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Nota di bibliografia	Includes bibliographical references (p. [207]-228) and index.
Nota di contenuto	Preliminary Material -- INTERPRETING THROUGH EXAMPLES -- READING HISTORY: THE EXAMPLE OF THE PAST AFTER GLOBALIZATION -- RUSING WITH THE CANON: INSOLENT IMITATION, PARODIC INTERTEXTUALITY -- WRITING VIOLENCE: COLLECTIVE TRAUMAS, SINGULAR PASTS -- THE CANNIBAL READER: DIGESTING THE OTHER, INTERPRETING COMMUNITY -- COMME UN INDIEN TUPINAMBA... -- BIBLIOGRAPHY -- INDEX.
Sommario/riassunto	While rejecting a conception of literature as moral philosophy, or a device for imparting particular morals to the reader through exemplary characters and plots, Maryse Condé has displayed throughout her writing career a strong valorization of literature as ethical critique. This study examines her singular approach to literary commitment as a critical reworking of aesthetic models and modes of interpretation. Focusing on four dominant problematics in Condé's work—history and globalization in <i>La Belle Cr��ole</i> and <i>Moi, Tituba sorci��re...noire de Salem</i> , intertextuality and reception in <i>La migration des c��urs</i> and <i>C��elanire cou-coup��</i> , trauma and subjectivity in <i>En attendant le bonheur</i> and <i>Desirada</i> , community and ethics in <i>Travers��e de la mangrove</i> and <i>Histoire de la femme cannibale</i> —this analysis proposes to elucidate how, and to what ends, Cond��e engages, and alters, approaches to reading, staging the problematic, yet pragmatic, need to read well . This hermeneutic imperative foregrounds the need to engage with texts, to cannibalize texts while recognizing their

fundamental opacity and inexhaustibility, their resistance to the reader's interpretive habits.
