

POLITICAL CULTURES IN THE ANDES

1750—1950



EDITED BY NILS JACOBSEN AND CRISTÓBAL ALJOVÍN DE LOSADA

Political Cultures In The Andes 1750 1950 Latin America Otherwise

Ryszard Stemplowski



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Political Cultures in the Andes, 1750-1950 Nils Jacobsen, Cristóbal Aljovín de Losada, 2005-06-08 Collection of essays explores the processes by which political power was constructed in four Andean republics Colombia Ecuador Peru and Bolivia during the two formative centuries of nation state formation

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Brot und Gerechtigkeit Hinnerk Onken, 2013

On the state of latin american states : approaching the bicentenary Ryszard Stemplowski, 2009

The Latin Americanist , 2006

2005 Massimo Mastrogregori, 2009-12-22

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Program of the Annual Meeting - American Historical Association American Historical Association, 2006 Some programs include also the programs of societies meeting concurrently with the association

The Hispanic American Historical Review James Alexander Robertson, 2006 Includes Bibliographical section

Acting Inca E. Gabrielle Kuenzli, 2013-07-22 For most of the postcolonial era the Aymara Indians of highland Bolivia were a group without representation in national politics Believing that their cause would finally be recognized the Aymara fought alongside the victorious liberals during the Civil War of 1899 Despite Aymara loyalty liberals quickly moved to marginalize them after the war In her groundbreaking study E Gabrielle Kuenzli revisits the events of the civil war and its aftermath to dispel popular myths about the Aymara and reveal their forgotten role in the nation building project of modern Bolivia Kuenzli examines

documents from the famous postwar Peasants' Trial to recover Aymara testimony during what essentially became a witch hunt. She reveals that the Aymara served as both dutiful plaintiffs allied with liberals and unwitting defendants charged with wartime atrocities and instigating a race war. To further combat their Indian problem, Creole liberals developed a public discourse that positioned the Inca as the only Indians worthy of national inclusion. This was justified by the Incas' high civilization and reputation as noble conquerors along with their current non-threatening nature. The whitening of Incas was a thinly veiled attempt to block the Aymara from politics while also consolidating the power of the Liberal Party. Kuenzli posits that despite their repression, the Aymara did not stagnate as an idle apolitical body after the civil war. She demonstrates how the Aymara appropriated the liberal's Indian discourse by creating theatrical productions that glorified Incan elements of the Aymara past. In this way, the Aymara were able to carve an acceptable space as progressive Indians in society. Kuenzli provides an extensive case study of an Inca play created in the Aymara town of Caracollo which proved highly popular and helped to unify the Aymara. As her study shows, the Aymara engaged liberal Creoles in a variety of ways at the start of the twentieth century, shaping national discourse and identity in a tradition of activism that continues to this day.

Colonial Latin American Historical Review, 2004 Misplaced Ideas? Elías J. Palti, 2024. Is there a Latin American thought? What distinguishes it from the thought of other regions, particularly from European thought? What are its main expressions in political, cultural, and social life? How has it evolved historically? As the Mexican philosopher Leopoldo Zea Aguilar stated, hardly any other society has so zealously sought for the features of its own identity. In *Misplaced Ideas*, Elías J. Palti examines how Latin American identity has been conceived across different epochs and diverse conceptual contexts. Palti approaches these ideas from a historical intellectual perspective, unraveling the theoretical foundations on which the very interrogation on Latin American identity has been formulated and reformulated. While he does not endorse or refute any particular perspective, Palti discloses the historical and contingent nature of their foundations. Ultimately, *Misplaced Ideas* highlights the problematic dynamics of the circulation of ideas in peripheral regions of Western culture, which raises in turn broader theoretical questions regarding the ways of approaching complex historical intellectual processes. **International**

Bibliography of Historical Sciences Massimo Mastrogregori, 2009. Annually published since 1930, the International Bibliography of Historical Sciences (IBOHS) is an international bibliography of the most important historical monographs and periodical articles published throughout the world which deal with history from the earliest to the most recent times. The IBOHS is thus currently the only continuous bibliography of its kind covering such a broad period of time, spectrum of subjects, and geographical range. The works are arranged systematically according to period, region, or historical discipline, and alphabetically according to authors' names or, in the case of anonymous works, by the characteristic main title word. The bibliography contains a geographical index and indexes of persons and authors. **Bibliografía boliviana**, 2006 British Bulletin of Publications on Latin America, the Caribbean, Portugal, and Spain, 2002 **Encyclopaedia Britannica**, 1973

Historical Abstracts Eric H. Boehm, 2000 **The New Encyclopaedia Britannica: Macropaedia (19 v.)** , 1983

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