

## Chapter 1 : The Nation & Its Fragments: Colonial & Postcolonial Histories by Partha Chatterjee

*The Nation & Its Fragments has ratings and 10 reviews. Andrew said: Much of the evidence Chatterjee provides refers to the specifics of Hindu philoso.*

Simons published his map along with a brief description of the Sierra Nevada, its watershed, the indigenous population, and the surrounding towns in the Proceedings of the National Geographical Society of London. Curiously enough, the map included the supposed location of Posigueica, the fabled capital of the Tairona which had never been located by the Spanish. After the paper was read in the evening meeting, there followed a question and answer session, in which Sir Clements Robert Markham, president of the society, asked Mr. Simons a question of enduring influence and consequence for all subsequent researchers. What, indeed, had become of the Tairona? From the vantage point of the first decade of the 21st century, answering this question is a far more complicated endeavor that involves a careful examination of intricately entwined ethnographic and archaeological narratives produced in the past century that sought to understand and explain what had happened to the Tairona, who their descendants might be, and the relationship between these descendants, Tairona objects and sites, and the landscape itself. By , archaeologist Gregory Mason pointed out that the most likely descendants of the Tairona were probably the Kogi, an indigenous group living on the northern side of the massif. In the past ten years, all four ethnic groups currently living in the Sierra Nevada de Santa Marta; the Kogi, Ijka, Wiwa, and Kankuamo, have claimed to descend, in one way or another, from the Tairona. Are these claims simply part of a strategic essentialism that is part and parcel of broader political agendas? And, what does this mean for archaeologists, archaeological sites, and objects? What stand can we or should we take as archaeologists in situations like these? My dissertation research in the Sierra Nevada de Santa Marta, which focused on a comparison of two Tairona archaeological sites, Pueblito and Ciudad Perdida constantly had to negotiate through questions such as these. In this presentation, I highlight the ways in which my project became entangled in the multiple 3 agendas and political projects deployed by indigenous actors, the State, paramilitary groups, and peasant guides around the site known as Ciudad Perdida National Archaeological Park. Archaeology, the State and Ethnic Groups Research at Ciudad Perdida National Park had come to a standstill over 20 years ago for various reasons, one of which was the indigenous perception that archaeologists were simply a form of glorified looter sanctioned by a university diploma. The large project that had investigated and restored the site between and had transformed itself into an ambitious environmental and cultural program whose major aim was to prevent the loss of environmental and cultural diversity in the Sierra Nevada, and archaeology had fallen to the wayside. As such, no archaeologist had conducted excavations at the park since that time. ICANH is the official government agency in charge of overseeing the protection of archaeological heritage in Colombia, which by Colombian law is owned entirely by the nation and cannot be bought, sold, or acquired in any way by private individuals or corporations. Although the Constitution states that ethnic groups may have certain special rights over archaeological sites and objects within their territories, no law has been passed regulating these exceptions. This places ICANH, and all archaeologists working in Colombia, in a complicated situation regarding indigenous claims over archaeological sites and objects. As a research archaeologist working for ICANH and later on as director-in-charge of the archaeological park, the project acquired increasingly important connotations, not only in terms of its findings, but also as an important political statement highlighting ICANH's continued presence as a government actor in the region. In this sense, ICANH's position has shifted through time, from an openly pro-indigenist one in the 80s, to one espousing a moderate nationalism in which access to archaeological heritage should be guaranteed to all citizens, regardless of ethnicity. Thus, one very important aspect of the project was its public component, something that implied constant work and negotiation with indigenous peoples, peasants, the Colombian Park Service, regional government institutions, NGOs, tourists, tour guides, and the Colombian Army and police forces. Given the importance of both sites to the Kogi, Wiwa, Kankuamo, and Arhuaco indigenous groups, who claim to be the direct descendants of the ancient Tairona, as well as the necessity of continuing archaeological research, some sort of agreement had to be

reached wherein investigations could continue. For example after I explained the nature and objectives of the project to the cabildo gobernador, the leader of the Kogi-Malayo reservation, I was told that no tombs could be excavated or disturbed. And, once in Ciudad Perdida, the Buritaca Basin mamo, or religious specialist, Rumaldo Lozano, also indicated to me and my team which terraces were off limits for excavation purposes. All the requirements were easily accommodated, but three days after beginning excavations at Ciudad Perdida I was visited by ten men from the nearby Kogi Village of Mutanzhi who wanted to know exactly what I was doing and who had granted me permission. It was only after I explained to them that the indigenous organization had granted me permission, that I was a government archaeologist, and that I would not be excavating tombs or residences that the situation was defused and we could continue to work. The fact that he soon grew bored of watching us dig out sherds and more sherds and went off to attend to his other tasks does not take away from the fact that we were being closely and intensely monitored by the indigenous community. Enter the Paramilitary My fieldwork at Pueblito and Ciudad Perdida began in the midst of the demobilization agreements between the paramilitary organization operating in the region and the Colombian government. Up until , the trail to Ciudad Perdida was under the strict control of paramilitary 1 I later learned that some of the guides taking tourists to the park had spread the word within the indigenous community that I was going to be excavating tombs, which usually contain gold objects. This is part of the elaborate power games played by the different actors and was supposed to upset my work and show me that I depended on the good will of the guides to complete my work. This move follows similar maneuvers regarding natural parks the world over, where many services are ceded to private companies by national governments. In fact, one of the reasons why the company was allowed to operate was because the major paramilitary leader of the area was a compadre Godfather of the company owner. For example, between and I could only travel to Ciudad Perdida as part of a larger tourist group, and the guide always had to explain to whichever paramilitary boss happened to be at the trail head that I worked with the park. This situation, along with the fact that peasants along the trail were cultivating and processing coca leaf erythroxyton sp. This point illustrates some of the more complex and dangerous aspects of archaeological research in this area. But, I must add, this is also the case for a majority of Colombian archaeologists and anthropologists, who constantly have to deal with this issue depending on who controls the specific part of the country where research is located. To push the Colombian example a bit further, towns and areas under the control of a guerrilla or paramilitary group, do not collapse into chaos. Rather, each group creates and enforces a particular form of social and political order outside 7 have to be cut short, or that a project must be suspended for a few months or even years due to security concerns. The Colombian air force airlifted us into the site on a clear morning late in June of , and twenty days later, an infantry company set up camp at the park to secure the area, since Vice-President Francisco Santos had decided to visit with his family. As security increased, so did the flow of tourism to the site. On the other hand, this has also meant that tourists and park personnel have to accept the presence of thirty armed men at an archaeological site on a permanent basis, with all the complications this entails, such as increased traffic and damage to structures, trash, and occasional theft of food and personal items. It does not matter that this order and the authority under which it was created, may be, in our opinion, illegal and illegitimate. From within, as state and non-state forces constantly battle over this landscape, whose particular form of order one must follow changes from time to time as the influence and power of each one expands or contracts. The disbandment of paramilitary groups operating in the area has also meant that the monopoly held by a single tour company, which was enforced by way of direct threats to would-be competitors, has been broken, and now five companies compete with one another to take tourists up to the park on the five to six day trek. Peasants who used to make their living from the cultivation of coca bushes are now turning back to organically grown coffee and cocoa, or have become guides, porters or cooks for the tour companies. One form of socio-political order has given way to another in a short period of time. In contexts like this one, where research unfolds in the midst of civil conflict, archaeology is truly a fragile endeavor. Entanglement with the powers that be also means that we have to be able to tease out the different plots and subplots whose central theme is the archaeological site or sites where we work, the points of tension and conflict, and the various ways in which we are involved in them. In this sense, not only must we be good archaeologists, we must also be excellent

ethnographers.

### Chapter 2 : The Nation and its Fragments: Colonial and Postcolonial Histories | calendrierdelascience.com

*"[This] is a work of magisterial erudition, the product of a mind working at the fullest command of its critical and creative powers destined to become a landmark, not just in its field but in that most important of histories which is the evolving narrative of our self-awareness."*

### Chapter 3 : The Nation and Its Fragments : Partha Chatterjee :

*Nevertheless, "The Nation and Its Fragments" is a very strong argument against simply assuming that nationalism, postcolonial development, industrialization and modernity itself in India (or elsewhere in the so-called 'Third World') are simply following 'models' already formulated in Europe/America.*

### Chapter 4 : A short reflection on Partha Chatterjee's "The Nation and its Fragments" • " Tenzin Sh

*The nation and its fragments: colonial and postcolonial histories. [Partha Chatterjee] -- "In this book, the prominent theorist Partha Chatterjee looks at the creative and powerful results of the nationalist imagination in Asia and Africa that are posited not on identity but on difference.*

### Chapter 5 : A Nation and its Fragments | Santiago Giraldo - calendrierdelascience.com

*In this book, the prominent theorist Partha Chatterjee looks at the creative and powerful results of the nationalist imagination in Asia and Africa that are posited not on identity but on difference with the nationalism propagated by the West.*

### Chapter 6 : PPT " The Nation and its Fragments PowerPoint presentation | free to view - id: e-MDNIN

*The Nation and Its Fragments: Colonial and Postcolonial Histories by Partha Chatterjee In this book, the prominent theorist Partha Chatterjee looks at the creative and powerful results of the nationalist imagination in Asia and Africa that are posited not on identity but on difference with the nationalism propagated by the West.*

### Chapter 7 : Smash The Place: The Nation and Its Fragments (Postcolonial Asian American Studies)

*The Nation and Its Fragments begins with a discussion of Anderson's Imagined Communities - while Chatterjee agrees with the main argument of Anderson's work (the historical naturalization of the nation through forms of imagining it into existence), it is with the positing of a modular spread of the imagined nation from the West to the.*

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*Moderating & Resisting State-sponsored Nation-Building in Turkey "Türkiye'de 71½ millet var/In Turkey there are 71½ nations." -Turkish proverb.*