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'On the Threshold of Beauty' is an exciting and detailed reconstruction of the emergence of electronic music in the Netherlands. Author Kees Tazelaar, composer and head of the Institute of Sonology at the Royal Conservatoire in The Hague, grippingly relates its turbulent history from the earliest beginnings. This history begins around 1930 with the studio of the Philips Physics Laboratory and the plans for the Philips pavilion at Expo 58 in Brussels. The goal was a light and sound demonstration for the general public, but the involvement of Le Corbusier, Iannis Xenakis and Edgard Varèse gave this project a highly avant-garde turn. The result, Poème électronique, was considered by many to be much more experimental than the music of the research laboratory. In 1960 Philips divested itself of the studio. It was absorbed into a new studio at Utrecht University, where Gottfried Michael Koenig became artistic director in 1964. Tazelaar also looks in detail at the influence wielded by the Contact Organization for Electronic Music during this period. -- Publisher.

A History of Video Art is a revised and expanded edition of the 2006 original, which extends the scope of the first edition, incorporating a wider range of artists and works from across the globe and explores and examines developments in the genre of artists' video from the mid 1990s up to the present day. In addition, the new edition expands and updates the discussion of theoretical concepts and ideas which underpin contemporary artists' video. Tracking the changing forms of video art in relation to the revolution in electronic and digital imaging that has taken place during the last 50 years, A History of Video Art orients video art in the wider art historical context, with particular reference to the shift from the structuralism of the late 1960s and early 1970s to the post-modernist concerns of the 1980s and early 1990s. The new edition also explores the implications of the internationalisation of artists' video in the period leading up to the new millennium and its concerns and preoccupations including post-colonialism, the post-medium condition and the impact and influence of the internet.

Despite landmark works in translation studies such as George Steiner's After Babel and Eugene Nida's The Theory and Practice of Translation, most of what passes as con-temporary "theory" on the subject has been content to remain largely within the realm of the anecdotal. Not so Douglas Robinson's ambitious book, which, despite its author's protests to the contrary, makes a bid to displace (the deconstructive term is apposite here) a gamut of earlier cogitations on the subject, reaching all the way back to Cicero, Augustine, and Jerome. Robinson himself sums up the aim of his project in this way: "I want to displace the entire rhetoric and ideology of mainstream translation theory, which ... is medieval and ecclesiastical in origin, authoritarian in intent, and denaturing and mystificatory in effect." -- from <http://www.jstor.org> (Sep. 12, 2014).

In this book Umberto Eco argues that translation is not about comparing two languages, but about the interpretation of a text in two different languages, thus involving a shift between cultures. An author whose works have appeared in many languages, Eco is also the translator of Gérard de Nerval's Sylvie and Raymond Queneau's Exercices de style from French into Italian. In Experiences in Translation he draws on his substantial practical experience to identify and discuss some central problems of translation. As he convincingly demonstrates, a translation can express an evident deep sense of a text even when violating both lexical and referential faithfulness. Depicting translation as a semiotic task, he uses a wide range of source materials as illustration: the translations of his own and other novels, translations of the dialogue of American films into Italian, and various versions of the Bible. In the second part of his study he deals with translation theories proposed by Jakobson, Steiner, Peirce, and others. Overall, Eco identifies the different types of interpretive acts that count as translation. An enticing new typology emerges, based on his insistence on a common-sense approach and the necessity of taking a critical stance.

Over the last two decades, interest in translation around the world has increased beyond any predictions. International bestseller lists now contain large numbers of translated works, and writers from Latin America, Africa, India and China have joined the lists of eminent, bestselling European writers and those from the global English-speaking world. Despite this, translators tend to be invisible, as are the processes they follow and the strategies they employ when translating. The Translator as Writer bridges the divide between those who study translation and those who produce translations, through essays written by well-known translators talking about their own work as distinctive creative literary practice. The book emphasises this creativity, arguing that translators are effectively writers, or rewriters who produce works that can be read and enjoyed by an entirely new audience. The aim of the book is to give a proper prominence to the role of translators and in so doing to move attention back to the act of translating, away from more abstract speculation about what translation might involve.

Through the schematic representation of translation, one language is rendered in contrast to another as if the two languages are clearly different and distinct. And yet, Sakai contends, such differences and distinctions between ethnic or national languages (or cultures) are only defined once translation has already rendered them commensurate. His essays thus address translation as a means of figuring (or configuring) difference.

This reissued classic traces the ramifications and diverse understandings of the concept of "beginning" in history and offers valuable insights into the role of the intellectual and the goal of criticism.

This text elaborates on Eleanor Duckworth's work in teaching and learning. Duckworth and six of her colleagues describe learners (who range in age from five to adulthood) coming to connect with seven different subject matters , from politics to poetry, medicine to mapping. The findings offer a look at people involved in real learning. Features include: critical examinations of philosophical and psychological ideas about learning; examples of the power of the human mind to come alive across a range of subject matters and situations; and suggestions for pedagogical and curricular pathways that schools can initiate. Chapter contributors include Hallie Cirino, Mary Kay Delaney, Isabella Knox and Namane Magau.

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