

**Orientalismo en el
modernismo
hispanoamericano**

Araceli Tinajero

Orientalismo En El Modernismo Hispanoamericano

Purdue Studies In Romance Literatures

JR Anderson



Orientalismo En El Modernismo Hispanoamericano Purdue Studies In Romance Literatures:

Orientalismo en el modernismo hispanoamericano Araceli Tinajero, 2004 Orientalismo en el modernismo hispanoamericano de Araceli Tinajero es un novedoso estudio que analiza el modernismo en Latinoamérica desde una perspectiva fresca y original. Lo que hace a este texto único es su enfoque en las representaciones de las imágenes, los artefactos culturales y el pensamiento oriental principalmente japonés en la escritura modernista. La autora habla japonés y conoce la cultura del Japón. Con su conocimiento nos acerca a los escritores modernistas que eran cronistas o corresponsales y lograron llegar al Lejano Oriente donde inventaron/construyeron una forma de exotismo que deriva pero difiere del Orientalismo que propone Edward Said. En Asia, esos escritores descubrieron que había un acercamiento cultural muy sutil no europeo entre Latinoamérica y el Oriente. El resultado de ese encuentro es único porque presenta un paradigma diferente: un Orientalismo que se aleja de una mirada europea. Basándose en la etnografía, los estudios poscoloniales, la teoría literaria, la historia del arte y la teoría de los relatos de viaje, Tinajero analiza diversos textos modernistas y demuestra cómo la escritura periférica del modernismo escrita desde la modernidad occidental no es realmente marginal. El análisis de los artefactos culturales en los textos modernistas nos permite conocer el modernismo más a fondo y a comprender el encuentro cultural entre Oriente y Occidente. Ese fenómeno sobre todo ofrece la alternativa de una visión del Oriente desde una perspectiva específicamente hispanoamericana. El Orientalismo que propone Tinajero, basado en el estudio del modernismo hispanoamericano, es innovador y representa una invaluable contribución a los estudios críticos del modernismo latinoamericano.

Araceli Tinajero's *Orientalismo en el modernismo hispanoamericano* falls within the present revisionist trend with respect to Spanish American modernism of the late nineteenth and early twentieth century. The text's uniqueness stems from its focus on allusions to images/artifacts and thought from the East, primarily Japan, found in central and peripheral writings within the Spanish American movement. The author knows the Japanese language and culture and brings her knowledge to bear in her discussion of modernist writers who chiefly as chroniclers and correspondents made their way to the East and there invented/constructed a form of exoticism. Orientalism following but diverging from Edward Said while discovering affinities between non-European tendencies within their own American environment and Eastern culture. The result of this encounter was a unique non-European Orientalism. Drawing on ethnography, postcolonial studies, literary theory, art history, and travel theory, Tinajero analyzes a selection of modernist texts to show how writing at the margin of Western modernism/modernity is at once within and without the mainstream. The examination of Oriental cultural artifacts in modernista texts contributes to our understanding of modernism of the East-West encounter and of the culturally specific configurations of these phenomena in South America. Tinajero's concept of Orientalism focused on Spanish American modernism is a fresh approach and represents a valuable contribution to Spanish American modernist scholarship. **The Closed Hand**

Rebecca Riger Tsurumi, 2012 In her book *The Closed Hand: Images of the Japanese in Modern Peruvian*

Literature Rebecca Riger Tsurumi captures the remarkable story behind the changing human landscape in Peru at the end of the nineteenth century when Japanese immigrants established what would become the second largest Japanese community in South America She analyzes how non Japanese Peruvian narrators unlock the unspoken attitudes and beliefs about the Japanese held by mainstream Peruvian society as reflected in works written between 1966 and 2006 Tsurumi explores how these Peruvian literary giants including Mario Vargas Llosa Miguel Guti rrez Alfredo Bryce Echenique Carmen Oll Pilar Dughi and Mario Bellatin invented Japanese characters whose cultural differences fascinated and confounded their creators She compares the outsider views of these Peruvian narrators with the insider perceptions of two Japanese Peruvian poets Jos Watanabe and Doris Moromisato who tap personal experiences and memories to create images that define their identities The book begins with a brief sociohistorical overview of Japan and Peru describing the conditions in both nations that resulted in Japanese immigration to Peru and concluding in contemporary times Tsurumi traces the evolution of the terms Orient and Japanese Oriental and the depiction of Asians in Modernista poetry and in later works by Octavio Paz and Jorge Luis Borges She analyzes the images of the Japanese portrayed in individual works of modern Peruvian narrative comparing them with those created in Japanese Peruvian poetry The book concludes with an appendix containing excerpts from Tsurumi s interviews and correspondence in Spanish with writers and poets in Lima and Mexico City [Bibliographic Index](#) ,2007

The Inverted Conquest Alejandro Mejias-Lopez,2010-02-09 Modernismo 1880s 1920s is considered one of the most groundbreaking literary movements in Hispanic history as it transformed literature in Spanish to an extent not seen since the Renaissance As Alejandro Mejias Lopez demonstrates however modernismo was also groundbreaking in another more radical way it was the first time a postcolonial literature took over the literary field of the former European metropolis Expanding Bourdieu s concepts of cultural field and symbolic capital beyond national boundaries The Inverted Conquest shows how modernismo originated in Latin America and traveled to Spain where it provoked a complete renovation of Spanish letters and contributed to a national identity crisis In the process described by Latin American writers as a reversal of colonial relations modernismo wrested literary and cultural authority away from Spain moving the cultural center of the Hispanic world to the Americas Mejias Lopez further reveals how Spanish American modernistas confronted the racial supremacist claims and homogenizing force of an Anglo American modernity that defined the Hispanic as un modern Constructing a new Hispanic genealogy modernistas wrote Spain as the birthplace of modernity and themselves as the true bearers of the modern spirit moved by the pursuit of knowledge cosmopolitanism and cultural miscegenation rather than technology consumption and scientific theories of racial purity Bound by the intrinsic limits of neocolonial and postcolonial theories scholarship has been unwilling or unable to explore modernismo s profound implications for our understanding of Western modernities **Новая литература по социальным и гуманитарным наукам** ,2008 [Disoriented Disciplines](#) Rosario Hubert,2023-12-15 An urgent call to think on the edges surfaces and turns of the literary artifact when it crosses

cultural boundaries In the absence of specialized programs of study abstract discussions of China in Latin America took shape in contingent critical infrastructures built at the crossroads of the literary market cultural diplomacy and commerce As Rosario Hubert reveals modernism flourishes comparatively in contexts where cultural criticism is a creative and cosmopolitan practice *Disoriented Disciplines* China Latin America and the Shape of World Literature understands translation as a material act of transfer decentering the authority of the text and connecting seemingly untranslatable cultural traditions In this book chinoiserie coolie testimonies Maoist prints visual poetry and Cold War memoirs compose a massive archive of primary sources that cannot be read or deciphered with the conventional tools of literary criticism As Hubert demonstrates even canonical Latin American authors including Jorge Luis Borges Octavio Paz and Haroldo de Campos write about China from the edges of philology mediating the concrete as well as the sensorial Advocating for indisciplinarity as a core method of comparative literary studies *Disoriented Disciplines* challenges us to interrogate the traditional contours of the archives and approaches that define the geopolitics of knowledge *Gender, Discourse, and Desire in Twentieth-century Brazilian Women's Literature* Cristina Ferreira Pinto, 2004 This work studies the poetic and narrative strategies 20th century Brazilian women writers use to achieve new forms of representation of the female body sexuality and desire while deconstructing cultural myths of femininity and female behaviour *Revista de estudios hispánicos* University of Alabama. Department of Romance Languages, 2004 *The Resilient Apocalypse* Julia A. Kushigian, 2024-05 Portraits of good battling evil in the geography of hell come in many forms in the Hispanic World Apocalyptic nightmares frightful images of chaos and death are inclusive and interrelated yet simultaneously project an exceptional quality never seen or experienced before the mother of all battles I am the only one who can fix it This investigation explores how narrative logic may challenge unified notions of finalities when images remain unfulfilled in a proscribed End By redeploying transglobal character and narrative potential the Apocalypse suggests bewildering complexities as it trains its lens on New Beginnings Here analysis explores resilient formulas for combating the End through resistance in Latin America Spain and Latin communities in the US Whether revealed through gilded illustrations messianic chronicles poetry Baroque letters racially motivated novels sexuality and spirituality in film or intimidating immigrant photos apocalyptic examples explode notions of final moments *The Resilient Apocalypse* ironically performs as both an internal defense a vehicle for mourning and a counter discourse to power a mechanism for resistance This study argues for a strategy that listens to and keeps the enemy in sight and in mind a method for grappling with and engaging difference by decolonizing the politics of the End It reformulates an incomplete mythical and uncanny narrative into a poetics of resistance with communal solutions and obligations When the Apocalypse is unremittingly sought after to impose social justice salvation and reason it paradoxically introduces future hope against itself In the works of Beato de Li bana Sor Juana In s de la Cruz Cirilo Villaverde Cristina Garc a Mart n Kohan Jennifer Maytorena Taylor Santiago Roncagliolo Alfonso Cuar n etc rival traditions

internalize competing apocalyptic worldviews and arrive at sustainable plans of action for negotiating the afterward By bracketing the finality of the End and proposing a tension between conflict archaeology and the transcendence of opposition through renovation salvation or hope this study reveals how plural competing viewpoints of the End go a long way to legitimizing each other Ultimately The Resilient Apocalypse traces a compelling narrative theory of unfulfilled promise that forever changes the way we engage the other and value the self during intervals of fear *Moda E Identidades Modernas*
Natalia Ruiz-Rubio,2009

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