



UNIVERSIDAD NACIONAL
AUTÓNOMA DE MÉXICO
FACULTAD DE FILOSOFÍA Y LETRAS

40

FARABEUF Y LA ESTÉTICA DEL MAL
UN MODELO DE TRÁNSITO ENTRE REALIDAD Y FICCIÓN



Compendio de la tesis

TRISIS

que para obtener el título de
Licenciado en Lengua y Literaturas Hispánicas
presenta

Alán José Valenzuela

L

2002

Farabeuf Y La Estetica Del Mal El Transito Entre Realidad Y Ficcion

AN Whitehead



Farabeuf Y La Estetica Del Mal El Transito Entre Realidad Y Ficcion:

Farabeuf y la estética del mal Alan José, 2004 **Farabeuf y la estética del mal** Alan José, 2004 *One World*
Periphery Reads the Other Ignacio López-Calvo, 2009-12-14 While Said focused on the perceptions and stereotypes of the Near East Oriental in England France and the United States most of these essays study the decentering interplay between peripheral areas of the Third World semiperipheral areas Spain and Portugal since the second part of the seventeenth century and marginalized social groups of the globe Chicanos African Americans and Filipino Americans They explore for example how China and the Far East in general are imagined and represented in Latin America and the Caribbean or how ethnic minorities in the United States such as Chicanos and African Americans incorporate Filipino characters in their novels or creolize their music with Chinese influences As the title of this book suggests sometimes these peripheral areas and social groups talk back to the metropolitan centers of the former empires or look for their mediation while others they avoid the interference of the First World or of hegemonic social groups altogether in order to address other peripheral peoples directly thus creating rich South South cross cultural flows and exchanges The main difference between the imperialistic orientalism studied by Said and this other type of global cultural interaction is that while in their engagement with the Orient they may be reproducing certain imperialistic fantasies and mental structures typically there is not an ethnocentric process of self idealization or an attempt to demonstrate cultural ontological or racial superiority in South South intellectual and cultural exchanges This way to de center or to provincialize Europe pace Dipesh Chakrabarty disrupts the traditional center periphery dichotomy bringing about multiple and interchangeable centers and peripheries whose cultures interact with one another without the mediation of the European and North American metropolitan centers Revista de literatura mexicana contemporánea ,2016

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