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内容概要

《全球视野下的亚裔美国文学》从文化研究(特别是后殖民理论)的角度,深入到一些文学作品的潜文体层面,分析了种族主义与内部殖民主义给亚裔美国人带来的深度精神创伤,同时也挖掘了作品中所隐含的少数族裔对主流文化霸权的一系列抵抗策略。

作者通过研究认为:美国少数族裔在当今提倡多元文化的时代面对的已经不再是公开的各族主义,但 他们仍然无法逃避以各种面目出现的新殖民主义的影响。

这种影响在很多时候是无形的,令人难以识别,因此对人的心理和精神影响会更深,也更难愈合。

书籍目录

TheEast,theWest,andtheGlobalinAsian American Literature . Race , Gender,and Hollywood 'S Asians,1984-2004Reading Chinese American Literature as "Introspection Literature "Manzanar and Nomonhan : The Relocation of Japanese / American War Memory in Tropic of Orange and The Wind-Up Bird ChronicleThe Gendered Representation of Memory through FetalImagery : AGestureLifeandComfort WomanReconstituting Memory : The Post-Colonial Travel Narrative in Eye of the Fish

. Re-WritingVietNamfromAbroadThe Myth of Home and Mobility in Shawn WongS HomebaseWall andWaveintheWritingofMei-mei BerssenbruggeFemale Narrative as a Strategy in KingstonS The Woman Warrior and TanS The Joy Luck ClubThe Global in Recent Asian North American NarrativesMelancholia and the RecOnstruction of Subjectivity in Fae Myenne NgS BoneThe Rhetoric of the Double Negative : Canadian Diasporic Chinese LiteraturesThe Poetry of Cathy SongChallenging Racism with Pan-Asianism : Learning Resistance through Failure in Frank ChinS " The Sons of Chan " Chinese American Manhood in Gus Lee ' S T / gers TailWhy Is There Orientalism in Chinese American Literature7The Reconciling Art of a Trickster Artist : Reading Tripmaster Monkey in the Context of Asian American Gender PoliticsA Transnational Feminist Reading of Kyoko MoriS Polite LiesTranspacific : Malaysia,California , and Female Mobility in Sister SwingNotes on the Editors and Contributors

章节摘录

were portrayed by white actors outfitted with prosthetic eyepiecesheld in place by spirit gum and rubber bands attached to the tops of their heads to pull up their eyes. Korean American actor Philip Ahn, son of Dosan Ahn Chang-Ho, began his career in 1936 as an "eyemodel." Producers, argued that they chose white actors for these rolesbecause there were no qualified actors of color. In fact they believed that whites could play Asians better than Asians themselves. Lest anyone think that representations of Asians have beensteadily improving since 1919, we are reminded that almost acentury ago, Sessue Hayakawa was a matinee idol before he leftHollywood to form his own production company so that he couldmake films that did not demean Asians. Bruce Lee forced Hollywoods anxieties about Asianmasculinity to the surface. After struggling against Hollywoods.racist refusal to cast him in anything but a peripheral role supporting white character of lesser talent, Bruce Lee left for Hong Kong tolaunch a career that catapulted him into international stardom inthe 1970s with films that centered on and showcased his skills andfeatured struggles against colonial domination and injustice. When Warner Brothers invited Lee to star in Enter the Dragon (1972), the studio moguls must have been uncomfortable with the notionof a Chinese star. Director Robert Clouse said, "The first thing we have to do is kick the strut out of Bruce Lee" because the Westernaudience wOuld not like it.4 Enter the Dragon brings back the evilAsian villain with the iron claw for a hand, the harem of opium-addicted sexual slaves, and renders Lees character as an asexual"spiritual" being possessing mystical knowledge, in, contrast to the black and white men, who are seduced by the women. WhileLees character remains alone and aloof, the black and white menexperience interracial male bonding.

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