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# Lorca y la cultura popular marroquí

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# Lorca Y La Cultura Popular Marroqui

**José Antonio González Alcantud**



## **Lorca Y La Cultura Popular Marroquí:**

**Lorca y la cultura popular marroquí** Ahmed El Gamoun,1995      **Lorca y la cultura popular marroquí** Ahmed El Gamoun,1998      *Federico Garcia Lorca and the Culture of Male Homosexuality* Ángel Sahuquillo,2007-05-31 Spain in the twentieth century gave birth to an array of astounding artistic and literary talent including the passionately iconoclastic writer Federico Garcia Lorca But his works were ill received in the homophobic atmosphere of institutionalized Spanish criticism Because of this atmosphere even today s critics have effectively marginalized and disavowed intimations of homo affectivity and homoeroticism in the great Spanish works This book first appeared in Spain in 1991 as counter discourse against those prevailing ideological structures Before its appearance no significant work had focused on the position of Spanish culture towards homosexuality or on how homosexuality could affect the works of canonical writers Engaging with homosexuality as an imperative source of meaning in artistic work this volume rigorously studies the works of Federico Garcia Lorca and several of his marginalized homosexual contemporaries including Emilio Prados Luis Cernuda Juan Gil Albert and Salvador Dali The study relies on the textual evidence presented by these authors to define the homosexual culture as one plagued by the realities of rejection fear of the law self doubts the lack of an authorized language with which to convey emotions the awareness of disgust around the individual the need to accept marginality to find sexual or emotional satisfaction and the knowledge of one s own social divergence all of which have an enormous influence on any artist s work With this new and updated translation this work offers English speaking readers the opportunity to focus on formal aspects of literary expressions of homosexuality      **Historia y memoria de las relaciones hispano-marroquíes** Bernabé López García,Miguel Hernando de Larramendi,2007      **Irving's Dialogism in the Alhambra** Mohamed Dellal,2024-12-06 Cross culture and or multiculturalism have become catchwords and phrases in certain studies within academia but they have mostly become battle grounds for contestation and convergence with contestation of identity cultural authenticity and or supremacy and hegemony Yet over and above all these skirmishes convergence tends to win the day as it struggles for a cosmopolitan culture and polity albeit very difficult to achieve The present work follows the same line of thought by trying to bring a new perspective into what it calls cultural dialogism inherent in the corpus of texts borrowed from The Alhambra by W Irving The texts selected display a dual characteristic the first is addressed as organic in the sense that the texts reflect some eight hundred years of natural copulation between Muslim culture brought up by Muslim conquerors to the Andalusian Christendom the second underlines a volition on the part of the author to merge the culture by intruding into the structures of the language and the texts The present works intends to show that these characteristic hybridities transgress the generic boundaries as well as the cultural one producing a brassage breaking the fixity of the boundaries cultural and other causing brisures and sutures This endows the texts with a certain liminality that makes it difficult to authenticate them as belonging to either culture      *Las Migraciones en África y Oriente Medio en el contexto de la Nueva Civilización* Alfonso Vázquez

Atochero, Hassan Arabi, 2016-02-29 Las migraciones en el contexto de la Nueva Civilización son un fenómeno que hay que tratar de manera global como componentes clave en la construcción de las identidades del siglo XXI Indagar las migraciones como fenómeno constructor de identidades nos facilita entenderlas y gestionarlas Nos convierte en actores activos en la formación de las nuevas sociedades en vez de ser unos meros contempladores del fenómeno Nador ciudad fronteriza entre dos civilizaciones es la sede ideal para acoger este encuentro **Al-Andalus, ein Mythos. Ursprünge und Aktualität eines kulturellen Ideals**

José Antonio González Alcantud, 2018-01-17 Este libro con todo su aparato crítico e intelectual quiere subrayar la legitimidad y actualidad del mito de al andalus dada su fundada bondad típica antropológica y su necesaria validez para comprender presente y futuro de las narraciones históricas mediterráneas Parte para su análisis de los orígenes de este mito en el mundo antiguo mediterráneo con la formación del mismo con la llegada de rabes y bereberes en el 711 su consolidación con los omeyas el tratamiento crepuscular y liberador del romanticismo la larga pervivencia del mito entre las elites marroquíes etc Pormenorizadamente se analizan todas las narraciones que han ayudado a la fijación de un mito transhistórico como el de al andalus desde el mito de Hércules pasando por la polémica en torno a la dominación musulmana en España desde el 711 la convivencia de las tres culturas las primeras creaciones de lo andalus su permanencia a través del reino nazarí y la conquista cristiana el mito de Granada frente al de Venecia el romanticismo arabesco y alhambresco su presencia en el andalucismo el exotismo el africanismo la maurofilia o la pervivencia de lo andalus en Fez y en el Magreb etc Y así hasta llegar a la actualidad en la que no está ausente de las ideas de autoctonía de gran arraigo en la Andalucía actual o incluso sirve de referente heterodoxo y fuente de ideas de futuro en las llamadas primaveras árabes Sabedor de la actualidad y la controversia de este debate que concierne muy especialmente a la narración histórica española y magrebí este libro parte de la posibilidad de considerar al andalus como un mito bueno es decir como una construcción de claves culturales más o menos históricas o mitológicas pero que alberga una finalidad de bondad de tal forma que merece la pena ser pensado independientemente de su propia realidad histórica Eso combatir a la imagen de maldad política con que se ha revestido la idea de al andalus en medio culturales orientales como una forma de expresar la dominación de Occidente sobre Oriente Al mismo tiempo por cuanto ensalza valores como la convivencia y el reconocimiento se alza hoy día frente a sesgadas lecturas negacionistas de su valor las cuales por mor de supuestas verdades históricas traen a la palestra pública viejas

preconcepciones las cuales consideran amenazada la identidad nacional y promueven incluso la maurofobia **Al Ándalus y lo andaluz** José Antonio González Alcantud, 2017-03-26 Al andalus una aportación notable del iberismo a la españolidad y a la historia y antropología euro mediterránea Hasta tal punto esta aportación es sólida y propia que el andalucismo en cuanto movimiento regionalista de alcance limitado deberíamos trocarlo por el concepto más amplio propuesto en este volumen de andalusismo La presente obra constituye la tercera y última parte de la trilogía antropológica e histórica iniciada con Lo moro Las lógicas de la derrota y la formación del estereotipo islámico Anthropos 2002 y seguida de El mito de al andalus Orígenes y

actualidad de un ideal cultural Almuzara 2012 Aborda el lugar de al ndalus en el marco interpretativo espa ol ilustrando algunos de los caminos por los que el mito andalus se ha insertado en la cambiante narraci n hist rica de Espa a Al ndalus ha aportado y sigue aportando a la interpretaci n hist rica un cierto nivel de conflictividad que posiciona a los historiadores e incluso a la opini n p blica a favor y en contra del papel jugado en la historia peninsular Esta polaridad no permite observar objetivamente la particularidad del fen meno hist rico andalus Hasta tal punto la aportaci n andalus es s lida y continuada que podr amos hablar de un andalusismo con s persistente a lo largo del tiempo que ser a capaz seg n la hip tesis motriz de este libro de iluminar muchas de las posibilidades establecidas secularmente por Espa a en general y Andaluc a en particular en relaci n con el mundo rabe e isl mico fuese cual fuese el circunstancial r gimen pol tico Esas potencialidades contradictorias sin lugar a dudas son vueltas a interpretar aqu con la pretensi n de cambiar el eje del debate actual atrapado en el pro y en contra y sus manique smos Para lograr que la historia peninsular tenga su car cter completo y pleno es necesario el reconocimiento hisp nico de al ndalus como un hecho hist rico antropol gico cargado de positividad que representa una versi n creativa y por ende heterodoxa del Islam pol tico en su propio tiempo que se proyecta referencialmente hacia el futuro en medio de un mundo m s problem tico y multipolar Federico García Lorca entre el flamenco, el jazz y el afrocubanismo Carlos A. Rabassó, Francisco Javier Rabassó, 1998 **Federico Garcia Lorca und der islamische Orient** Mirjam Schneider, 2005 Relaciones hispano-marroquíes Ana Isabel Planet, Fernando Ramos, 2005

**Literary innovation in modern Arabic literature**, 2000 Estilos decadentes, deseos "femeninos" Nietzsche, Lorca, Almodóvar María G. Hernández, 2004 **Boletín de la Asociación Española de Orientalistas** Asociación Española de Orientalistas, 1996 FGL, 1996 El español en el mundo, 2005 La Alhambra, mito y vida 1930-1990 Sandra Rojo Flores, 2016 2La Alhambra mito y vida 1930 1990 Tientos de historia oral y antropolog a de un patrimonio de la humanidad3 es el resultado de un proyecto de investigaci n iniciado en el a o 2008 a iniciativa del Patronato de la Alhambra y Generalife y dirigido por el profesor Jos Antonio Gonz lez Alcantud catedr tico de Antropolog a Social de la Universidad de Granada con la asistencia de Sandra Rojo Flores de la misma universidad El objetivo del mismo era llevar a cabo de manera innovadora la historia oral de un monumento universal como la Alhambra de Granada a trav s de las personas que vivieron comerciaron trabajaron en l o que participaron en su gesti n pol tica y cultural De alguna manera se atend a as al hecho de ser una ciudadela con vida jur dica y pol tica propia frente a la ciudad de Granada y por otra parte al concepto cada vez de mayor arraigo de 2patrimonio vivo3 puesto de manifiesto por los antrop logos frente a cualquier acepci n puramente material de la idea de monumento Libros españoles, 1979 **Delibros**, 1998 **Américo Castro y la revisión de la memoria** Eduardo Subirats, 2003 Presentaci n del editor Por qu ha sido ignorada la obra de Am rico Castro una de las aportaciones m s innovadoras a la historia y el presente de las culturas ib ricas Castro puso de manifiesto la centralidad de las culturas hispanomusulmana e hispanojud a Castro deconstruy el reverso de la identidad nacional cat lica espa ola Y puso de

manifiesto el diálogo secreto entre las tres culturas y las tres religiones constitutivas de la realidad ibérica a lo largo de sus obras literarias arquitectónicas y filosóficas más significativas en la filosofía de Ramón Llull y en el misticismo de Teresa de Ávila en la crítica teológico-política de Las Casas o en la novela y el teatro de Cervantes. Esta revisión del pasado que al mismo tiempo es la clave de una crítica del presente son dos razones para no olvidar la obra del exiliado Américo Castro. Este libro aborda una serie de cuestiones políticas. Unas tienen que ver con las formas de este diálogo lingüístico y cultural entre la España musulmana y la España cristiana. Otras con las estrategias de limpieza étnica y exterminio de la población árabe y morisca y con la destrucción de sus legados intelectuales y artísticos. Un tercer grupo de ensayos es una crítica del tradicionalismo español y sus estrategias de falsificación histórica desde Unamuno a Ortega y aboga por una revisión multiculturalista del pasado y del presente.

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