

<<比较文学>>

图书基本信息

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### 内容概要

2009年早已过去，但苏珊·巴斯奈特却以其2006年发表在英国比较文学学会（BCL, A）会刊《比较批判研究》（Comparative Critical Studies, 3）第三期的文章《二十一世纪比较文学反思》（Reflections on Comparative Literature in the Twenty-First Century）又一次震动了中国比较文学界。该文的中文译文首先刊登在《中国比较文学》2008年第四期，随后《中国比较文学》2009年第一期刊登了十几位中国比较文学学者针对该文撰写的笔谈。由于苏珊·巴斯奈特无法阅读中文，在佛克马教授的建议下，我们组织了这一组英文笔谈。这组文章对巴斯奈特的论文进行了进一步讨论，我们希望能够与全世界同仁一起继续深入探讨比较文学研究领域中出现的新问题。毕竟，比较文学还是一个相对年轻的学科。

## 书籍目录

CRITIQUE OF SUSAN BASSNETT'S "REFLECTIONS" CAO Sh unqingRemarks from the EditorBASSNETT SusanReflections on Comparative Literature in the Twenty-First CenturyFOKKEMA DouweSusan Bassnett's Unnecessary StruggleIBSCH ElrudBassnett's Quixotian Fight: Reading Note on: Susan Bassnett, "Reflections on Comparative Literature in the Twenty-First Century." CAO Shunqing, WANG LeiFailed Prediction and Outdated PrescriptionSUN Jingyao & DUAN JingBassnett's struggle: With whom does she struggle? For what does she struggle?WANG NingThe Crisis of Comparative Literature and the Rise of World LiteratureWANG XiangyuanThe Focus of Comparative Literature in the World Has Shifted to ChinaCOMPARATIVE POETICSLIU YanThe Imagists' Misinterpretation of Classical Chinese PoeticsD UAN LianYiqu: Implied Meaning and Its Conceptualization——A Comparative Approach to Chinese Poetics from Chinese and Western PerspectivesLITERATURE AND THE HISTORY OF THOUGHTDUAN JunhuiA Study of American Critical Humanism: Irving Babbitt, Lionel Trilling and Edward SaidXIANG LmPost-War American Intellectuals and Public Space: A Case Study of Lawrence FerlinghettiETHNIC LITERATUREGUO RongPolitical Unconsciousness: Reading Yan Geling's *The Ninth Widow*LIU YiResistance, Absorption, Hybridity and Reconstruction: On Chinese-American Culture in Chinese-American Women Writers' Literary TextsIn the Remains of Theory: Ethical Criticism in Contemporary Literary StudiesTRANSLATION STUDIESREN WenDeconstructing Liaison Interpreters' InvisibilityHU MinxiaOn Building Expertise in Simultaneous InterpretingHUANG WenjuanOn the Significance of Extra-linguistic Preparation of InterpretingXIA HaoA Case Study on Rhetorical Vagueness in Press Conference InterpretingYANG YuhongWorking with Assumptions——the Dialogue Interpreter as Communication Facilitator in Medical EncountersEDITOR'S NOTES

## 章节摘录

Here remains the crucial difference between ethical criticism of the past and newethical criticism of today. While the former, in its worst forms of expression,practices overt didactic reading of a literary text with the sole purpose of endorsingor promoting one moral agenda or another, the latter is only interested indiscovering the various ethical values embedded in literary works that are part ofthe manifestation of their significance. To do this, new ethical criticism must remainin dialogue with the aesthetic structures of a text, for the tension between theseaesthetic structures and a text's ideological components solidifies a production oftextual meanings. Attention to these aesthetic structures may profitably contribute toa nonmonologic, nonthematic ethical criticism by demonstrating how to readliterature for insight, not into the kinds of ethical claims a text might convey, butinto the way ethical claims may be expressed or validated. This is not say thatethical themes can be sifted completely out of the process of ethical reading, butthese themes need not be taken as the exclusive object of study; rather, they areunderstood as simply an ideological effect of an equally important signifyingprocess. On this view, the structural example of ethically charged voices engaged inmoral dialogue within a text may serve both as the object of ethical criticism and asa morally illuminating model for one way critics may articulate their ownnonmonologic interpretive claims about a text's moral component.

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