

Critique Littéraire

On peut se demander ce qu'est un texte, la réponse est que c'est un ensemble de mot mis en commun. Quelles sont les différences entre littérature et critique ? Elles ont toutes les deux des frontières mobiles, et on doute que l'un puisse vivre sans l'autre. La littérature est un ensemble de texte mis à part (action de la critique), ils sont délimités par cette critique. Ainsi un texte n'existe pas tout seul, il a deux condition pour exister : il faut qu'il soit écrit et qu'il soit lu. L'écrivain écrit le corps du texte, et c'est sa lecture qui va créer son âme (existence spirituelle). Ainsi la critique consiste en le fait de lire un texte et d'en parler.

Approche diachronique : d'après Starobinski, le mot critique a de nombreux sens (=juger) mais si on se rapporte à l'étymologie grecque, nous obtenons le mot krinein (= trier, tamiser) mais il est aussi lié au mot crise (= période finale de la maladie : mort ou guérison). L'acte critique est important voir violent, cet auteur établit une sorte de chronologie de l'acte de critique. Ainsi il est déduit trois actes : choisir, restituer et interpréter.

* Au début il y a des paroles de l'ordre du rituel mais la critique n'existe pas (c'est un sacrilège). Elle apparaît avec la naissance du concours et du jeu, qui nécessite des arbitres qui départage les choses. Mais s'il s'agit d'art, il faut un critère qui détermine le résultat : c'est la plaisir, mais il y a un risque car il faut donner son avis en fonction de ce que l'on ressent. Ainsi il existe de nombreux critères pour arbitrer, donc Starobinski nous parle de la pièce d'Aristophane (Les grenouilles) où sont joué Eschyle et Euripide, ils font un concours pour juger qui fait les meilleurs vers. Ainsi il y a un enjeu vital car Dionysos fera revivre le vainqueur pour faire renaître son art et soutenir le moral du peuple, la décision critique est donc un avis de vie ou de mort.

* Puis tout change, cependant on veut garder ce qu'il nous reste, ainsi le nouveau geste critique est la restitution :

1) Il faut rétablir la vraie valeur du texte, prendre conscience de son histoire. L'édition critique en ressort. Ainsi il y a un nouvel enjeu, c'est le pouvoir d'invalider les textes. Il se libère progressivement, de plus elle éveille le doute sur le système entier de la critique, il y a une remise en cause de la vérité établit, il y a un pouvoir de refus qui revient à l'acte de choix.

2) Il a fallut soutenir l'autorité des textes, on assigner au mot plusieurs sens grâce à la philologie. On construit un système de relation conforme à l'ensemble du système.

3) C'est le temps psychologique, c'est la première forme de l'herméneutique (science de l'interprétation). Starobinski cite Wolf et nous dit que « l'homme apprend à comprendre et à expliquer les pensées des autres d'après leurs signe ».

Ainsi elle se fait en 3 étapes, pour pleinement restituer un texte, il faut l'histoire des mots, la connaissance des mots, et la divination psychologique.

* La seconde phase abolit totalement le pouvoir de la critique, les textes ne sont plus de purs objets de savoir ou de préférence, et il n'y a plus de règles à suivre. C'est le sens qui prévaut, ainsi la critique ne travaille plus à la restitution mais à l'interprétation, elle parle de sa propre autorité : la science et le sens (ce que je sens, ce que je sais). La critique s'approprie complètement l'œuvre d'où son pouvoir instituant.

N. Goodman nous dit qu'il ne faut plus se demander ce qu'est l'art mais quand est-ce qu'il y a art.

Meacutethodes De Critique Litteacuteraire Lettres

Emilie Sanchez



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Table of Contents Meacutethodes De Critique Litteacuteraire Lettres

1. Understanding the eBook Meacutethodes De Critique Litteacuteraire Lettres
 - The Rise of Digital Reading Meacutethodes De Critique Litteacuteraire Lettres
 - Advantages of eBooks Over Traditional Books
2. Identifying Meacutethodes De Critique Litteacuteraire Lettres
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Meacutethodes De Critique Litteacuteraire Lettres
 - User-Friendly Interface
4. Exploring eBook Recommendations from Meacutethodes De Critique Litteacuteraire Lettres
 - Personalized Recommendations
 - Meacutethodes De Critique Litteacuteraire Lettres User Reviews and Ratings

- Meacutethodes De Critique Litteacuteraire Lettres and Bestseller Lists
- 5. Accessing Meacutethodes De Critique Litteacuteraire Lettres Free and Paid eBooks
 - Meacutethodes De Critique Litteacuteraire Lettres Public Domain eBooks
 - Meacutethodes De Critique Litteacuteraire Lettres eBook Subscription Services
 - Meacutethodes De Critique Litteacuteraire Lettres Budget-Friendly Options
- 6. Navigating Meacutethodes De Critique Litteacuteraire Lettres eBook Formats
 - ePub, PDF, MOBI, and More
 - Meacutethodes De Critique Litteacuteraire Lettres Compatibility with Devices
 - Meacutethodes De Critique Litteacuteraire Lettres Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Meacutethodes De Critique Litteacuteraire Lettres
 - Highlighting and Note-Taking Meacutethodes De Critique Litteacuteraire Lettres
 - Interactive Elements Meacutethodes De Critique Litteacuteraire Lettres
- 8. Staying Engaged with Meacutethodes De Critique Litteacuteraire Lettres
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Meacutethodes De Critique Litteacuteraire Lettres
- 9. Balancing eBooks and Physical Books Meacutethodes De Critique Litteacuteraire Lettres
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Meacutethodes De Critique Litteacuteraire Lettres
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Meacutethodes De Critique Litteacuteraire Lettres
 - Setting Reading Goals Meacutethodes De Critique Litteacuteraire Lettres
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Meacutethodes De Critique Litteacuteraire Lettres
 - Fact-Checking eBook Content of Meacutethodes De Critique Litteacuteraire Lettres
 - Distinguishing Credible Sources

13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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