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Qué es el orientalismo José Antonio González Alcantud, 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 a día de hoy 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 entrevistados 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 **Diccionario etimológico de la lengua castellana (ensayo), precedido de unos rudimentos de etimología. Segunda edición** Pedro Felipe Monlau, 1881 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.

Politics of Temporalization Nadia R.

Altschul, 2020-05-22. 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 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.

Comparative Studies in Asian and Latin American Philosophies Stephanie Rivera Berruz, Leah

Kalmanson, 2019-10-31. 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 **Bibliografía española** ,2003-11 **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

Tribe and Society in Rural Morocco David M. Hart,2014-05-12 An anthropological study of Berber society and particularly the Rifian tribes of Morocco a Muslim society This book deals with the background of these tribes their settlement in various areas and contemporary issues **Cuadernos de historia del arte** ,1971 *Diccionario enciclopédico de la lengua española* ,1872 **Libros en venta en Hispanoamérica y España** ,1993 *Historias* ,2000

Pensando en la historia de los árabes Pedro Martínez Montávez,1995 **Historia 16** ,1976 *Revista chilena de historia del derecho* ,1999 **Diccionario enciclopédico hispano-americano de literatura, ciencias y artes** ,1890

Diccionario universal de la lengua castellana, ciencias y artes ,1878 **Diccionario universal de la lengua castellana** Nicolás María Serrano,1878 **El llamado de Oriente** Axel Gasquet,2015 **La historiografía americanista en España, 1755-1936** Palmira Vélez Jiménez,2007 ndice PARTE PRIMERA Academicismo y erudición americanista 1 La Academia de la Historia cronista de Indias en el Antiguo Régimen 2 La Academia durante la Restauración 3 El Archivo General de Indias 4 Sociedades y centros culturales americanistas PARTE SEGUNDA Americanismo universitario 5 Americanismo en los intelectuales regeneracionistas 6 El americanismo de la Universidad Central 7 El americanismo en otras universidades y centros superiores PARTE TERCERA Las vanguardias del americanismo historiográfico 8 Publicaciones periódicas y premios 9 Casa editoriales y Congresos 10 El americanismo europeo y norteamericano PARTE CUARTA Las interpretaciones historiográficas 11 Fuentes e interpretaciones del Descubrimiento a la Independencia

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