native himself. Frequently the picture is handed to children crowding happily around the Western cameraman. Historically it was first the mirror and then the camera that were thought to prove the superiority of the Westerner who invented and controls them (Adas 1989). In many pictures of natives holding a mirror or camera, the magazine plays with what McGrane (1989) identifies with the nineteenth century European mind, the notion "of a low threshold of the miraculous [in the non-Western native], of a seemingly childish lack of restraint" (1989:50).

In other pictures, the native holds the camera. In one sense, this violates the prerogative of the Western surveyor to control the camera, long seen as a form of power. In an analysis of photographs of Middle Eastern women, Graham-Brown (1988) provides evidence that colonial photographers were motivated to keep local subjects "at the lense-end of the camera" and quotes one who, in 1890, complained, "It was a mistake for the first photographer in the Pathan [Afghanistan] country to allow the natives to look at the ground glass screen of the camera. He forgot that a little learning is a dangerous thing" (1988:61). The camera could be given to native subjects only at the risk of giving away that power.

Pictures in *National Geographic* that place the camera in other hands, however, merely suggest that the native's use of the camera is amusing or quaint. A broad smile graces the face of the Aivilik man above who uses the camera lens to view the landscape with a companion. At least one caption suggests that, although the subject goes behind the camera—in 1952 a young African boy looking through the viewfinder—what he looks out at is the imagined self at whom the Western photographer has been looking moments before: "Young Lemba sees others as the photographer sees him."

Such pictures were more common in the 1950s. We can detect a change, as decolonization proceeded, in the simple terms with which the problem is depicted in an amazing photograph from August 1982. It sits on the right-hand side of the page in an article entitled "Paraguay, Para-



A rare picture from August 1982 draws attention to the presence of the camera by photographing people being photographed for pay. (Photo: O. Louis Mazzatenta, © National Geographic Society)

dox of South America.” The frame is nearly filled with three foreground figures—a white female tourist standing between an Amerindian woman and man, both in native dress, both bare-chested. The three stand close together in a line, the tourist smiling with her arm on the shoulder of the sober-faced native woman. The tourist and the man, also unsmiling, face off slightly toward the left where a second camera (besides the one snapping the photo for the magazine) takes their picture. The caption asks us to look at the natives as photographic subjects: “Portraits for pay: A tourist poses with members of the Macá Indian tribe on Colonia Juan Belaieff Island in the Paraguay River near Asunción. The Indians charge 80 cents a person each time they pose in a photograph.”

This rare photograph invites us into a contradictory, ambiguous, but, in any case, highly charged scene. It is not a pleasant picture, in contrast with more typical *Geographic* style, because it depicts the act of looking at unwilling subjects, suggesting the voyeurism of the photograph of the exotic, a voyeurism *doubled* by the presence of a second photographer. Further, the picture’s ambiguity lies in its suggestion that we are

seeing a candid shot of a posed shot, and that we are looking at the other look at us though in fact the Indian gaze is diverted twenty degrees from ours. This unusual structure of gaze draws attention to the commodified nature of the relationship between looker and looked-at. The Indians appear unhappy, even coerced; the tourist satisfied, presumably with her catch. Here too an apparent contradiction—the diverted gaze and its candid appearance suggest that the *National Geographic* photographer took this picture without paying, unlike the tourists; the caption suggests otherwise.

The photograph's potentially disturbing message for *National Geographic* readers is muted when one considers that the camera has not succeeded so much in representing the returned gaze of indigenous peoples as it has in taking the distance between Western viewer and non-Western subject one step farther and in drawing attention to the photographer (and the artifice) between them. A symptom of alienation from the act of looking even while attention is drawn to it, this photo may exemplify a principle that Sontag says operates in all photography: "The photographer is supertourist, an extension of the anthropologist, visiting natives and bringing back news of their exotic doings and strange gear. The photographer is always trying to colonize new experiences or find new ways to look at familiar subjects—to fight against boredom. For boredom is just the reverse side of fascination: both depend on being outside rather than inside a situation, and one leads to the other" (1977:42). Avoiding boredom is crucial to retaining readers' interest and therefore membership.

One could also look at the photograph from a 1990 issue on Botswana showing a French television crew—in full camera-and-sound gear and from a distance of a few feet—filming two Dzu Bushmen in hunting gear and authentic dress. The Frenchmen enthusiastically instruct the hunters in stalking posture, and the caption critiques them, noting that they have dressed up the natives (who otherwise wear Western clothing) for the benefit of European consumers. While this photograph is valuable in letting the reader see how images are constructed rather than found, its postmodern peek behind the scenes may also do what Gitlin notes contemporary journalism has done: engaged in a demystifying look at how image makers control the face political candidates put forward, they encourage viewers to be "cognoscenti of their own bamboozlement" (1990a).

Ultimately the magazine itself is a mirror for the historical, cultural, and political-economic contexts of its production and use. That context

is reflected in the magazine's images, but not in a simple, reflective way, as either the objectivist myth of the nature of cameras and mirrors or as the Althusserian notion of a "specular," or mirrorlike ideology (in which the subject simply recognizes him- or herself) would have it. It is perhaps more in the form of a rippled lake whose many intersecting lines present a constantly changing and emergent image.

The Academic Spectator. In one sense, this gaze is simply a subtype of the reader's gaze. It emerges out of the same American middle-class experiential matrix with its family of other cultural representations, its formal and informal schooling in techniques for interpreting both photograph and cultural difference, and its social relations. We read the *National Geographic* with a sense of astonishment, absorption, and wonder, both as children and, in a way that is different only some of the time, as adults. All of the looks embedded in the pictures are ultimately being filtered for you the reader through this, our own gaze. At times during this project, we have looked at the reader of an American magazine who is looking at a photographer's looking at a Western explorer who is looking at a Polynesian child who is looking at the explorer's photographed snapshot of herself moments earlier. While this framing of the seventh look might suggest that it is simply a more convoluted and distanced voyeurism, it can be distinguished from other kinds of readers' gazes, including the voyeuristic and the hierarchic, by both its distinctive intent and the sociological position (white, middle class, female, academic) from which it comes. Its intent is not aesthetic appreciation or formal description, but critique of the images in spite of, because of, and in terms of their pleasures. We aim to make the pictures tell a different story than they were originally meant to tell, one about their makers and readers rather than their subjects.¹⁴ The critique arises out of a desire "to anthropologize the West," as Rabinow (1986) suggests we might, and to denaturalize the images of difference in the magazine in part because those images and the institution which has produced them have historically articulated too easily with the shifting interests and positions of the state. The strong impact of the magazine on popular attitudes suggests that anthropological teaching or writing purveys images that, even if intended as oppositional (certainly not always the case),

14. Our interviews with readers show that they do not always ignore the frame but also sometimes see the photograph as an object produced by someone in a concrete social context.

may simply be subsumed or bypassed by the *National Geographic* view of the world.

A suspicion of the power of images is inevitable, as they exist in a field more populated with advertising photography than anything else. The image is experienced daily as a sales technique or as a trace of the commodity. That experience is, at least for us and perhaps for other readers, transferred to some degree to the experience of seeing *National Geographic* images.

Our reading of theory has tutored our gaze in distinctive ways, told us how to understand the techniques by which the photographs work, how to find our way to something other than an aesthetic or literal reading, suggesting that we view them as cultural artifacts. It also suggested that we avoid immersion in the many pleasures of the richly colored and exotically peopled photographs, as in Alloula's reading of Algerian colonial period postcards. He notes his analytic need to resist the "aestheticizing temptation" (1986:116) to see beauty in those cards, a position predicated in part on a highly deterministic view of their hegemonic effect. Alternative, more positive views of the political implications of visual pleasure exist, a view which Jameson (1983) and others argue is achieved in part by unlinking a disdain for popular culture products from the issue of pleasure. Validating both seemingly contradictory views, however, would seem to be the fact that the seductiveness of the pictures both captures and instructs us. We are captured by the temptation to view the photographs as more real than the world or at least as a comfortable substitute for it, to imagine at some level a world of basically happy, classless, even noble others in conflict neither with themselves nor with "us." These and other illusions of the images we have found in part through our own vulnerability to them. The pleasures are also instructive, however. They come from being given views, without having to make our own efforts to get them, of a world different, however slightly, from the American middle-class norm. The considerable beauty with which those lives are portrayed can potentially challenge that norm.

Conclusion

The many looking relations represented in all photographs are at the foundation of the kinds of meaning that can be found or made in them. The multiplicity of looks is at the root of a photo's ambiguity, each gaze potentially suggesting a different way of viewing the scene. Moreover,

Chapter Seven

a visual illiteracy leaves most of us with few resources for understanding or integrating the diverse messages these looks can produce. Multiple gaze is the source of many of the photograph's contradictions, highlighting the gaps (as when some gazes are literally interrupted) and multiple perspectives of each person involved in the complex scene. It is the root of much of the photograph's dynamism as a cultural object, and the place where the analyst can perhaps most productively begin to trace its connections to the wider social world of which it is a part. Through attention to the dynamic nature of these intersecting gazes, the photograph becomes less vulnerable to the charge that it masks or stuffs and mounts the world, freezes the life out of a scene, or violently slices into time. While the gaze of the subject of the photograph may be difficult to find in the heavy crisscrossing traffic of the more privileged gazes of producers and consumers, contemporary stories of contestable power are told there nonetheless.