

## <<后殖民身份认同>>

### 图书基本信息

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作者：周敏

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### 内容概要

《后殖民身份认同：奈保尔小说研究》以2001年诺贝尔文学奖得主V.S.奈保尔的四部小说（《毕斯沃斯先生的房子》、《效颦人》、《抵达之谜》、《世间之路》）为个案对象，以拉康的后精神分析学、霍米·巴巴的后殖民理论、后现代历史观以及文化研究中的身份认同理论为思想背景，从作家本人的复杂身份出发，通过文本细读的方式，勾勒后殖民主体在身份诉求中所经历的逃离-模仿-混合-流散的过程，强调身份不再是严格界定的自在本体，而是流动变化的生成过程。

《后殖民身份认同：奈保尔小说研究》论点鲜明、正确、可靠；论证有条理、充分、周全；征引翔实、到位、规范；语言准确、清楚、流畅，是国内奈保尔研究的一项重要成果。

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## 章节摘录

The "truth" about the revolution now obtained through the act of writing is that the political movement in the colonies in general is nothing but mimicry , and even the languages of revolution are derived from the West. The "borrowed phrases" and " Jargons " become the resource of their power , which is , as Singh later realizes , "a matter of words" ( MM 207 ) . At a turning point in *The Mimic Men* , Ralph Singh discloses the circumstances of mimic men in the colony : " We , here on our island , handling books printed in this world , and using its goods , had been abandoned and forgotten. We pretended to be real , to be learning , to be preparing ourselves for life , we mimic men of the New World" ( MM 146 ) . This sense of inauthenticity and mimicry further leads to the colonials realization of his precarious condition , as Singh feels about his house —— for a time in his childhood Singh is obsessed with a fear that the familys old timber house is unsafe. From this we can see that for Naipaul , the empire , or the emblem of the empire , evokes the colonial to reflect on their own situation and realize that what they have been learning and doing to "prepare themselves for life" is not authentic and that they are but mimic men of the New World. Such mimicry , as is described in the novel , is the reason for the hollowness and failure of the revolution. If we go a step further , we may ask why Singh and his fellow islanders have to "pretend" to be "real" and to be "learning". The answer lies in the novel and Naipauls other works of Third World countries : they lack a greater past , what they have is nothing but "slavery , indentured servitude , colonial brutality , and colonial neglect" ( Greenburg 228 ) . With no sublime past to hold onto , the colonial people look up to the metropolis for a more respectable identi. Also , it shows that they are ashamed of their colonial identity and their learning symbolizes their effort to get rid of it.

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### 编辑推荐

周敏所著的这本《后殖民身份认同——奈保尔小说研究》以拉康的后精神分析学、霍米·巴巴的后殖民理论、后现代历史观以及文化研究中的身份认同理论为思想背景，以奈保尔四部小说（《毕斯沃斯先生的房子》、《效顰人》、《抵达之迷》、《世间之路》）为个案对象，通过文本细读的方式，探讨后殖民主体的身份认同，勾勒后殖民主体在身份诉求中所经历的逃离-模仿-混合-流散的过程。

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