

<<文化与无政府状态>>

图书基本信息

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内容概要

《文化与无政府状态：英文(中文导读插图版)》由马修·阿诺德著，编委会导读。

《文化与无政府状态》的目的是大力推荐文化，以帮助我们走出目前的困境。

文化作为我们追求全面完美的手段，要了解与我们密切相关的所有问题，以及世界以往所有的最优秀的思想和言论，通过这些最优秀的知识，调动起鲜活自由的思想之流，来冲击我们刻板地尊奉的固有观念和习惯。

我们现在不屈不挠地却也是机械教条地遵循着陈旧的固有观念和习惯；我们徒然地认为，不屈不挠地走下去就是德行，可以成为机械刻板地固守旧有观念和习惯而造成的后果的借口。

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作者简介

马修·阿诺德(Matthew

Arhold, 1822—1888), 英国文学理论家, 诗人, 牛津大学诗歌教授。

他的著述纵横逍遥于抽象的文学批评和实际的社会批评之间, 具有深刻的理论价值和华美艺术的特质, 具有强大的说服力和强烈的感染力。

他既尖刻地嘲讽了平庸低俗的社会现实, 表达了高尚超远的精英文化理想, 同时表现出极其强烈的民主思想和对社会大众真挚的人道主义的同情以及相应的大众文化理念——也许正是为此, 人们将其奉为“文化批评”的先驱人物而顶礼膜拜(在当代中国文化批评界, 他的名字是有言必称的)。

然而, 阿诺德的地位却远远超出了所谓的文化批评范畴, 他在宗教学、古典学和社会政治学说等方面都有很高的造诣。

人们很可能是按照自己的需要和时代的要求界定了阿诺德, 所以贺涓滨这本新译意在呈现一幅阿诺德的自画像, 希望读者根据自己的阅读和理解, 从中光复其历史面目, 从而窥见其“哲人”、“诗人”和“真人”的本色。

顺便提醒大家, 阿诺德也曾被崇为维多利亚“三大诗人”之一, 与阿尔弗雷德·坦尼森(Alfred, Lord Tennyson, 1809—1892)和罗伯特·布朗宁(Robert Browning, 1812—1889)齐名。

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And they fall short more than the members of Establishments. The great works by which, not only in literature, art, and science generally, but in religion itself, the human spirit has manifested its approaches to totality, and a full, harmonious perfection, and by which it stimulates and helps forward the world's general perfection, come, not from Nonconformists, but from men who either belong to Establishments or have been trained in them. A Nonconformist minister, the Rev. Edward White, who has lately written a temperate and well-reasoned pamphlet against Church Establishments, says that "the unendowed and unestablished communities of England exert full as much moral and ennobling influence upon the conduct of statesmen as that Church which is both established and endowed." That depends upon what one means by moral and ennobling influence. The believer in machinery may think that to get a Government to abolish Church rates or to legalise marriage with a deceased wife's sister is to exert a moral and ennobling influence upon Government. But a lover of perfection, who looks to inward ripeness for the true springs of conduct, will surely think that as Shakespeare has done more for the inward ripeness of our statesmen than Dr. Watts, and has, therefore, done more to moralise and ennoble them, so an Establishment which has produced Hooker, Barrow, Butler, has done more to moralise and ennoble English statesmen and their conduct than communities which have produced the Nonconformist divines, The fruitful men of English Puritanism and Nonconformity are men who were trained within the pale of the Establishment, - Milton, Baxter, Wesley. A generation or two outside the Establishment, and Puritanism produces men of national mark no more. With the same doctrine and discipline, men of national mark are produced in Scotland; but in an Establishment. With the same doctrine and discipline, men of national and even European mark are produced in Germany, Switzerland, France; but in Establishments. Only two religious disciplines seem exempted, or comparatively exempted, from the operation of the law which seems to forbid the rearing, outside of national establishments, of men of the highest spiritual significance. These two are the Roman Catholic and the Jewish. And these, both of them, rest on Establishments, which, though not indeed national, are cosmopolitan; and perhaps here, what the individual man does not lose by these conditions of his rearing, the citizen, and the State of which he is a citizen, loses. What, now, can be the reason of this undeniable provincialism of the English Puritans and Protestant Nonconformists, a provincialism which has two main types, - a bitter type and a smug type, - but which in both its types is vulgarising, and thwarts the full perfection of our humanity? Men of genius and character are born and reared in this medium as in any other. From the faults of the mass such men will always be comparatively free, and they will always excite our interest; yet in this medium they seem to have a special difficulty in breaking through what bounds them, and in developing their totality. Surely the reason is, that the Nonconformist is not in contact with the main current of national life, like the member of an Establishment. In a matter of such deep and vital concern as religion, this separation from the main current of the national life has peculiar importance. In the following essay we have discussed at length the tendency in us to Hebraise, as we call it; that is, to sacrifice all other sides of our being to the religious side. This tendency has its cause in the divine beauty and grandeur of religion, and bears affecting testimony to them; but we have seen that it has dangers for us, we have seen that it leads to a narrow and twisted growth of our religious side itself, and to a failure in perfection.

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“文化便可恰当地表述为源于对完美的热爱，而非源于好奇；文化即对完美的追求。
” ——马修·阿诺德 “文化为人类担负着重要的职责，在现代世界中，这种职责有其特殊的重要性，与希腊罗马文明相比，整个现代文明在很大程度上是机器文明，是外部文明，而且这种趋势还在愈演愈烈。
” ——马修·阿诺德

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