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Santiago A. Bilbao

Rememorando a

Roberto Lehmann-Nitsche



Editorial
LA COLMENA

Rememorando A Roberto Lehmannnitsche

Santiago Alberto Bilbao



Rememorando A Roberto Lehmannnitsche:

Rememorando a Roberto Lehmann-Nitsche Santiago Alberto Bilbao, 2004 The Sage Handbook of Decolonial Theory Jairo I. Fúnez-Flores, Ana Carolina Díaz Beltrán, Sabelo J. Ndlovu-Gatsheni, Sandeep Bakshi, Augustin Lao-Montes, Flavia Rios, 2025-07-25

The Sage Handbook of Decolonial Theory is a groundbreaking transdisciplinary resource that expands the epistemological and geographical horizons of decolonial thought. This handbook prioritizes the Global South, fostering South-North and South-South inter-epistemic dialogues and situating decolonial thought in sites of struggle. It builds on decolonial thought and praxis from Latin America and the Caribbean, Africa, Asia, and Palestine among other regions and countries. Addressing the erasure of knowledge production from the Global South in dominant academic spaces, this handbook brings together decolonial scholars and activist intellectuals from the Global South and engages with politically committed scholars in the Global North. It emphasizes the geopolitics and ethics of knowledge production and the importance of situating one's work in historically excluded regions and communities. Organized into five parts, the handbook includes conceptual essays and empirical studies on decolonial thought and praxis. It covers a range of topics from decoloniality, geopolitics, and transdisciplinarity to decolonial feminisms, gender and sexuality studies, and racial capitalism. The chapters convey a sense of urgency and a committed political voice, demonstrating how decolonial theory can interrogate and intervene in the modern colonial, racial capitalist, heteropatriarchal world. The Sage Handbook of Decolonial Theory is not just for academics; it is written for anyone interested in radical thought and praxis. It recognizes decolonial theory as a plural and dynamic field concerned with power hierarchies, historiography, and epistemological critiques of Eurocentrism. Ultimately, it teaches us how to think with and act alongside struggles for liberation.

Part I: Key Debates in Decolonial Theory
Part II: Geopolitics and Geographies
Part III: Transdisciplinarity
Part IV: Feminisms, Genders, Sexualities
Part V: Racial Capitalism

Cancioneros populares de Chile a Berlín Ana Ledezma, Tomás Cornejo, 2019. Al revisar las páginas de los cancioneros nos enteramos de los gustos musicales de la época donde aparecen canciones de todo el ámbito hispanoamericano así como cantos que se atribuyen a la tradición oral y que sin embargo vemos aquí estampados en páginas de una edición. Los propios cancioneros abren muchas pistas para conocer diversas temáticas, los roles de género que se difundían entre sus páginas, la constitución identitaria de lo nacional en disputa o las dinámicas de las lecturas populares ofreciendo nuevas vetas documentales a la investigación de los estudiosos de la cultura y a todo aquel que sea parte de los escuchas del ayer y hoy.

Die Potsdamer Porträtmalerin Anna Bernhardt (1868-1944), eine frühe Sinologin Hartmut Walravens, 2021-11-23. Zeitungsberichte über den Boxeraufstand machten die Porträtmalerin darauf aufmerksam, dass man nach China reisen und sogar in Berlin Chinesisch lernen könnte. Also erkämpfte sie sich den Zugang zum Seminar für Orientalische Sprachen. Frauen waren da nicht vorgesehen und ging als Hauslehrerin des Seezollbeamten Gustav Detring 1842-1913 nach Tianjin, sie wechselte dann als Lehrerin zu den neugegründeten chinesischen Mädchenschulen. Eigentlich hatte sie gehofft am Kaiserhof Porträtaufträge zu

bekommen was aber nicht gelang und so wurde sie zur Vorkämpferin für eine Verbesserung der Mädchenbildung. Aber deutsches Interesse an diesem Thema war gering man traute einer Frau kein tatkräftiges Engagement zu. Während ihres Aufenthalts in China 1905-1912 führte sie ein Tagebuch von dem sich nur ein Fragment erhalten hat und übersetzte das poetische Werk des Dichters Tao Yuanming 365-427 ins Deutsche. Wieder in Deutschland arbeitete sie acht Jahre für das Berliner Museum für Völkerkunde publizierte und besuchte für einige Jahre Chile wo ihr Bruder lebte. Das vorliegende Buch bringt neben einem Schriftenverzeichnis Anna Bernhards Autobiographisches über ihre künstlerischen Kontakte einige erhaltene Porträts eigene Gedichte und kleine Beiträge das China Tagebuch und Briefe so an den Kulturpolitiker Paul Rohrbach den Ethnologen Robert Lehmann Nitsche 1872-1938 den Altorientalisten H. H. Figulla 1885-1969 sowie von dem Tibetologen Albert Grunwedel 1856-1935 und dem Germanisten Fr. von Suhtscheck 1883-1944. Mit Register **Ambivalente Bilder** Hinnerk Onken, 2019-01-07 Welche Vorstellung von Südamerika hatten die Menschen im Deutschen Reich zwischen 1880 und 1930? Visuelle Medien wie Fotos und Bildpostkarten vermittelten dem deutschen Publikum ein ambivalentes Bild des fremden Kontinents: Stadtansichten, Häfen, Zoos und Fabriken einerseits, Indigene und Ruinen andererseits. Hinnerk Onken zeigt in seiner kulturwissenschaftlich ausgerichteten Medien- und Wissensgeschichte des europäischen südamerikanischen Kulturkontaktes, dass nicht nur bekannte Dichotomien aus Tradition und Moderne verhandelt wurden, sondern sich hybride Bedeutungen bildeten, deren Sinn je nach Nutzungszusammenhang oszillierte. *Jahrbuch der historischen Forschung in der Bundesrepublik Deutschland*, 2009 Santos Vega Robert Lehmann-Nitsche, 1917 **Indianerbilder** Kathrin Reinert, 2016-09-28 Ausgehend davon, dass Fotografien die moderne Vorstellung von Südamerika prägen, untersucht Kathrin Reinert die epistemologische Funktion des Mediums in der Anthropologie und Archäologie. Neben der Foto- und Rezeptionsgeschichte zeichnet sie nach, wie ausgewählte Aufnahmen aus Argentinien und Peru, erstellt um 1900 von den deutschen Forschern Max Uhle und Robert Lehmann Nitsche, in das soziale Imaginarium von indigenen Ethnien ausstrahlen. Die Autorin zeigt, dass zentrale Begriffe der postcolonial studies nicht ohne weiteres auf die politische Ausgangslage Hispanoamerikas nach Ende der Kolonialzeit anwendbar sind und bettet die Wissenschaftsgeschichte in einen weiter gefassten sozioökonomischen Kontext ein.

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