

In Praise Of Antiheroes Figures And Themes In Modern European Literature 1830 1980

"American quarterly of Soviet and East European studies" (varies).

This book is about the manifestations and explorations of the heroic in narrative literature since around 1800. It traces the most important stages of this representation but also includes strands that have been marginalised or silenced in a dominant masculine and higher-class framework - the studies include explorations of female versions of the heroic, and they consider working-class and ethnic perspectives. The chapters in this volume each focus on a prominent conjuncture of texts, histories and approaches to the heroic. Taken together, they present an overview of the 'literary heroic' in fiction since the late eighteenth century.

Why, Theodore Ziolkowski wonders, does Western literature abound with figures who experience a crucial moment of uncertainty in their actions? In this highly original and engaging work, he explores the significance of these unlikely heroes for literature and history. From Aeneas—who wavered momentarily before plunging his sword into Turnus's chest—to Hamlet, Orestes, Parzival, Wallenstein, and others, including Kafka's Josef K., Ziolkowski demonstrates that characters' private uncertainty reveals a classic opposition of binary forces. He describes how Aeneas, for example, was forced to choose between the ancient code of blood vengeance and the new civic virtues of law and justice. Ziolkowski asserts that the indecision of the characters reflects the tensions that authors observed in their own societies. Drawing on the insights of Hegel and Freud, he analyzes the ways in which these tensions represent turning points in cultural history. In stark contrast to Aeneas, Josef K. temporized for a year before his executioners thrust a knife into his heart. For Ziolkowski, the centuries separating Virgil and Kafka are ones in which the notion of the hero was transformed almost to the point of total inversion. He sheds light on this transformation and a corresponding change in literary form.

Advances in science and technology no longer change how we live, they determine it. In the not-too-distant future, techno-scientific developments may make individuals stronger, smarter, healthier and more productive--but to what end? Addressing this question, speculative fiction has created an abundance of transhuman characters, protagonists with extraordinary strength, intelligence or abilities. Often they are antiheroes, openly rejecting--or rejected by--society and acting on immoral or extreme principles that challenge readers to approve, condemn, excuse or explain. This study explores the antihero of speculative fiction as a paradoxical blend of human and transhuman. These protagonists illustrate the dynamics of individual, techno-scientific and societal norms, and blur distinctions between human and machine, biology and technology, right and wrong. Fictional works covered include Mary Shelley's *Frankenstein* (1818), Olaf Stapledon's *Odd John* (1935), Alfred Bester's *The Stars My Destination* (1956), William Gibson's *Neuromancer* (1986), Alan Moore and Dave Gibbons' *Watchmen* (1986-1987), Richard Morgan's trilogy (*Altered Carbon*, 2001, *Broken Angels*, 2003 and *Woken Furies* 2005) and *Black Man* (2007).

With a foreword by Diane Negra and Jorie Lagerway As television has finally started to create more leading roles for women, the female antiheroine has emerged as a compelling and dynamic character type. *Television Antiheroines* looks closely at this recent development, exploring the emergence of women characters in roles typically reserved for men, particularly in the male-dominated genre of the crime and prison drama. The essays collected in *Television Antiheroines* are divided into four sections or types of characters: mafia women, drug dealers and aberrant mothers, women in prison, and villainesses. Looking specifically at shows such as *Gomorrah*, *Mafiosa*, *The Wire*, *The Sopranos*, *Sons of Anarchy*, *Orange is the New Black*, and *Antimafia Squad*, the contributors explore the role of race and sexuality and focus

on how many of the characters transgress traditional ideas about femininity and female identity, such as motherhood. They examine the ways in which bad women are portrayed and how these characters undermine gender expectations and reveal the current challenges by women to social and economic norms. Television Antiheroines will be essential reading for anyone with a serious interest in crime and prison drama and the rising prominence of women in nontraditional roles.

The author has developed a "star of salvation"--A diagram in the shape of a Star of David, in which each of the six points leads to a strategy Levi learned for seeking meaning, and thereby salvation, in the misery of Auschwitz. With its concise overview of Levi's expression and development as a writer, *A Centaur in Auschwitz* reveals Primo Levi for what he was - scientist, intellectual, Jew, and dedicated seeker of the roots of human dignity."--Jacket.

Containing almost 600 entries, this impressive 2-volume reference presents detailed and authoritative treatment of the field of Italian literature, with attention both to the work and influence of individual writers of all genres and to movements, styles, and critical approaches.

"Deep China investigates the emotional and moral lives of the Chinese people as they adjust to the challenges of modernity. Sharing a medical anthropology and cultural psychiatry perspective, the contributors--Arthur Kleinman, Yunxiang Yan, Jing Jun, Sing Lee, Everett Zhang, Pan Tianshu, Wu Fei, and Guo Jinhua--explore the remaking of the moral person during China's profound social and economic transformation, unraveling the shifting practices and struggles of contemporary life."--Page 4 of cover.

Written as a *Festschrift* honouring a beloved professor, colleague, and friend, this volume comprises a collection of essays offering a wide array of contemporary approaches to literature, linguistics, and applied linguistics. It covers a variety of topics, ranging from medieval to contemporary literature and language, and explores genres as diverse as fantasy, dystopia, drama, poetry, and film, addressing issues such as post- and transhumanism, age, gender, identity, family, metonymy, and narrative discourse. The diversity of themes and methodologies here makes the collection a widely applicable resource in the academic discussion of literature, language, and culture, both as a significant contribution to different philological fields and a useful educational tool for anyone teaching or studying English, Anglophone literature, British, American, and German studies, English as a Second Language, linguistics, cognitive linguistics, and applied linguistics, or conducting research in these fields.

To understand hatred and civility in today's world, argues Christopher Lane, we should start with Victorian fiction. Although the word "Victorian" generally brings to mind images of prudish sexuality and well-heeled snobbery, it has above all become synonymous with self-sacrifice, earnest devotion, and moral rectitude. Yet this idealized version of Victorian England is surprisingly scarce in the period's literature--and its journalism, sermons, poems, and plays--where villains, hypocrites, murderers, and cheats of all types abound.

The *Encyclopedia of Italian Literary Studies* is a two-volume reference book containing some 600 entries on all aspects of Italian literary culture. It includes analytical essays on authors and works, from the most important figures of Italian literature to little known authors and works that are influential to the field. The *Encyclopedia* is distinguished by substantial articles on critics, themes, genres, schools, historical surveys, and other topics related to the overall subject of Italian literary studies. The *Encyclopedia* also includes writers and subjects of contemporary interest, such as those relating to journalism, film, media, children's literature, food and vernacular literatures. Entries consist of an essay on the topic and a bibliographic portion listing works for further reading, and, in the case of entries on individuals, a brief biographical paragraph and list of works by the person. It will be useful to people without specialized knowledge of Italian literature as well as to scholars.

Radicals and Realists is the first book in any language to discuss Japan's avant-garde artists, their work, and the historical environment in which they produced it during the two most creative decades of the twentieth century, the 1950s and 1960s. Many of the artists were radicals, rebelling against existing canons and established authority. Yet at the same time they were realists in choosing concrete materials, sounds, and themes from everyday life for their art and in gradually adopting tactics of protest or resistance through accommodation rather than confrontation. Whatever the means of expression, the production of art was never devoid of historical context or political implication. Focusing on the nonverbal genres of painting, sculpture, dance choreography, and music composition, this work shows that generational and political differences, not artistic doctrines, largely account for the divergent stances artists took vis-a-vis modernism, the international arts community, Japan's ties to the United States, and the alliance of corporate and bureaucratic interests that solidified in Japan during the 1960s. After surveying censorship and arts policy during the American occupation of Japan (1945–1952), the narrative divides into two chronological sections dealing with the 1950s and 1960s, bisected by the rise of an artistic underground in Shinjuku and the security treaty crisis of May 1960. The first section treats Japanese artists who studied abroad as well as the vast and varied experiments in each of the nonverbal avant-garde arts that took place within Japan during the 1950s, after long years of artistic insularity and near-stasis throughout war and occupation. Chief among the intellectuals who stimulated experimentation were the art critic Takiguchi Shuzo, the painter Okamoto Taro, and the businessman-painter Yoshihara Jiro. The second section addresses the multifront assault on formalism (confusingly known as "anti-art") led by visual artists nationwide. Likewise, composers of both Western-style and contemporary Japanese-style music increasingly chose everyday themes from folk music and the premodern musical repertoire for their new presentations. Avant-garde print makers, sculptors, and choreographers similarly moved beyond the modern—and modernism—in their work. A later chapter examines the artistic apex of the postwar period: Osaka's 1970 world exposition, where more avant-garde music, painting, sculpture, and dance were on display than at any other point in Japan's history, before or since. *Radicals and Realists* is based on extensive archival research; numerous concerts, performances, and exhibits; and exclusive interviews with more than fifty leading choreographers, composers, painters, sculptors, and critics active during those two innovative decades. Its accessible prose and lucid analysis recommend it to a wide readership, including those interested in modern Japanese art and culture as well as the history of the postwar years.

The Nazis' persecution of the Jews during the Holocaust included the creation of prisoner hierarchies that forced victims to cooperate with their persecutors. Many in the camps and ghettos came to hold so-called "privileged" positions, and their behavior has often been judged as self-serving and harmful to fellow inmates. Such controversial figures constitute an intrinsically important, frequently misunderstood, and often taboo aspect of the Holocaust. Drawing on Primo Levi's concept of the "grey zone," this study analyzes the passing of moral judgment on "privileged" Jews as represented by writers, such as Raul Hilberg, and in films, including Claude Lanzmann's *Shoah* and Steven Spielberg's *Schindler's List*. Negotiating the problems and potentialities of "representing the unrepresentable," this book engages with issues that are fundamental to present-day attempts to understand the Holocaust and deeply relevant to reflections on human nature.

Napoleon promoted and honored great men throughout his reign. In addition to comparing himself to various great men, he famously established a Legion of Honor on 19 May 1802 to honor both civilians and soldiers, including non-ethnically French men. Napoleon not only created an Irish Legion in 1803 and later awarded William Lawless and John Tennent the Legion of Honour; he also gave them an Eagle with the inscription "L'Indépendance d'Irlande." He awarded twenty-six of his generals the marshal's baton from 1804 to 1815, and in 1806, he further memorialized his soldiers by deciding to erect a Temple to the Glory of the Great Army, modeled on Ancient designs. From 1806 to

1815, Napoleon had more men interred in the Panthéon in Paris than any other French leader before or after him. In works of art depicting himself, Napoleon had his artists allude to Caesar, Charlemagne, and even Moses. Although the Romans had their legions, Pantheon, and temples in Ancient times and the French monarchy had their marshals since at least 1190, Napoleon blended both Roman and French traditions to compare himself to great men who lived in ancient and medieval times and to recognize the achievements of those who lived alongside him in the nineteenth century. Analyzing Napoleon's ever-changing personal cult of "great men," and his recognition of contemporary "great men" who contributed to European or even human civilization and not just French civilization, is original. While work does exist on the French cults of Greco-Roman antiquity and of "great men" prior to 1800, Napoleon appears only fleetingly in other discussions of the cult of great men. None of the burgeoning historiography adequately takes Napoleon's place in the story of this cult into perspective. This book serves as a further exploration of the cult of great men, including its place in Napoleonic and European history and the alleged efforts of its members to enlighten the earth.

Tells the stories of a handful of men and women, some of whom have lived through some of the most fundamental transitions of the turbulent twentieth century. Each is caught up in existential moral experiences that define what it means to be human, and their stories reveal just how malleable moral life is.

This volume assembles 13 essays as the result of a workshop for international doctoral and post-doctoral researchers in Old Norse studies, which was held at the Institute for Nordic Philology at LMU in Munich in December 2015. The contributions' focus lies on different aspects of ›bad‹ or ›evil‹ characters in saga literature, and they give testimony to the broad literary variety such figures display in Old Norse texts. The "Antagonists and Troublemakers in Old Norse Literature" are here explored in their diversity, ranging from their literary psychology to their characteristics which often challenge gender norms. The contributions discuss the narrative strategies of presenting these characters to the audience, both positively and negatively. Furthermore, they analyse how the central paradox of evil and its dependence on context is realised in various ways in Old Norse literature.

When moviegoers accompany Dorothy through the gates of the Emerald City, they may think they have discovered all there is to see of Oz—but as real friends of the Wizard know, more lies behind the curtain. The Wonderful Wizard of Oz, on which the 1939 film was based, was only the first of 14 Oz books. Together these works constitute a series rich in allusions to a broad range of literary traditions, including fairy tale, myth, epic, the picaresque novel, and visions of utopia. Reflecting on L. Frank Baum's entire series of full-length Oz books, this study introduces readers to the great folklorist who created not only Dorothy and friends, but countless wonderful characters who still await discovery. Close analysis of each book invites readers to search Baum's fascinating stories for meaning and mythical quality. Progressing chronologically through the canon, the author discusses literary devices and important thematic implications in each book, arguing that Baum wrote for the pleasure of both children and adults, both to provide entertainment and to teach moral lessons. Of particular significance is the argument, sustained over several chapters, that Baum modeled his Oz books on classic mythical patterns, rewriting Oz history in nearly every book to produce a different set of backgrounds and a different conception of utopia for his imaginary kingdom. This variety of backgrounds and archetypes gives Baum's books a truly universal appeal. Examinations of his non-Oz books and his other Oz works, such as Little

Wizard Stories of Oz and The Woggle-Bug Book, illuminate the discussion of the Oz novels.

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Investigations into the heroic - or not - behaviour of the protagonists of medieval romance.

The Palgrave Handbook of Holocaust Literature and Culture reflects current approaches to Holocaust literature that open up future thinking on Holocaust representation. The chapters consider diverse generational perspectives—survivor writing, second and third generation—and genres—memoirs, poetry, novels, graphic narratives, films, video-testimonies, and other forms of literary and cultural expression. In turn, these perspectives create interactions among generations, genres, temporalities, and cultural contexts. The volume also participates in the ongoing project of responding to and talking through moments of rupture and incompleteness that represent an opportunity to contribute to the making of meaning through the continuation of narratives of the past. As such, the chapters in this volume pose options for reading Holocaust texts, offering openings for further discussion and exploration. The inquiring body of interpretive scholarship responding to the Shoah becomes itself a story, a narrative that materially extends our inquiry into that history.

By the turn of the twentieth century, Japan's military and economic successes made it the dominant power in East Asia, drawing hundreds of thousands of Chinese, Korean, and Taiwanese students to the metropole and sending thousands of Japanese to other parts of East Asia. The constant movement of peoples, ideas, and texts in the Japanese empire created numerous literary contact nebulae, fluid spaces of diminished hierarchies where writers grapple with and transculture one another's creative output. Drawing extensively on vernacular sources in Japanese, Chinese, and Korean, this book analyzes the most active of these contact nebulae: semicolonial Chinese, occupied Manchurian, and colonial Korean and Taiwanese transcriptions of Japanese literature. It explores how colonial and semicolonial writers discussed, adapted, translated, and recast thousands of Japanese creative works, both affirming and challenging Japan's cultural authority. Such efforts not only blurred distinctions among resistance, acquiescence, and collaboration but also shattered cultural and national barriers central to the discourse of empire. In this context, twentieth-century East Asian literatures can no longer be understood in isolation from one another, linked only by their encounters with the West, but instead must be seen in constant interaction throughout the Japanese empire and beyond.

Books recommended for undergraduate and college libraries listed by Library of Congress Classification Numbers.

What happens when we re-read a familiar book? Does the second encounter turn us into experts, more knowing and confident in our relation to the text? Or conversely, does it expose the gaps and limits of each reading experience? Does re-reading affirm our own sense of identity, reconnecting us to earlier memories, or does it shock and destabilize, revealing discontinuities between past and present selves? Is re-reading uncanny, a discovery of the familiar in the unfamiliar, or the reverse? Do certain literary devices and tropes – symbols, allegories, for example, depend on re-reading to be activated? Are there some texts that can only be re-read? Re-reading is rarely discussed in depth yet it forms the core of most conversations about literature, for we rarely become passionate or critical about books we have only read once. It is also re-reading that consolidates a core of texts into what we

recognise to be a canon of literature, and it is re-reading, again, that breaks open the canon and reshapes it. We re-read alone, but we also re-read communally, in the shared space of the theatre, or in the translation of a text from one culture to another, or one medium to another. Re-reading is a necessary part of the professional reader's life yet there is often, in the history of the individual scholar, some formative relationship with a text read obsessively in childhood. This bilingual volume of essays brings together an international group of eminent scholars in order to reflect on this process of re-reading, in honour of Graham Falconer, Professor of 19th century French literature, and long-term re-reader. The essays vary from personal reflections on formative childhood reading, and self-reflexive scholarly re-readings, to analysis of the theme of re-reading in texts, and presentation of new theories of re-reading. Gustave Flaubert, Honoré de Balzac, Stendhal, Eugène Fromentin, Guy de Maupassant, Marcel Proust, Samuel Beckett, Dostoevsky, Mikhail Bakhtin, W. B. Yeats, William Blake, Roland Petit, H. G. Wells and Anthony Hope are amongst the authors re-visited in these reflections on the practice of re-reading.

The author distinguishes between political violence from below, for example collective violence, insurgency, armed struggle and terrorism; and political violence from above, which includes indiscriminate repression, institutional and state violence, torture and war.

This innovative study reassesses Primo Levi's Holocaust memoirs in light of the posthumanist theories of Adorno, Levinas, Lyotard, and Foucault and finds causal links between certain Enlightenment ideas and the Nazi genocide.

The antihero prevails in recent American drama television series. Characters such as mobster kingpin Tony Soprano (The Sopranos), meth cook and gangster-in-the-making Walter White (Breaking Bad) and serial killer Dexter Morgan (Dexter) are not morally good, so how do these television series make us engage in these morally bad main characters? And what does this tell us about our moral psychological make-up, and more specifically, about the moral psychology of fiction? Vaage argues that the fictional status of these series deactivates rational, deliberate moral evaluation, making the spectator rely on moral emotions and intuitions that are relatively easy to manipulate with narrative strategies. Nevertheless, she also argues that these series regularly encourage reactivation of deliberate, moral evaluation. In so doing, these fictional series can teach us something about ourselves as moral beings—what our moral intuitions and emotions are, and how these might differ from deliberate, moral evaluation.

In an age of upheaval and challenged faith, traditional heroes are hard to come by, and harder still to love, with their bloodstained hands and backs unbowed by the consequences of their actions. Through penetrating readings of key works of modern European literature, Victor Brombert shows how a new kind of hero—the antihero—has arisen to replace the toppled heroic model. Though they fail, by design, to live up to conventional expectations of mythic heroes, antiheroes are not necessarily "failures." They display different kinds of courage more in tune with our time and our needs: deficiency translated into strength, failure experienced as honesty, dignity achieved through humiliation. Brombert explores these paradoxes in the works of Büchner, Gogol, Dostoevsky, Flaubert, Svevo, Hašek, Frisch, Camus, and Levi. Coming from diverse cultural and linguistic traditions, these writers all use the figure of the antihero to question handed-down assumptions, to reexamine moral categories, and to raise issues of survival and

renewal embodying the spirit of an uneasy age.

In Praise of Antiheroes Figures and Themes in Modern European Literature, 1830-1980 University of Chicago Press

This book consists of ten essays that examine the ways in which language has been used to evoke what Lawrence L. Langer calls the 'deathscape' and the 'hopescape' of the Holocaust. The chapters in this collection probe the diverse impacts that site visits, memoirs, survivor testimonies, psychological studies, literature and art have on our response to the atrocities committed by the Germans during World War II. Langer also considers the misunderstandings caused by erroneous, embellished and sentimental accounts of the catastrophe, and explores some reasons why they continue to enter public and printed discourse with such ease. Giuliana Minghelli uses Italo Svevo's parodic Darwinian fable of the prehistoric encounter between the weak and 'unfinished' man and an incommensurable other to reassess his eccentric contribution to 20th century literature.

By revealing the origins of common misunderstandings about nostalgia, this book aims, moreover, to show that it creatively fosters a personal and imaginative memory."--Jacket.

A book tracing the rise of the antihero in modern literature. The author defines him as someone whose courage displays our own needs and deficiencies. For example, he achieves dignity through humiliation, or suffers a reversal through his honesty.

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