



Pagan Spain

Stephen McKenna



Pagan Spain:

Pagan Spain Richard Wright, 2002 A new edition that records Wright's encounter with Franco Iberia and colonialism

Spain's Long Shadow María DeGuzmán, Reveals the dependence of American ethnic identity on Spain and Spanish imperialism *Postmodernity and Cross-culturalism* Yoshinobu Hakutani, 2002 Whereas the text of modernity thrived on its rhythms symbols and representations of beauty and above all on its impersonality postmodernity in the late decades of the twentieth century sought relationships outside the text those between literature and history philosophy psychology society and culture The exploration of such relationships is literary to postmodernity as it is ancillary to modernity BOOK JACKET

Cross-cultural Visions in African American Modernism Yoshinobu Hakutani, 2006 Yoshinobu Hakutani traces the development of African American modernism which initially gathered momentum with Richard Wright's literary manifesto *Blueprint for Negro Writing* in 1937 Hakutani dissects and discusses the cross cultural influences on the then burgeoning discipline in three stages American dialogues European and African cultural visions and Asian and African American cross cultural visions In writing *Black Boy* the centerpiece of the Chicago Renaissance Wright was inspired by Theodore Dreiser Because the European and African cultural visions that Wright Ralph Ellison Alice Walker and Toni Morrison acquired were buttressed by the universal humanism that is common to all cultures this ideology is shown to transcend the problems of society Fascinated by Eastern thought and art Wright Walker Sonia Sanchez and James Emanuel wrote highly accomplished poetry and prose Like Ezra Pound Wright was drawn to classic haiku as reflected in the 4 000 haiku he wrote at the end of his life As W B Yeats's symbolism was influenced by his cross cultural visions of noh theatre and Irish folklore so is James Emanuel's jazz haiku energized by his cross cultural rhythms of Japanese poetry and African American music The book demonstrates some of the most visible cultural exchanges in modern and postmodern African American literature Such a study can be extended to other contemporary African American writers whose works also thrive on their cross cultural visions such as Amiri Baraka Ishmael Reed Charles Johnson and haiku poet Lenard Moore Gertrude Stein and Richard Wright M. Lynn Weiss, 2009-11-12 After the Second World War Gertrude Stein asked a friend's support in securing a visa for Richard Wright to visit Paris I've got to help him she said You see we are both members of a minority group The brief little noted friendship of Stein and Wright began in 1945 with a letter Over the next fifteen months the two kept up a lively correspondence which culminated in Wright's visit to Paris in May 1946 and ended with Stein's death a few months later Gertrude Stein and Richard Wright began their careers as marginals within marginalized groups and their desire to live peacefully in unorthodox marriages led them away from America and into permanent exile in France Still the obvious differences between them in class ethnic and racial origins and in artistic expression beg the question What was there to talk about This question opens a window onto each writer's meditations on the influence of racial ethnic national origins on the formation of identity in a modern and post modern world The intuitive and intellectual affinities between Stein and Wright

are illuminated in several works of nonfiction Stein's Paris France and Wright's Pagan Spain are meditations on expatriation and creativity Their so called homecoming narratives Stein's Everybody's Autobiography and Wright's Black Power examine concepts of racial and national identity in a post modernist world Respectively in Lectures in America and White Man Listen Stein and Wright outline the ways in which the poetics and politics of modernism are inextricably bound At the close of the twentieth century the meditations of Stein and Wright on the protean quality of individual identity and its artistic social and political expression explore the most prescient and pressing issues of our time and beyond

Paganism and Pagan Survivals in Spain Stephen McKenna, 2011-06-01 The purpose of the present study is to describe the struggle against paganism and pagan survival in Spain up to the fall of the Visigothic kingdom in 712 By paganism is here meant not only the worship of the pagan gods but also the practices associated with pagan worship such as astrology and magic An attempt will be made to show the part that political social and religious factors played in pagan survivals as well as to point out the various manifestations of paganism This study it is hoped will throw light upon a phase of early Spanish history that has not hitherto been adequately treated It will enable the reader to compare the paganism of Spain with that found in Africa France Germany and Italy in as far as the extant sources and modern studies make such comparison possible

The Black Columbiad Werner Sollors, Maria Diedrich, 1994 After a long and painful transatlantic passage African captives reached a continent they hadn't even known existed where they were treated in ways that broke every law of civilization as they understood it This was the discovery of America for a good number of our ancestors one quite different from the paradise Columbus heralded but no less instrumental in shaping the country's history What finding the New World meant to those who never sought it and how they made the hostile unfamiliar continent their own is the subject of this volume the first truly international collection of essays on African American literature and culture Distinguished scholars critics and writers from around the world gather here to examine a great variety of moments that have defined the African American experience What were the values images and vocabulary that accompanied African explorers on their terrifying Columbiad and what new forms did they develop to re-invent America from a black perspective How did an extremely heterogeneous group of African pioneers remake themselves as African Americans The authors search out answers in such diverse areas as slavery the transatlantic tradition urbanization rape and lynching gender Paris periodicals festive moments a Berlin ethnologist Afrocentrism Mark Twain Spain Casablanca orality the 1960s Black Jewish relations television images comedy and magic William Wells Brown Frank Webb W E B Du Bois Alain Locke Zora Neale Hurston Richard Wright Etheridge Knight Ishmael Reed Toni Morrison Gloria Naylor and Charles Johnson are among the many writers they discuss in detail The result a landmark text in African American studies reveals within a broader context than ever before the great and often unpredictable variety of complex cultural forces that have been at work in black America

Studies in Mediaeval History Catholic University of America, 1938 *The Destruction of Paganism in the Roman Empire from Constantine to Justinian*

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