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VASSILIS LAMBROPOULOS

The Rise of Eurocentrism

Anatomy of Interpretation



Featured Reviews

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good use of these and other studies to write a more general history. She does that sometimes in almost lyrical prose, but on the larger narrative of the rubber boom, the migrations of northeastern drought victims to Amazonia that provided a workforce of rubber tappers, the diplomatic maneuvering, and the Brazilian conflicts with Peru and Bolivia, the book's accomplishment is integration rather than originality.

Where the book makes a fresh contribution is in its detailing of da Cunha's personal and familial life and its intersection with the social and intellectual world of *fin de siècle* Rio de Janeiro. About one-quarter of the text consists of da Cunha's own posthumously published and unpublished Amazonian and other writings. There are roughly 110 pages of direct translations. Informative and previously unavailable in English, this material

(about 20 percent of the text) allows Anglophone readers to see da Cunha from a new perspective, but one that also reinforces some of our views of the modernizing positivism, nationalist vision, and essentialist racial ideas that were already apparent in *Oz* series. What distinguished him in both his northeastern and Amazonian writings, however, and what makes him so appealing to Hecht and to us, was his ability to rise above the social and intellectual prejudices of his time, to recognize the positive qualities of his mixed-race compatriots, and to condemn the cruelty and callousness of his nation's quest for modernity at the expense of its own people.

STUART B. SCHWARTZ
Yale University

DAVID NIRENBERG. *Anti-Judaism: The Western Tradition*. New York: W. W. Norton, 2013. Pp. x, 610. \$35.00.

David Nirenberg has written a wide-ranging, erudite, and penetrating analysis of the myriad ways in which the terms "Judaism," "Jews," and "Jewishness" have been used to derogate, impugn, and incite. This valuable contribution to the history of an idea, emphatically based on primary sources in their original languages (including Hebrew, Latin, Arabic, Spanish, French, and German) but also deeply informed by relevant scholarship, makes for compelling reading from start to finish. Nirenberg's deliberately provocative title points to the central role that Judaism has played in the West, including Islamic empires and Persia to Persia and Pakistan, but excluding the Far East. Nirenberg hints at the ubiquity of this construct "Judaism," insisting that the Western tradition cannot be extricated from anti-Judaism. As he writes of ancient Egypt, "The character-istics of misanthropy, impiety, lawlessness and universal enmity that ancient Egypt had occasionally assigned to Moses and his people would remain available to later millennia: a tradition made venerable by antiquity, to be forgotten, rediscovered and put to new uses by later generations of apologists and historians" (p. 46). Or, as he has written elsewhere, "determining the boundary between 'Judaism' and 'Christianity' became a critical concern for all of Christian aesthetics, and . . . as a result 'Judaism' became a critical term that could threaten all 'Christian art'" (*Judaism and Christian Art* [2011]). Replace "Christian art" with "Christian identity," and Nirenberg's thesis in *Anti-Judaism* becomes patent.

This book's subject matter and argument demand subtle formulation. Nirenberg does not intend to present a comprehensive history of antisemitism (Leon Poliakov or Robert Wistrich), nor one limited to a given era (John Gager or Jacob Katz) or a given country (Paul Lawrence Rose or Leonard Dinnerstein). Many, perhaps the majority, of those on the receiving end of the

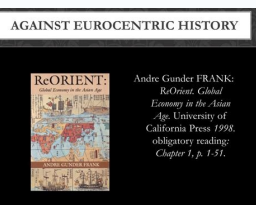
charge of Judaizing in Nirenberg's book were neither Jews ethnically nor practitioners of Judaism religiously. When he describes accusations of Judaizing being traded by Saints Jerome and Augustine and hurled by radical, moderate, and traditionalist respondents to Baruch Spinoza, the protean nature of this construct is palpable. The well-chosen subchapter headings, such as "Anti-Judaism as Anti-Tyranny," "The Dangers of Judaism in the New Jerusalem," "The Prince as Jew-Lover," and "Mosaic Constitutions for Christian Politics," give a good sense of this flexible usage. To highlight the persistence and malleability of anti-Judaism, Nirenberg demonstrates the obsession with Jewish dual loyalty, xenophobia, and counterhistory in ancient Egypt (chap. one); the antinomian turn in Saint Paul (chap. two); the power of projection and displacement in medieval Europe (chap. five); the Enlightenment-era urge to throw off the shackles of clericalism (chap. ten); and the philosophical quest for unity and uniformity in German idealistic philosophy (chap. twelve). In these and other instances, Judaism plays the role of ideological antagonist. Nirenberg so convincingly portrays the range of anti-Jewish expression that there is no need to place (or displace) quotation marks around "Judaism," which disappears appropriately after the introductory chapter.

Nirenberg's tone compares favorably with the frankly prosecutorial tone that has entered Jewish historiography in several recent books dealing with antisemitism and the Holocaust, and it offers a more scholarly counterpoint to James Carroll's passionately argued and partly confessional *Constantine's Sword: The Church and the Jews—A History* (2001), which covers much of the same ground. Although Nirenberg admits that to some extent every history book contains special pleading (p. 12), an authentic intellectual interest animates every page. In addition to the chapters mentioned

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AMERICAN HISTORICAL REVIEW

JUNE 2014



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de decolonialidade ou o pensamento decolonial é uma escola de pensamento utilizada essencialmente pelo movimento latino-americano emergente que tem como objetivo libertar a produção de conhecimento da episteme eurocêntrica. Criticando a suposta universalidade atribuída ao conhecimento ocidental e o predomínio da cultura ocidental. As perspectivas ... Beyond Eurocentrism. If you really want decolonisation, go beyond cultural criticism to the deep structural insights of economist Samir Amin. Ingrid Harvold Kvangraven. Save. ... When a writer starts down a blank page, the whole of literature stares back. Why, then, leave the empty page as it is? Andrew Gallix. Save. video. Graduate program. The Graduate Program in Literature (GPL) endeavors to train future scholars in theory and global culture. Originally conceived as a critical expansion of "comparative literature" beyond its founding Eurocentrism and its (near) exclusive focus on literature and language, the GPL hosts a robust range of scholarship and teaching in a variety of fields. It is a place where students are encouraged to explore their own interests and to engage with the world with urgency as its negative counterpart. 02.08.2019 - In fiction and literature, the canon is the collection of works considered representative of a period or genre. The collected works of William Shakespeare, for instance, would be part of the canon of western literature, since his writing and writing style has had a significant impact on nearly all aspects of that genre. Decoloniality (Spanish: decolonialidad) is a school of thought used principally by an emerging Latin American movement which focuses on untangling the production of knowledge from what they claim is a primarily Eurocentric episteme. It critiques the perceived universality of Western knowledge and the superiority of Western culture. ... What is the Victorian Web? What countries does the Victorian Web discuss? Can I use materials from The Victorian Web? Which browsers work best with this site? Are the articles on this site refereed? French version Spanish version How do I cite The Victorian Web? Directions for contributors Contact Web Awards Credits Conferences and calls for papers of interest ... ~25.04.2017. He is graduated from the Department of Political Science, Dyal Singh College University of Delhi. Religion analysis, Comparative religion, History, Lost historical works, Islamic Studies, Mythology, Literature, Psychology in the light of Religion are some of his favourite subjects; simplicity and good conduct are his virtues. In Faith and Beliefs, he writes that Papa-Nuwku is improving, and he says he will take Jaja and Obiora to the stadium, and she feels grateful to hear him say his name, because she knows she is living room, where Amaka is tending to Papa-Nuwku, who compliments Amaka's artistic skills. . Amaka sits down and ...

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