

<<比较文学>>

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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

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章节摘录

Here remains the crucial difference between ethical criticism of the past and new ethical 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 endorsing or promoting one moral agenda or another, the latter is only interested in discovering the various ethical values embedded in literary works that are part of the manifestation of their significance. To do this, new ethical criticism must remain in dialogue with the aesthetic structures of a text, for the tension between these aesthetic structures and a text's ideological components solidifies a production of textual meanings. Attention to these aesthetic structures may profitably contribute to a nonmonologic, nonthematic ethical criticism by demonstrating how to read literature for insight, not into the kinds of ethical claims a text might convey, but into the way ethical claims may be expressed or validated. This is not to say that ethical themes can be sifted completely out of the process of ethical reading, but these themes need not be taken as the exclusive object of study; rather, they are understood as simply an ideological effect of an equally important signifying process. On this view, the structural example of ethically charged voices engaged in moral dialogue within a text may serve both as the object of ethical criticism and as a morally illuminating model for one way critics may articulate their own nonmonologic interpretive claims about a text's moral component.

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