

<<比较文学>>

图书基本信息

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内容概要

《比较文学：东方与西方（15）（英文版）》为中外文化比较文集，本辑主要收录学术论文26篇，主要内容为三个类型，其一，中外比较文学研究，其二，国外文艺理论研究，其三，中美小说对比研究。

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章节摘录

In Steven Spielberg's 2002 adaptation of Philip K. Dick's *Minority Report*, the narrative concerns the pre-emption of "future" crimes by a form of memory and time back-loop. The film's three sensors are able to foresee crimes and arrest culprits in advance. The pre-emption thereby forecloses the deed (by arresting the would-be criminal). However, on occasion, there is a dissenting opinion among the three that produces a minority report on the "future". I will use this phrase, "minority report"-and the accompanying image of a memory back-loop that can be controlled, or not-to examine the following hypothesis: that the alternative materialities of today have to do with certain ruptures in our time frame coming from a type of "outside". [11] That is, there are the other materialities that would include: glacial melt-off, the inundation of coasts and cities, mass extinctions, the generation of an underclass of "disposable humans" (today used for body parts), and imminent oil or water wars. I will return in a moment to how these "ex factors" have invaded the American media, but will link this shift to another mutation discernible in "cultural studies" and the legacies of conceptual projects. What I will do below-in opening the question of "climate change" and the humanities, and of the legacies of twentieth-century theory before this shift-is a preliminary scan of the question of a broader re-inscription or hypothesis of 21st century or non-anthropocene horizons. With this in mind the question posed is of how, and whether, the ex-anthropoc factors that interrupt various histories and calculations of irreversible ecocatastrophism (neither fetishized nor apocalyptic) operate in the mode of what (after Benjamin) we might think of as translation. Climate change is not, and perhaps could not have been a horizon engaged by Lacan or Derrida, and was never integral to post-Marxian narratives, nor approached by "cultural studies". To suggest that a new concept of climate change would open the prospect of a mutation in the archive, or would produce a revocation of how the archive itself wereconfigured, oddly turns us closer to, rather than thoroughly arginalizes, reading, reference, and legibilities more broadly.

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