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Carlos Gorostiza

Juancito de la Ribera y otros textos Alberto Vacarezza,2009

The First Few Minutes of Spanish Language Films Richard K. Curry,2017-02-02 The first few minutes of a film orient the viewer, offering cues for a richer, more nuanced reading. With this premise, the author provides many insights into the history of Spanish language film, encouraging an enhanced understanding of the Spanish/Hispanic canon commonly taught in courses on film. The author explores *El espíritu de la colmena* (1973), *La historia oficial* (1985), *Fresa y chocolate* (1994), *El crimen del padre Amaro* (2002), *Abre los ojos* (1997), *Te doy mis ojos* (2003) and Carlos Saura's flamenco trilogy--*Bodas de sangre* (1981), *Carmen* (1983) and *El amor bruno* (1986), among others.

Metáforas de la Argentina en veinte piezas teatrales, 1910-2010 Jorge Dubatti,2010

Mujeres intelectuales en América Latina Silvina Cormick,Gabriela Cano,Jorge Myers,Cecilia Macón,Dennis Arias Mora,Dina Comisarenco Mirkin,Flavia Fiorucci,Heloisa Pontes,Laura Prado Acosta,Maria Alice Rezende de Carvalho,Rafael Rojas,María Inés de Torres, Mujeres intelectuales en América Latina analiza la participación de las mujeres intelectuales en la vida pública del continente entre finales del siglo XIX y mediados del XX. Para ello examina la trayectoria de una serie de mujeres con destacada intervención en la esfera pública latinoamericana a fin de comprender qué hay en ellas de común, qué de particular y qué de excepcional: Cecilia Grierson, Paulina Luisi, Carmen Lyra, Gabriela Mistral, María Rosa Oliver, Amalia Castillo Ledón, Nahui Olin, Blanca Luz Brum, Nydia Lamarque, Mirta Aguirre, Zélia Gattai, Gilda de Mello e Souza y Victoria Ocampo. El libro explora sus discursos y actuaciones en la vida social, política y cultural de la región y se pregunta por las especificidades que, en cada situación, la condición de mujer imprimió a su voluntad intelectual y al modo en que ellas modularon sus producciones y su participación en la esfera pública. Los ensayos aquí reunidos contribuyen a repensar la "historia de las élites culturales latinoamericanas" como una historia escrita y vivida tanto por mujeres como por varones atravesada por las representaciones sociales sobre los géneros y las relaciones de poder que los articulan. Proponen una serie de interrogantes -surgidos del cruce entre de la historia intelectual, la historia y la sociología de los intelectuales, la historia de las mujeres, los estudios de género y el feminismo- que conducen a delimitar un campo de indagación específico acerca de las mujeres intelectuales en América Latina. Un campo sobre el cual resta aún mucho por conocer.

Rayuela Julio Cortázar,Julio Ortega,Saúl Yurkievich,1996 En esta edición crítica se reúne una serie de investigadores con

miras plurales, pero unidos por una l cida admiraci n por la obra de Julio Cort zar y en su mayor a ligados a ella directamente por un v nculo amistoso. Entre los investigadores que participan en esta edici n se encuentran: Graciela Montaldo, Ana Mar a Barrenechea, Luis Harss, Carlos Fuentes, Jos Lezama Lima y Fernando Alegr a.

Relatos de cosmopolitismo en el pensamiento filosófico hispánico. XIV Jornadas Internacionales de Hispanismo Filosófico Asociación de Hispanismo Filosófico (AHF) y Facultad de Filosofía de la Universidad de Sevilla Sevilla, 3-5 de abril de 2019 Pablo Badillo O'Farrell,2021 Este volumen articula una treintena de contribuciones de entre las presentadas a las XIV Jornadas Internacionales de Hispanismo Filosófico, organizadas por la Asociación de Hispanismo Filosófico y celebradas en la Universidad de Sevilla del 3-5 de abril de 2019, dedicadas a los relatos de cosmopolitismo en la filosofía hispánica. Todos los capítulos aquí presentados vienen agavillados con la fuerte cinta del pluralismo, como fiel reflejo de que no se puede hablar de relato del cosmopolitismo en el pensamiento español e iberoamericano en singular sino en plural, precisamente, porque son muchos y diversos los relatos. En definitiva, el lector se encuentra ante una gran obra en la que los relatos de cosmopolitismo nos conducen a un lugar común, gracias a que los diferentes caminos escogidos se terminan felizmente encontrando en ese espacio vital del hispanismo filosófico en el que, junto al pensamiento reflexivo y la hermenéutica, se encuentra la indagación histórica.

Bibliografía española ,2005

Amerika und die Norm Christopher F. Laferl,Bernhard Pöll,2012-02-14 Der Sammelband behandelt das Spannungsfeld zwischen literarischer Produktion und traditioneller Sprachnorm in den beiden Amerikas. Zentrale Fragestellung ist dabei, ob und wie Literatur bei der Etablierung plurizentrischer Sprachnormen eine initiiierende oder gar prägende Rolle einnimmt. Überblicksbeiträge zur Genese der (literatursprachlichen) Norm in den jeweiligen Sprachgebieten (Englisch, Französisch, Portugiesisch, Spanisch, Kreol) werden durch Autorenporträts ergänzt, in denen deren spezifischer Beitrag bei der Infragestellung der exogenen und Stärkung der endogenen Norm analysiert wird.

El puente Carlos Gorostiza,2014-10-02 Escribí El puente en rebeldía contra los temas y las formas de las piezas teatrales de aquella época, cuya escasísima producción, por otra parte, llegaba con timidez a los teatros independientes. Un joven y rebelde Carlos Gorostiza estrena esta obra en 1949 recurriendo a una fórmula sencilla: como marco temático, un ácido retrato de la situación social de aquel tiempo, con la difícil convivencia de clases y la actitud incierta de la burguesía ante el cambio; como forma de expresión, un lenguaje popular, el habla rioplatense, hasta entonces despreciada por los más exquisitos. El resultado es una poderosa tragedia cotidiana, plenamente instalada en la estética neorrealista de los años posteriores a la Segunda Guerra Mundial, al igual que Muerte de un viajante o Historia de una escalera.

Teatro Carlos Gorostiza,1991 Se incluyen cinco de las primeras obras del autor, escritas entre 1949-68. Entre las más conocidas figuran Los próximos, El pan de la locura y El Puente. Se manifiesta en ella una tendencia que dominará en sus

obras posteriores: su preocupación por problemas sociales, económicos y políticos de la Argentina, que representa, sin ambages, transparentando su compromiso político. Teatro ejemplar--Handbook of Latin American Studies, v. 58.

Cien años de teatro argentino Jorge Dubatti, 2013-01-01 Este libro brinda un conjunto de observaciones y herramientas para leer la fecunda historia del teatro argentino entre aproximadamente 1910 y 2010. Parte de la idea de que no hay un teatro argentino sino teatro(s) argentino(s), según el fenómeno que se focalice geográficamente. Por la naturaleza de su acontecer, el teatro no se deja desterritorializar a través de la mediación tecnológica y exige la presencia de los cuerpos de quienes lo hacen: actores, técnicos, espectadores. Dar cuenta de esta complejidad es la ambiciosa tarea que emprende Jorge Dubatti en este libro. Para ello organiza siete períodos en los que el lector puede observar la coexistencia de diversas formas de producir y concebir el teatro (comercial, profesional de arte, oficial, independiente, filodramática, de variedades, etc.), es decir, el espesor inabarcable de la historia teatral, así como los procesos que asumen ciertas tendencias, constantes y cambios teatrales que se van reformulando y que trascienden los límites de las unidades de periodización. El desarrollo de un campo teatral se mide por un conjunto concertado de factores: el teatro propio que gesta y estrena, el teatro argentino y extranjero que recibe, el comportamiento de su público, el funcionamiento de su crítica, el grado de institucionalización de la actividad (a través de asociaciones, gremios, organismos, leyes, etc.), el desarrollo de su pedagogía, la infraestructura de salas y equipamiento, y también, no menos centralmente, la investigación que produce. Estos aspectos también son abordados aquí. Jorge Dubatti presenta algunas hipótesis sobre la peculiaridad de ciertos fenómenos distintivos que, sin ser los únicos, plantean una diferencia creadora: el sainete y el grotesco criollos, algunas poéticas escénicas del tango, el teatro independiente, la cultura teatral oficialista del peronismo, la respuesta de Teatro Abierto 1981 a la dictadura, el teatro comunitario, el teatro de estados, en suma, aquellos elementos que permiten hablar de la existencia de un teatro auténticamente nacional. Sin duda, estas páginas son una herramienta imprescindible para que el lector enriquezca su actividad como espectador en el presente.

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