

<<九十年代美国情景喜剧中的种族性再现>>

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前言

The basic editorial strategy of the series *New Topics in Cultural Studies* is to present a broad yet focused spectrum of thinking on contemporary literary/cultural studies and to challenge our conceptions of what postcolonial and feminist cultural studies in China and the West is and how we should think about it in the age of "glocalisation" — the dual process of globalisation and localisation. By presenting as many voices as possible, one of our major aims is to create a discursive space for (re) viewing and (re) writing about linguistic, literary and cultural texts in relation to our changing social, historical and ecological environment. Indeed, we want the series to open up our readers' mind about cultural studies beyond the confines of its linguistic and literary origins. This group of research projects reflects our concerted efforts in critiquing and combining certain insights of poststructuralism with certain insights of postmodernism, feminism, psychoanalysis, semiotics, and postcolonialism.

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内容概要

情景喜剧是美国经久不衰、最受欢迎的电视节目之一。

尽管如此，情景喜剧却没有受到评论界足够的重视。

本书从后殖民的视角，综合话语分析及符号学理论，定量分析与定性分析相结合，对20世纪90年代一些最有影响的黑人情景喜剧、亚裔人情景喜剧、白人情景喜剧进行了深入的探讨。

研究发现，90年代情景喜剧中的种族性再现是各种社会力量角逐的结果，是多种不同声音竞争话语权的产物。

90年代情景喜剧深深地打上了白人至、父权为中心、资本主义的主流意识形态的烙印。

情景喜剧是不同种族再现其存在、争夺其意义与快乐的空间、场所。

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Gramsci's theory of hegemony is also concerned with the process of ideology. Hegemony refers to the way that a nation could exert ideological and social, rather than military or coercive, power over the other. Like Althusser's theory of ideology, Gramsci's hegemony is not a static power relationship, but a constant process of struggle in which a dominant class wins the willing consent of the subordinate classes to the system that ensures their subordination. However, this consent must be constantly won and rewon, for people's material social experience constantly reminds them of the disadvantages of subordination and thus poses a constant threat to the dominant class. The theory of hegemony foregrounds the ideological struggle much more than Althusser's ideological theory does, which at times tends to imply that the power of the ideology or the ISAs of the dominant class is almost irresistible. Hegemony, on the other hand, posits a constant contradiction between ideology and the social experience of the subordinate that makes this interface into an inevitable site of ideological struggle. Consequently, this constant struggle from the subordinates has not only manifested its resistance against domination but also expanded its power and territory (Storey 1994:215 - 221) .

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