

<<文学笔记 (第2辑)>>

图书基本信息

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### 前言

改革开放30年以来，我国的图书出版业发展迅速，日新月异。

近10年，国内一些出版社经授权直接印行外版文学批评与理论的著作，并以国内同类产品的价格标价，受到大学师生和研究者由衷的欢迎。

在这些图书中，上海外语教育出版社从剑桥大学出版社引进的“剑桥文学指南丛书”尤其成功，它们大大推进了我国英语文学的教学与研究。

20世纪下半叶是众多文学理论各领风骚的50年，文学研究的面貌大大改观，理论家和批评家取得了与诗人、作家几乎平起平坐的地位。

正是各种文论使我们意识到，我们不能一直处于一种天真的状态，对主导批评活动的或明或暗的方法、预设和前提不加追问。

上世纪70、80年代开始，欧美大学文学系对理论课程的需求迅速增长，一些文论选本和文论导读、入门也应运而生，有的还被译成了中文，在大学师生中很受欢迎。

这些辅助性的指南固然有其用处，但是要了解文论的精髓，我们还是应该暂时把二手译作放在一边，回到原著。

在一些学者的大力推荐下，外教社决定再推出“西方文论丛书”，首批五种。

这些著作堪称文学与哲学研究的经典，其影响不必由我在此赘述。

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### 内容概要

泰奥德·阿多诺（Theodor W.Adorno，1903-1969）是德国著名哲学家、社会学家、文艺理论家和音乐理论家，是法兰克福学派的著名代表人物以及社会批判理论的奠基者。

他在许多领域均有创见，特别是在哲学、美学以及文论领域，在西方社会具有广泛而深刻的影响力。

阿多诺的文学批评并不属于正统的批评理论，他的文本处理方式既富有魅力，又几乎无法阐释。这意味着我们在阐释、评价阿多诺的这些复杂多义的文学批评时，既要指出他在批评理论这个大框架内的地位，也要考虑到他独特的个人气质、行文习惯以及他惯有的自相矛盾，并辨析他的观点正确与否。

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作者简介

作者：(德国)阿多诺(Theodor W.Adorno) 译者：(德国)Shierry Weber NicholSEN

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Heinrich Fischer, the editor of the new edition of *Sittlichkeit und Kriminalitiit* [Morals and Criminality], says in his postscript that no book by Karl Kraus is more relevant today than this one, published almost sixty years ago. This is the pure truth. For all the talk to the contrary, nothing has changed in the fundamental stratum of bourgeois society. It has walled itself off malevolently as though it were indeed eternal and existed by natural law the way its ideology used to assert that it did. It will not be talked out of its hardening of the heart-without which the National Socialists could not have murdered millions of people undisturbed-any more than it will be talked out of the domination of human beings by the exchange principle, which is the basis for that subjective hardening. The need to punish what ought not to be punished becomes flagrant. In Kraus' diagnosis, the judiciary, with the obduracy of sound popular sentiment, arrogates to itself the right to defend nonexistent rights, even where by this time the majority of the representatives of scholarship and science no longer subscribe to things which in the earlier years of the century only a few psychologists like Freud and William Stern-whom Kraus praised for it at the "time—  
—dared to attack. The more adroitly ongoing social injustice conceals itself under the unfree equality of compulsory consumers, the happier it is to bare its teeth in the domain of unsanctioned sexuality and let those who have been successfully homogenized know that the social order is serious about not letting itself be trifled with.

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