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Arte de la Real Audiencia de Quito, siglos XVII-XIX Alexandra Kennedy Troya, 2002 *Historia de la primera República de Colombia, 1819-1831. "Decid Colombia sea, y Colombia será"* Armando, Martínez Garnica, 2019-04-30 Esta obra trata de una ambición política De una ambición política de venezolanos as su resultado se llamara Colombia Granadinos guayaquileos y panameños la sufrieron pero si vamos a ser piadosos nadie la sufrió más que el pueblo de la provincia de Pasto Como toda ambición política es digna de admiración y como toda ambición que pone en acción muchas conductas encontradas nadie pudo en su tiempo prever hasta dónde se llegar a con ella Hoy sabemos que el resultado de esa ambición desmedida de Francisco de Miranda restringida por el general Simón Bolívar en Jamaica se desplomó antes de que su constitución fuese experimentada por una década y que a la larga se impusieron las distintas naturalezas antiguas que formaron cuatro patrias diferentes Algunos políticos de tiempos posteriores suspiraron por ese legado e intentaron infructuosamente insuflarle una segunda vida llamada Patria Grande pero los intereses nacionales de las patrias que condujeron los destinos del Libertador presidente de Colombia siempre se opusieron y sospecho que seguirían oponiéndose siempre a actualizar el legado de esa experiencia nacional de la década de 1820 De cualquier forma conocer un poco mejor la historia de esa experiencia política que acaeció en el extremo septentrional del continente suramericano puede contribuir a orientar a los lectores sobre el sentido de sus propias experiencias patrias **Boletín de la Biblioteca nacional de Quito** Biblioteca Nacional del Ecuador, 1925 1920 21 includes list of additions to the library *Celebración en Quito del cuarto centenario del descubrimiento de América* Antonio Alomía Llori, 1893 *Riobamba* Fernando Jurado Noboa, 2005 **Bibliographic Guide to Latin American Studies**, 1988 *Quito a través de los siglos* Enríquez Bermeo Enríquez B., 1941 *Quito en los ojos de los viajeros* Ximena Romero, 2000 *Literatura en la Audiencia de Quito, siglo XVII* Hernán Rodríguez Castelo, 1980 *Discurso colonial hispanoamericano*, 2021-09-20 **Zero-Point Hubris** Santiago Castro-Gómez, 2021-12-16 Operating within the framework of postcolonial studies and decolonial theory this important work starts from the assumption that the violence exercised by European colonialism was not only physical and economic but also epistemic Santiago Castro Gómez argues that toward the end of the eighteenth century this epistemic violence of the Spanish Empire assumed a specific form zero point hubris The many forms of knowing were integrated into a chronological hierarchy in which scientific enlightened knowledge appears at the highest point on the cognitive scale while all other epistemes are seen as constituting its past Enlightened criollo thinkers did not hesitate to situate the Black Indigenous and mestizo peoples of New Granada in the lowest position on this cognitive scale Castro Gómez argues that in the colonial periphery of the Spanish Americas Enlightenment constituted not only the position of epistemic distance separating science from all other knowledges but also the position of ethnic distance separating the criollos from the castes Epistemic violence and not only physical violence is thereby found at the very origin of Colombian nationality **Comerciantes, censores y bibliotecas** Campillo Pardo,

Alberto José,2023-03-31 En un sesudo análisis sobre la circulación del libro entre España y Nueva Granada en el siglo XVIII se examinan los mecanismos de control del comercio y las ideas a través de una reconstrucción documental de los procesos de censura y control inquisitorial. Asimismo se estudia la red de comercio de libros entre estos territorios respondiendo a las preguntas de quiénes estaban detrás con quiénes se relacionaban y cómo se desenvolvían dentro de esta red. Finalmente para entender el clima cultural y las ideas que circularon en este territorio se investigaron con detalle varias bibliotecas y libros que viajaron hacia la Nueva Granada en el siglo XVIII y que pertenecieron a instituciones religiosas, autoridades civiles y a personas particulares.

Biblioteca de escritores jesuitas neogranadinos José del Rey Fajardo,2006 Literary Culture and U.S. Imperialism John Carlos Rowe,2000 John Carlos Rowe considered one of the most eminent and progressive critics of American literature has in recent years become instrumental in shaping the path of American studies. His latest book examines literary responses to U.S. imperialism from the late eighteenth century to the 1940s. Interpreting texts by Charles Brockden Brown, Poe, Melville, John Rollin Ridge, Twain, Henry Adams, Stephen Crane, W. E. B. Du Bois, John Neihardt, Nick Black Elk, and Zora Neale Hurston, Rowe argues that U.S. literature has a long tradition of responding critically or contributing to our imperialist ventures. Following in the critical footsteps of Richard Slotkin and Edward Said, Literary Culture and U.S. Imperialism is particularly innovative in taking account of the public and cultural response to imperialism. In this sense it could not be more relevant to what is happening in the scholarship and should be vital reading for scholars and students of American literature and culture.

The Cambridge History of Latin American Literature Roberto González Echevarría, Enrique Pupo-Walker,1996-09-19 The Cambridge History of Latin American Literature is by far the most comprehensive work of its kind ever written. Its three volumes cover the whole sweep of Latin American literature including Brazilian from pre-Colombian times to the present and contain chapters on Latin American writing in the USA. Volume 3 is devoted partly to the history of Brazilian literature from the earliest writing through the colonial period and the Portuguese language traditions of the nineteenth and twentieth centuries and partly also to an extensive bibliographical section in which annotated reading lists relating to the chapters in all three volumes of The Cambridge History of Latin American Literature are presented. These bibliographies are a unique feature of the History further enhancing its immense value as a reference work.

Memorias Academia Nacional de Historia, Quito,1922 **La hybris del punto cero** Santiago

Castro-Gómez,2010-04-14 Inscrito en la perspectiva de los estudios poscoloniales, este trabajo parte del supuesto de que la violencia ejercida por el colonialismo europeo en el mundo no fue solo física y económica sino también epistémica. El autor defiende la tesis de que hacia finales del siglo XVIII la violencia epistémica del imperio español en América asume una forma específica: la hybris del punto cero. Es el momento en que la irrupción mundial del capitalismo exige que la multiplicidad de expresiones culturales del planeta fuera traducida como una serie de diferencias ordenadas en el tiempo. Las muchas formas de conocer quedan integradas en una jerarquía cronológica donde el conocimiento científico ilustrado aparece en el lugar más

alto de la escala cognitiva mientras que todas las demás epistemes son vistas como su pasado. Los pensadores criollos ilustrados vehiculares de esta nueva política del significado no dudaron en ubicar a los negros indios y mestizos de la Nueva Granada en el lugar más bajo de la escala cognitiva. A estas poblaciones y no a los criollos debían dirigirse las biopolíticas disciplinarias del imperio. Situación que lleva al autor a defender la tesis de que en la periferia colonial hispanoamericana Auklung no era solo el lugar de la distancia técnica de los criollos frente a las castas. A la pureza cognitiva a nivel de la ciencia correspondería entonces una pureza de sangre a nivel de la nación. La violencia epistémica y no solo la violencia física se encuentran así en el origen mismo de la nacionalidad colombiana. *Estudios*, 1925

Finding Caspicara Susan Verdi Webster, 2024-10-01 An examination of sculpture and authorship in eighteenth century Quito that documents Caspicara as a participant in the innovative artistic production of the city's workshops and its widespread commerce of polychrome sculptures. Who is Caspicara? Nothing is known of Caspicara's life and not a single sculpture has been documented as his work. Yet traditional histories laud him as a prolific Indigenous sculptor in eighteenth century Quito who created exquisite polychrome figures and became a national artistic icon. Drawing on extensive archival historical and object research Susan Verdi Webster peels away layers of historiographical fabrication to reveal what we do and do not know about Caspicara and his work. Rather than being a solitary master Caspicara collaborated with other largely Indigenous artists in Quito's protoindustrial workshops manufacturing sculptures now credited to him alone. The high quality of Quito sculptures produced by anonymous artists turned the city into a hub of wide ranging commerce in religious icons. The art world and post independence Ecuadorians have lionized the one named sculptor Caspicara according to the Western model of the artist genius amplifying the market for works bearing his name and creating a national hero on par with European masters. Lost in this process were the artists themselves. Webster returns to their world detailing their methods and labor and for the first time documenting a sculpture made by Caspicara.

Indios e Independencia en el Ecuador Valarezo, Galo Ramón, Coronel Feijóo, Rosario, 2022-06-30 El imaginario de la Independencia del país continúa siendo paradigmáticamente parte del legado colonial blanco mestizo según el cual las lites criollas y los ejércitos liberadores fueron los únicos actores de la llamada revolución de Quito desconociendo la intervención indígena o minimizándola al reclutamiento de las tropas libertarias obligadas por los hacendados. Interpretación política en una república que nació con un importante contingente indígena como era el Ecuador en los albores del siglo XIX. Los sucesivos festejos patrios más tarde cívicos de la gesta independentista han ratificado el apócrifo relato heroico criollo devenido en patrimonio museístico militar y en narrativa identitaria nacional que desconocen el rol indígena en la gesta libertaria. Cuestión compleja porque su trasfondo es la negación del indio como sujeto político. **Indios e Independencia en el Ecuador** busca contribuir a su esclarecimiento con los textos de dos historiadores Galo Ramón Valarezo que trata sobre la participación en el conflicto y la intercultura de los eventos independentistas con el protagonismo político indígena. Rosario Coronel Feijóo que versa sobre los linajes femeninos las negociaciones y el poder.

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