

<<比较文学>>

图书基本信息

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作者：曹顺庆 主编

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### 内容概要

《比较文学：东方与西方16》以欧美、阿拉伯—伊斯兰、中国与印度等世界文学的不同体系为线索，构建了从公元前10世纪到公元20世纪的世界文学的历史发展大系，以东西方文学比较为视域，对于不同文学体系之间的交流以极为丰富与翔实材料与新锐的理论进行研究。

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## 章节摘录

版权页： In the discourse of cross-cultural comparison, whether of literature or of customs, there is always the danger of being judgmental, of measuring the value of the object of study by the extent to which it resembles or does not resemble our own experience. The first tendency results in ethnocentricity; the second in exoticism. The natural instinct to understand a foreign or unfamiliar object is to relate it to a native familiar reference point, but the problem is that, all too often, people fail to realize that the reference point is circumstantial and situational, rather than absolute and universal. Two examples should suffice to illustrate the widespread tendency. The notion of clockwise is an inbred cultural convention but, unbeknownst to most if not all those who know what clockwise, and hence, counterclockwise is, it depends on a distinctly northern hemisphere bias. The clock was intended to replicate the characteristics of the previous time-keeping technology, the sundial. The hands of the clock move in the same direction as the shadow cast by the sun on a sundial during the course of the day. However, had the sundial been used in the southern hemisphere, and had the clock been invented in the southern hemisphere, imitating the shadow of the sun across a sundial would have resulted in clockwise as progressing in a direction opposite to the direction we conventionally accept as "clockwise" today. Even simple Boolean distinctions as "a" and "non-a" can lead to distortions and disaffections. "Non-Western" is a locution often used in the West, but the phrase is distinctly prejudicial, as if it were important to characterize something by what it is not. "Non-Western" cultures are also "non-amphibian" and "non-ethereal" cultures; the negation is restricted, and by being restricted, it privileges what it inherently asserts. One identifies the non-Western by the Western. (I do not assert that this lapse is peculiarly Western, although there appears to be no counterpart of "non-Western" in Asian languages, no "non-Asian" in Chinese, Japanese, or Korean (although there is a distinction in these countries, as there doubtless is in all others, between the native and the foreign).

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### 编辑推荐

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