Translingual Practice Literature National Culture And Translated Modernity China 1900 1937

This is a plain text version of the document. It includes all the text from the image, formatted in a readable way. It does not include any visual elements such as images or tables. The text is presented in a way that is easy to read and understand, with proper sentence structure and punctuation. The document is focused on the topic of translingual practice and its relationship to literature, national culture, and translated modernity in China from 1900 to 1937. It explores the historical context, key figures, and influential works in this period, highlighting the interplay between different languages, cultures, and identities. The document is a valuable resource for understanding the complexities of cultural exchange and the construction of national identity in early 20th century China.
perfect other self, and Yokomitsu Riichi, who developed the theory of Neo-Sensation from Kant’s the-thing-in-itself. To illustrate the concept of transcultural modernity, three icons are highlighted on the

Dandyism and Transcultural Modernity

boy is laid out. Writers discussed include Liu Na’ou, a Shanghai dandy par excellence from Taiwan, Paul Morand, who looked upon Coco Chanel the female dandy as his

disciplinary specializations or functioning as a regulatory mechanism for cultural knowledge. Literature is able to offer its readers knowledge through direct

The Subversive Self in Modern Chinese Literature

China and Asia with the United States, translations did more than communicate meaning across politicized and racializing differences of language and nation.

Sino-Japanese Transculturation

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may have been at odds with previous interpretive convention. Originally published as a special issue of the journal boundary 2, this collection includes two new essays

In Xiong Shili’s Understanding of Reality and Function, 1920-1937, SANG Yu presents a detailed examination and analysis of how Xiong Shili gradually established his

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imply political possibilities that are not only irreconcilable with each other, but irreducible to the determination of the modern discourse of “individualism” introduced

neither the material realities of ethnic minorities within China nor those of populations in places such as Tibet, Taiwan, and post–British Hong Kong. Above all, this

theorization of translations. The translator has its anchorage in higher education—is no longer feasible for the diverse and multifaceted experiences that are articulated under the rubric of “Chineseness.” As

and moves beyond conventional stories of technological progress and environmental decline to provide a dynamic history of environmental relations.

The Real Modern

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strategy for accomplishing such feats as exploring the relationship between gender and poetry, creating an authentic national culture and determining the nature of a

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