

Stephanie



Rita Montaner

**Ingrid Kummels, Claudia Rauhut, Stefan
Rinke, Birte Timm**

Rita Montaner:

Nationalizing Blackness Robin Dale Moore, 1998-01-15 The 1920s saw the birth of the tango the jazz craze bohemian Paris the Harlem Renaissance and the primitivists It was a time of fundamental change in the music of nearly all Western countries including Cuba Significant concessions to blue collar and non Western aesthetics began on a massive scale making artistic expression more democratic In Cuba from about 1927 through the late thirties an Afro-Cubanophile frenzy seized the public Strong nationalist sentiments arose at this time and the country embraced afrocubanismo as a means of expressing such feelings Black street culture became associated with cubanidad Cubaness and a movement to merge once distinct systems of language religion and artistic expression into a collective of national identity *Nationalizing Blackness* uses the music of the 1920s and 1930s to examine Cuban society as it begins to embrace Afro-Cuban culture Moore examines the public debate over degenerate Africanisms associated with comparsas or carnival bands similar controversies associated with son music the history of blackface theater shows the rise of afrocubanismo in the context of anti-imperialist nationalism and revolution against Gerardo Machado the history of cabaret rumba an overview of poetry painting and music inspired by Afro-Cuban street culture and reactions of the black Cuban middle classes to afrocubanismo He has collected numerous illustrations of early twentieth century performers in Havana many included in this book *Nationalizing Blackness* represents one of the first politicized studies of twentieth century culture in Cuba It demonstrates how music can function as the center of racial and cultural conflict during the formation of a national identity

Transatlantic Caribbean Ingrid Kummels, Claudia Rauhut, Stefan Rinke, Birte Timm, 2014-12-15 *Transatlantic Caribbean* widens the scope of research on the Caribbean by focusing on its transatlantic interrelations with North America Latin America Europe and Africa and by investigating long term exchanges of people practices and ideas Based on innovative approaches and rich empirical research from anthropology history and literary studies the contributions discuss border crossings south-south relations and diasporas in the areas of popular culture religion historical memory as well as national and transnational social and political movements These perspectives enrich the theoretical debates on transatlantic dialogues and the Black Atlantic and emphasize the Caribbean's central place in the world

Cuba and Its Music Ned Sublette, 2007-02 This entertaining history of Cuba and its music begins with the collision of Spain and Africa and continues through the era of Miguelito Valdes Arsenio Rodriguez Benny More and Perez Prado It offers a behind-the-scenes examination of music from a Cuban point of view unearthing surprising provocative connections and making the case that Cuba was fundamental to the evolution of music in the New World The ways in which the music of black slaves transformed 16th century Europe how the claves appeared and how Cuban music influenced ragtime jazz and rhythm and blues are revealed Music lovers will follow this journey from Andalusia the Congo the Calabar Dahomey and Yorubaland via Cuba to Mexico Puerto Rico Saint Domingue New Orleans New York and Miami The music is placed in a historical context that considers the complexities of the slave trade Cuba's relationship to the United

States its revolutionary political traditions the music of Santeria Palo Abakua and Vodou and much more *Mulata Nation* Alison Fraunhar, 2018-08-24 Repeatedly and powerfully throughout Cuban history the mulata a woman of mixed racial identity features prominently in Cuban visual and performative culture Tracing the figure Alison Fraunhar looks at the representation and performance in both elite and popular culture She also tracks how characteristics associated with these women have accrued across the Atlantic world Widely understood to embody the bridge between European subject and African other the mulata contains the sensuality attributed to Africans in a body more closely resembling the European ideal of beauty This symbol bears far reaching implications with shifting contradictory cultural meanings in Cuba Fraunhar explores these complex paradigms how why and for whom the image was useful and how it was both subverted and asserted from the colonial period to the present From the early seventeenth century through Cuban independence in 1899 up to the late revolutionary era Fraunhar illustrates the ambiguous figure's role in nationhood citizenship and commercialism She analyzes images including key examples of nineteenth century graphic arts avant garde painting and magazine covers of the Republican era cabaret and film performance and contemporary iterations of gender Fraunhar's study stands out for attending to the phenomenon of mulataje not only in elite production such as painting but also in popular forms popular theater print culture later films and other media where stereotypes take hold Indeed in contemporary Cuba mulataje remains a popular theme with Cubans as well as foreigners in drag shows reflecting queerness in visual culture **Cuban Women and Salsa** D. Poey, 2014-10-23 Salsa is both an American and transnational phenomenon however women in salsa have been neglected To explore how female singers negotiate issues of gender race and nation through their performances Poey engages with the ways they problematize the idea of the nation and facilitate their musical performances movement across multiple borders *Marginality Beyond Return* Lillian Manzor, 2022-07-29 This study is an exploration of US Cuban theatrical performances written and staged primarily between 1980 and 2000 Lillian Manzor analyzes early plays by Magali Alabau Jorge Ignacio Corti as Mar a Irene Forn s Eduardo Machado Manuel Mart n Jr and Carmelita Tropicana as well as these playwrights participation in three foundational Latine theater projects INTAR's Hispanic Playwrights in Residence Laboratory in New York 1980 1991 Hispanic Playwrights Project at South Coast Repertory Theater in Costa Mesa CA 1986 2004 and The Latino Theater Initiative at Center Theater Group's Mark Taper Forum in Los Angeles 1992 2005 She also studies theatrical projects of reconciliation among Cubans on and off the island in the early 2000s Demonstrating the foundational nature of these artists and projects the book argues that US Cuban theater problematizes both the exile and Cuban American paradigms By investigating US Cuban theater the author theorizes via performance ways in which we can intervene in and reformulate political and representational positionings within the context of hybrid cultural identities This book will of great interest to students and scholars in Performance Studies Transnational Latine Studies Race and Gender studies *Cuban Zarzuela* Susan Thomas, 2009 On September 29 1927 Cuban soprano Rita Montaner walked onto the stage

of Havana's Teatro Regina her features obscured under a mask of blackened glycerin and her body clad in the tight pants boots and riding jacket of a coachman Standing alongside a gilded carriage and a live horse the blackfaced cross dressed actress sang the premiere of Eliseo Grenet's tango congo Ay Mama Ines The crowd went wild Montaner's performance cemented Ay Mama Ines as one of the classics in the Cuban repertoire but more importantly the premiere heralded the birth of the Cuban zarzuela a new genre of music theater that over the next fifteen years transformed popular entertainment on the island Cuban Zarzuela Performing Race and Gender on Havana's Lyric Stage marks the first comprehensive study of the Cuban zarzuela a Spanish language light opera with spoken dialogue that originated in Spain but flourished in Havana during the early twentieth century Created by musicians and managers to fill a growing demand for family entertainment the zarzuela evidenced the emerging economic and cultural power of Cuba's white female bourgeoisie to influence the entertainment industry Susan Thomas explores zarzuela's function as a pedagogical tool through which composers librettists and business managers hoped to control their troupes and audiences by presenting desirable and problematic images of both feminine and masculine identities Zarzuela was Thomas explains anti feminist but pro feminine its plots focusing on female protagonists and its musical scores showcasing the female voice Focusing on character types such as the mulata the negrito and the ingenue Thomas uncovers the zarzuela's richly textured relationship to social constructs of race class and especially gender

What Postcolonial Theory Doesn't Say Anna Bernard, Ziad Elmarsafy, Stuart Murray, 2015-08-11 This book reclaims postcolonial theory addressing persistent limitations in the geographical disciplinary and methodological assumptions of its dominant formations It emerges however from an investment in the future of postcolonial studies and a commitment to its basic premise namely that literature and culture are fundamental to the response to structures of colonial and imperial domination To a certain extent postcolonial theory is a victim of its own success not least because of the institutionalization of the insights that it has enabled Now that these insights no longer seem new it is hard to know what the field should address beyond its general commitments Yet the renewal of popular anti imperial energies across the globe provides an important opportunity to reassert the political and theoretical value of the postcolonial as a comparative interdisciplinary and oppositional paradigm This collection makes a claim for what postcolonial theory can say through the work of scholars articulating what it still cannot or will not say It explores ideas that a more aesthetically sophisticated postcolonial theory might be able to address focusing on questions of visibility performance and literariness Contributors highlight some of the shortcomings of current postcolonial theory in relation to contemporary political developments such as Zimbabwean land reform postcommunism and the economic rise of Asia Finally they address the disciplinary geographical and methodological exclusions from postcolonial studies through a detailed focus on new disciplinary directions management studies international relations disaster studies overlooked locations and perspectives Palestine Weimar Germany the commons and the necessity of materialist analysis for understanding both the contemporary world and world literary systems

Noise Uprising Michael Denning, 2015-08-18 A radically new reading of the origins of recorded music Noise Uprising brings to life the moment and sounds of a cultural revolution Between the development of electrical recording in 1925 and the outset of the Great Depression in the early 1930s the soundscape of modern times unfolded in a series of obscure recording sessions as hundreds of unknown musicians entered makeshift studios to record the melodies and rhythms of urban streets and dancehalls The musical styles and idioms etched onto shellac disks reverberated around the globe among them Havana s son Rio s samba New Orleans jazz Buenos Aires tango Seville s flamenco Cairo s tarab Johannesburg s marabi Jakarta s kroncong and Honolulu s hula They triggered the first great battle over popular music and became the soundtrack to decolonization

Elsie Houston Adjoa Osei, 2025 Throughout the 1920s and 1930s black and mixed race women from across the globe came together in Paris and New York to engage in an artistic sexual intellectual and political revolution the ultimate flapper girls they molded and shaped Western avant garde thought and nascent ideas about race sexuality and left wing politics as well as the rapidly changing increasingly visible role of women in modern life This biography uncovers the story of one extraordinary figure known as Elsie Houston who was a Brazilian mixed race classically trained soprano Following her artistic and social networks from Brazil to Paris and then on to New York author Adjoa Osei opens the door to an unexpected history of race sexuality and society during the twentieth century Houston captured the Western artistic vogue for black exotica by restylizing Afro Brazilian folk songs on elite stages She performed in Portuguese English French German Italian Spanish Russian Afro Cuban Abaku Afro Brazilian dialects and South American indigenous languages such as Quechua Houston ran with the revolutionaries she married the French surrealist Benjamin Peret and was engaged in the same political sphere as the Trotskyists She performed in one of Paris risqu nudist cabarets moved in the same social circles as the likes of Josephine Baker and was photographed by Man Ray After she moved to New York City in 1937 the press branded her folk songs as voodoo and she became part of a bohemian set of figures who were connected to the Harlem Renaissance Elsie Houston shines a spotlight on a largely forgotten Brazilian singer who embodied the modernist cosmopolitan zeitgeist that connected Europe and the Americas

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