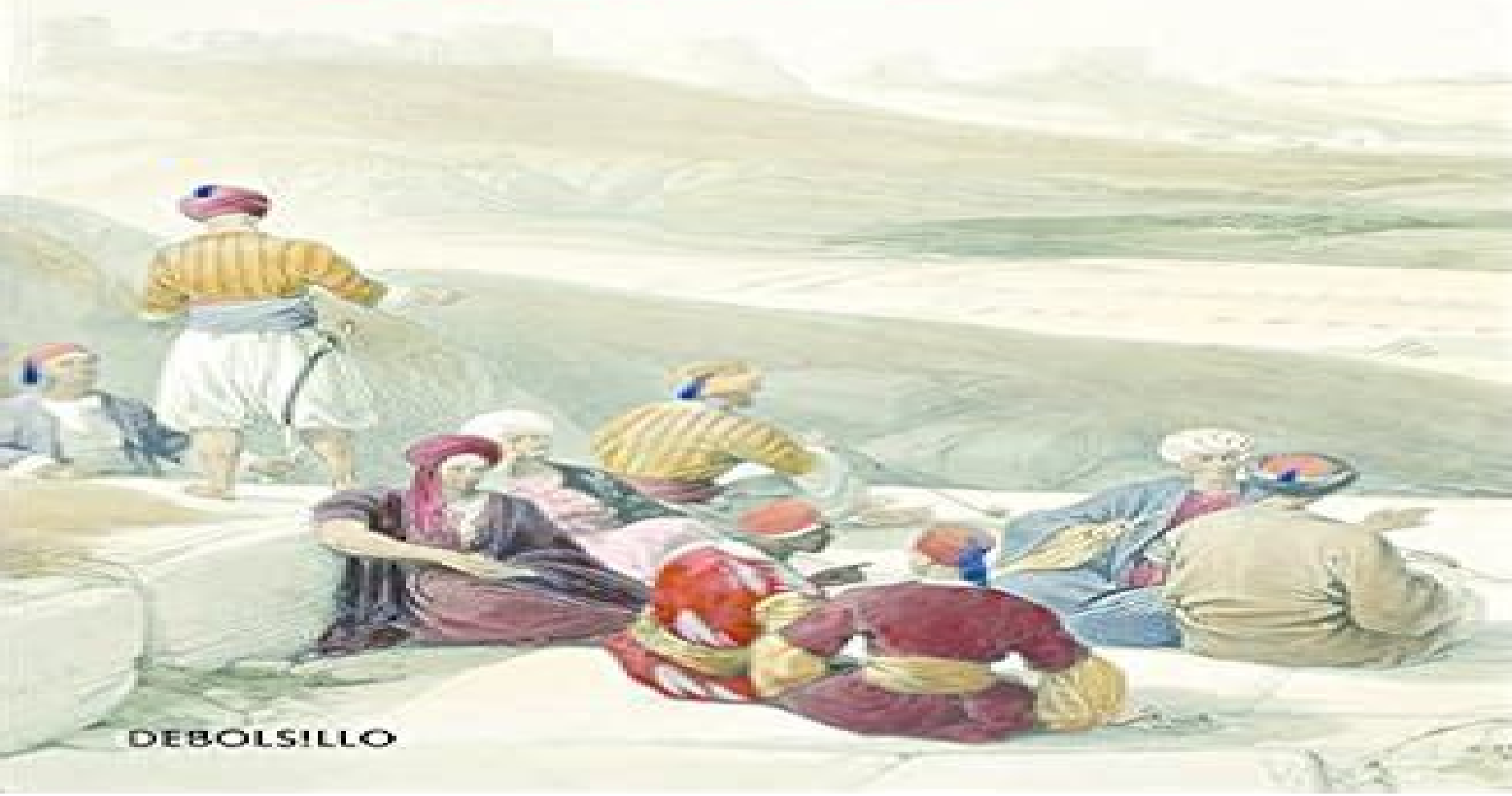


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Orientalismo



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Orientalismo 53 Ensayo Historia

José Antonio González Alcantud

A red circular graphic with a gradient, appearing as a partial circle or a stylized arrow pointing to the right, located to the right of the author's name.

Orientalismo 53 Ensayo Historia:

La reescritura de la historia en el ensayo hispanoamericano Héctor Jaimes, 2001 *Del orientalismo a la rehistorización afrocaribeña en Alejo Carpentier* Francis F.K. Agbemadé, 2021-09-17 Esta obra examina la prevalencia del discurso racial y hegemónico que sigue siendo una barrera para el ejercicio de los derechos fundamentales de ciudadanía y la búsqueda de la justicia social en América Latina, el Caribe y en todo el continente americano. Entre 1840 y 1960 la ideología del mestizaje o mezcla de razas fue el elemento constitutivo en estructurar el discurso de la formación de la nación de escritores muy diversos como José Antonio Saco, Gertrudis Gómez de Avellaneda, José Martí, Fernando Ortiz y Alejo Carpentier, entre otros. La ideología mantiene ante la evidencia de una división profundamente arraigada en consideraciones raciales que el mestizaje un proceso a la vez biológico y cultural sentó las bases para la unificación de la nacionalidad cubana frente al primer dominio colonial español y luego al poder imperial de los Estados Unidos. El estudio se vertebra de la teoría cultural poscolonial de Frantz Fanon, Homi Bhabha y Edward Said para analizar y cuestionar la perspectiva eurocéntrica de Alejo Carpentier en sus novelas *Ecu Yamba* (1933) y *El reino de este mundo* (1949). Aunque estas novelas parecen proponer el reconocimiento y reivindicación de la imaginada y oprimida población afrocaribeña, se observa que Carpentier termina por respaldar las imágenes estereotipadas en el discurso racial y colonial por su formación europea. Esta obra por lo tanto resalta los elementos de resistencia que los afrocaribeños han desarrollado en un intento por aumentar su visibilidad en el Caribe y crear la conciencia de su aporte a la cultura caribeña híbrida sincrética y transculturada.

Qué es el orientalismo José Antonio González Alcántud, 2021-01-08 ¿Qué es el orientalismo? A pesar de los años transcurridos desde la publicación del célebre libro de Edward Said a finales de los setenta que tuvo una gran repercusión mundial y que aún hoy día es referente para cualquier estudio sobre el fenómeno imaginario del Oriente, la pregunta sigue en el aire. El polimorfismo del orientalismo ha contribuido a mantenerlo activo en muchas áreas del conocimiento: sea en las artes plásticas, en la literatura, en la ciencia humana, en la arquitectura, en la fotografía, en la música o en el cine. El orientalismo, identificado con el mundo islámico en particular, se nutre del exotismo pero también de varias y complejas fuentes como del concepto de decadencia de Occidente y la anhelada regeneración oriental de este, del fanatismo político religioso, del misterio, de la supremacía, del deseo sexual de la ciudad desordenada y laberíntica, etc. El orientalismo, considerado en su generalidad, nos enfrenta a problemas que conciernen directamente a la identidad de Occidente más allá de cualquier discurso estereotipado; en particular, al deseo latente de retornar a los dominios de la irracionalidad o a la pulsión jerárquica encontrados en el Oriente. Por consiguiente, nos seguimos sometiendo a la prueba de que es algo más que un discurso de dominación colonial de Occidente sobre Oriente. Al fin y al cabo, como demuestra el orientalismo doméstico, el Oriente es parte de nosotros mismos, de nuestra imagen reflejada en el espejo de lo imaginario a través de diferentes medios expresivos que todos han tomado la perspectiva como forma de contemplarlo en la distancia. Desde Voltaire a Rousseau, desde Alarcón a Gómez Carrillo, desde Feyder a Lean, desde Torres Balbás a Freyre, desde Picasso al

arte contemporáneo marroquí un conjunto de autores y circunstancias son analizados en este libro para intentar responder a la pregunta de qué es el orientalismo y su correlato antiorientalista **Bajo la sombra de la Historia** Paso, Fernando del, 2023-04-24 La obra de Fernando del Paso se ha caracterizado por su lucidez y creatividad y estas páginas no son la excepción En *Bajo la sombra de la Historia* Ensayos sobre el islam y el judaísmo el autor presenta en tres volúmenes un conjunto de excelentes ensayos de interpretación histórica y convierte a la historia misma en vehículo de explicación y en una fuente inagotable de respuestas para su propia curiosidad A partir de la pregunta en qué creen los que creen Fernando del Paso desarrolla sus intereses por el otro y nos presenta un recorrido por la historia del Medio Oriente cuna del islam y del judaísmo donde analiza sus prácticas y representaciones culturales dioses costumbres tradiciones ideologías cosmologías y todo aquello que constituye y constituye su interpretación del mundo El resultado es una visión panorámica del surgimiento y desarrollo de estas dos religiones escrita con precisión pero sin carecer de profundos elementos narrativos que la sitúan al alcance de todo público **Comparative Studies in Asian and Latin American Philosophies** Stephanie Rivera

Berruz, Leah Kalmanson, 2018-04-05 Comparative philosophy is an important site for the study of non Western philosophical traditions but it has long been associated with East West dialogue *Comparative Studies in Asian and Latin American Philosophies* shifts this trajectory to focus on cross cultural conversations across Asia and Latin America A team of international contributors discuss subjects ranging from Orientalism in early Latin American studies of Asian thought to liberatory politics in today's globalized world They bring together resources including Latin American feminism Aztec teachings on ethics Buddhist critiques of essentialism and Confucian morality Chapters address topics such as educational reform the social practices surrounding breastfeeding martial arts as political resistance and the construction of race and identity Together the essays reflect the philosophical diversity of Asia and Latin America while foregrounding their shared concerns on issues of Eurocentrism and coloniality By bringing these critical perspectives to bear on the theories and methods of cross cultural philosophy *Comparative Studies in Asian and Latin American Philosophies* offers new insights into the nature and practice of philosophical comparison **El clima de la historia en una época planetaria** Dipesh

Chakrabarty, 2022-11-24 El advenimiento del Antropoceno no sólo ha puesto en jaque a la humanidad y al clima sino también las categorías que hasta ahora hemos utilizado para dar cuenta de nuestra situación y del lugar que ocupamos en el planeta Lo humano que hasta ahora había centrado toda forma de pensamiento se encuentra de repente imbricado en un sinfín de procesos planetarios que lo desplazan y lo transforman al tiempo que la cronología limitada propia de los asuntos humanos se ve empujada ante la magnitud del tiempo biológico e incluso geológico que afecta e infecta a la historia introduciendo mutaciones inesperadas Si queremos sobrevivir a los desafíos que la crisis climática nos plantea debemos aprender a orientarnos en un mundo que como nos dice Dipesh Chakrabarty ha superado lo global para adentrarse en lo planetario Desde la frágil pero irremplazable base que aporta esta constatación *El clima de la historia en una época planetaria* propone

una hoja de ruta para repensar la condici n humana ante el horizonte de la devastaci n ecol gica y social que amenaza con resquebrajar nuestras vidas **Exotic Nation** Barbara Fuchs,2011-12-30 In the Western imagination Spain often evokes the colorful culture of al Andalus the Iberian region once ruled by Muslims Tourist brochures inviting visitors to sunny and romantic Andalusia home of the ingenious gardens and intricate arabesques of Granada s Alhambra Palace are not the first texts to trade on Spain s relationship to its Moorish past Despite the fall of Granada to the Catholic Monarchs in 1492 and the subsequent repression of Islam in Spain Moorish civilization continued to influence both the reality and the perception of the Christian nation that emerged in place of al Andalus In *Exotic Nation* Barbara Fuchs explores the paradoxes in the cultural construction of Spain in relation to its Moorish heritage through an analysis of Spanish literature costume language architecture and chivalric practices Between 1492 and the expulsion of the Moriscos Muslims forcibly converted to Christianity in 1609 Spain attempted to come to terms with its own Moorishness by simultaneously repressing Muslim subjects and appropriating their rich cultural heritage Fuchs examines the explicit romanticization of the Moors in Spanish literature often referred to as literary maurophilia and the complex often silent presence of Moorish forms in Spanish material culture The extensive hybridization of Iberian culture suggests that the sympathetic depiction of Moors in the literature of the period does not trade in exoticism but instead reminded Spaniards of the place of Moors and their descendants within Spain Meanwhile observers from outside Spain recognized its cultural debt to al Andalus often deliberately casting Spain as the exotic racial other of Europe **Diccionario universal de Historia y de Geografía** ,1848

Politics of Temporalization Nadia R. Altschul,2020-06-19 A postcolonial study of the conceptualization of nineteenth and twentieth century Latin America as medieval and oriental If Spain and Portugal were perceived as backward in the nineteenth century still tainted in the minds of European writers and thinkers by more than a whiff of the medieval and Moorish Ibero America lagged even further behind Originally colonized in the late fifteenth century Chile Argentina and Brazil were characterized by European travelers and South American elites alike as both feudal and oriental as if they retained an oriental Moorish character due to the centuries long presence of Islam in the Iberian Peninsula So Nadia R Altschul observes the Scottish metropolitan writer Maria Graham 1785 1842 depicted the Chile in which she found herself stranded after the death of her sea captain husband as a premodern precapitalist and orientalized place that could only benefit from the free trade imperialism of the British Domingo F Sarmiento 1811 1888 the most influential Latin American writer and statesman of his day conceived of his own Euro American creole class as medieval in such works as *Civilization and Barbarism* *The Life of Juan Facundo Quiroga* 1845 and *Recollections of a Provincial Past* 1850 and wrote of the inherited Moorish character of Spanish America in his 1883 *Conflict and Harmony of the Races in America* Moving forward into the first half of the twentieth century Altschul explores the oriental character that Gilberto Freyre assigned to Portuguese colonization in his *The Masters and the Slaves* 1933 in which he postulated the Mozarabic essence of Brazil In *Politics of*

Temporalization Altschul examines the case of South America to ask more broadly what is at stake what is harmed what is excused when the present is temporalized when elements of the now are characterized as belonging to and consequently imposed upon a constructed and othered past *Dimensiones del latinoamericanismo* Mabel Moraña, 2021-04-28 Entre otros los temas de memoria testimonialismo migración realismo mágico descolonización cines nuevo cine e identidad reciben en este libro un tratamiento nuevo que incorpora ngulos crítics y teóricos que permiten replantear problemas ya presentes y visualizar aspectos impensados en el corpus siempre abierto del latinoamericanismo contemporáneo *Diccionario etimológico de la lengua castellana (ensayo), precedido de unos rudimentos de etimología. Segunda edición* Pedro Felipe Monlau, 1881 **Diccionario etimológico de la lengua castellana (ensayo) precedido de unos rudimentos de**

etimología Pere Felip Monlau, 1856 *Diccionario etimológico de la lengua castellana (ensayo)* Pedro Felipe Monlau, 1856

Escritos bárbaros Rodrigo Karmy Bolton, 2016 Varias son las tesis que atraviesan estos ensayos Tres de ellas son las siguientes a la deriva del imperialismo contemporáneo tiene un efecto catastrófico crucial la destrucción radical del habitar b el ejercicio imperial contemporáneo que posiciona a Estados Unidos como potencia hegemónica constituye el ltimo puntal de la evangelización del planeta cuya misión salvífica se proyecta en base al trmino democracia y c que el mundo rabe no est en guerra civil sino que es el mundo en general el que est en guerra civil en el mundo rabe *Bibliografía española*, 2003-11

DE PERSIA A LA ESPAÑA MUSULMANA SHAFA, SHOJAEDDIN, 2016-05-06 Se aborda en este volumen los contactos y las relaciones culturales entre Persia y España desde la más lejana antigüedad y de manera especial en el período andalus Se descubre a través de innumerables testimonios históricos el impacto de figuras persas como Jarazmi Jwarizmi Gazali al Gazel Ibn Jayyam Ziryab etc En el desarrollo cultural de Al Andalus y posteriormente en toda la cultura occidental **Robert**

Lachmann's Letters to Henry George Farmer (from 1923 to 1938) Israel J. Katz, 2020-09-25 Robert Lachmann's letters to Henry George Farmer from the years 1923-38 provide insightful glimpses into his life and his progressive research projects From an historical perspective they offer critical data concerning the development of comparative musicology as it evolved in Germany during the early decades of the twentieth century The fact that Lachmann sought contact with Farmer can be explained from their mutual yet diverse interests in Arab music particularly as they were then considered to be the foremost European scholars in the field During the 1932 Cairo International Congress on Arab Music they were selected as presidents of their respective committees *El documental de arte en España* José Javier Aliaga Cárcelos, Joaquín Cánovas

Belchi, 2023-01-23 Durante las primeras décadas del siglo xx el arte las ciudades y los monumentos más emblemáticos de la geografía española comenzaron a recibir una especial atención por parte de la cinematografía que contribuy a su difusión promoción y conocimiento entre la sociedad del momento La evolución natural de este fenómeno culmin con la gestación de un género cinematográfico con personalidad el documental de arte Coincidiendo con la edad de oro del mismo a nivel internacional en los años del franquismo el cine español se sum con sus aportaciones a proponer nuevas vías de tratamiento

análisis e interpretación del arte Desde entonces y hasta la actualidad el documental de arte en nuestro país ha conocido nuevos escenarios mediáticos para su desarrollo más allá del ámbito cinematográfico en los que la televisión y los museos han sido determinantes incluso en la propia transformación de este género audiovisual El propósito del que parte esta obra por tanto es el de proporcionar al lector una mirada polidráulica en torno al documental de arte español no solo desde el punto de vista histórico sino también a través del estudio de obras concretas o de la filmografía de importantes documentalistas que han cultivado el género a partir de aproximaciones y metodologías muy diversas que abarcan desde los contextos de producción hasta sus modos de representación sus fronteras discursivas con otros registros audiovisuales como el film ensayo o el videoarte los tratamientos temáticos o las relaciones entre el cine la televisión y los museos con la historia del arte

Historia del Instituto del Próximo Oriente Antiguo (1971-2012) Jordi Vidal, 2016-06-27 El Instituto del Próximo Oriente Antiguo IPOA de la Universidad de Barcelona ha sido durante décadas la principal institución académica dedicada al estudio la investigación y la promoción del orientalismo antiguo en España Tras más de cuarenta años de trayectoria ha llegado el momento de reconstruir y analizar su historia desde la creación del Instituto de Estudios Orientales precedente inmediato del IPOA en 1971 hasta el año 2012 momento en el que una nueva generación de orientalistas tomó el relevo de los fundadores en la dirección del mismo El presente libro sirve como reconocimiento al trabajo llevado a cabo en pos de la construcción de una nueva disciplina el orientalismo antiguo en nuestra universidad una auténtica tarea de visionarios

Los condenados de la tierra Mariano Mestman ,Alberto Filippi ,2022-12-05 Entre 1966 y 1968 el cineasta italiano Valentino Orsini y el filósofo italiano venezolano Alberto Filippi realizaron la película I dannati della terra Los condenados de la tierra inspirada en el libro homónimo del revolucionario afrocaribeño Frantz Fanon que se había hecho famoso por el prólogo de Jean Paul Sartre Rodada entre Italia y África la película fue producida por la cooperativa Ager Film fundada en Roma por Giuliani De Negri y que en aquellos años editó otros largometrajes memorables como I sovversivi de los hermanos Vittorio y Paolo Taviani y La hora de los hornos de Octavio Getino y Fernando Solanas I dannati della terra es un ensayo cinematográfico de intervención sobre la necesidad política y política de hacer la revolución una revolución que abarque tanto al Tercer Mundo como a Europa Recorre la historia de la intensa amistad entre el cineasta militante de la izquierda italiana Fausto Morelli y su alumno el joven fanoniano Abramo Malonga así como sus conversaciones sobre las luchas de liberación africanas que tienen lugar a partir del documental legado por Malonga al morir prematuramente a su maestro Morelli para que concluya su largometraje Proyectado en el Contrafestival de Venecia de 1968 el film postula una hipótesis abierta centrada en una audaz alegoría final sobre la violencia del poder la cual afronta temas cruciales que preceden y anuncian los debates del 68 Medio siglo después Mariano Mestman y Alberto Filippi se han dedicado a recuperar esta película mucho tiempo olvidada y a reconstruir el contexto cultural y político en la cual fue concebida así como los debates que suscitó Este volumen recoge la documentación y los diferentes escritos en ocasión del film que se ha vuelto de incuestionable actualidad por el creciente conflicto entre el Sur

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