Benedict Anderson: the nation ‘is an imagined political community—and imagined as both inherently limited and sovereign.

It is *imagined* because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion.

[It is] imagined as *limited* because even the largest of them…has finite, if elastic, boundaries, beyond which lie other nations.

[It is] imagined as *sovereign* because the concept was born in an age in which Enlightenment and Revolution were destroying the legitimacy of the divinely-ordained, heirarchical dynastic real.

[It is] imagined as a *community*, because, regardless of the actual inequality and exploitation that may prevail in each, the nation is always conceived as a deep, horizontal comradeship.

(from *Imagined Communities*)

Gregory Jusdanis: What is nationalism? ..Patriotism refers to the feelings of affection and attachment of a people toward the nation. Nationalism, however, is a discourse that tries to foster a collective sense of belonging among a population *with the aim of declaring and maintaining political sovereignty*.

(from *The Necessary Nation*)

Irish Republic’s Provisional Government 1916 declaration:

We declare the right of the people of Ireland to the ownership of Ireland, and to the unfettered control of Irish destinies, to be sovereign and indefeasible. The long usurpation of that right by a foreign people and government has not extinguished the right, nor can it ever be extinguished except by the destruction of the Irish people. In every generation the Irish people have asserted their right to national freedom and sovereignty: six times during the past three hundred years they have asserted it in arms. Standing on that fundamental right and again asserting it in arms in the face of the world, we hereby proclaim the Irish Republic as a Sovereign Independent State, and we pledge our lives and the lives of our comrades-in-arms to the cause of its freedom of its welfare, and of its exaltation among the nations.

Derivative Discourse?

Partha Chatterjee:

There is … an inherent contradictoriness in nationalist thinking, because it reasons within a framework of knowledge whose representational structure corresponds to the very structure of power nationalist thought seeks to repudiate.

(from *Nationalist Thought and the Colonial World*)

Ken Harrow:

Europeans did not export state formation to Africa, they imposed an

administration upon populations already accustomed to being ruled by some

state entity, or else cognizant of such entities in the form of neighbouring

states … State formation could be traced back to the kingdoms of Ghana and

Mali in the first millennium and the start of the second, to take the Sudanic

region alone. In all the territories where the terrain was favourable to

settlement, trade, and population growth, states both large and small

developed.

(from ‘Introduction’, *Research in African Literatures*, volume 32, number 3 (2001))

Nira Yuval-Davis and Floya Anthias: Women, they argue, serve five fundamental (and patriarchally restrictive) functions for the nation:

1. as biological reproducers of members of ethnic collectivities;

2. as reproducers of the boundaries of ethnic/national groups;

3. as participating centrally in the ideological reproduction of the collectivity and as transmitters of its culture;

4. as signifiers of ethnic/national differences – as a focus and symbol in ideological discourses;

 5. as participants in national, economic, political and military struggles.

(from *Woman-Nation-State*)

Amilcar Cabral:

But during the fight the important thing is the political role of women. Yes, we have made great achievements, but not enough. We are very far from what we want to do, but this is not a problem that can be solved by Cabral signing a decree. It is all a part of the process of transformation, of change in the material conditions of the existence of our people, but also in the minds of the women, because sometimes the greatest difficulty is not only in the men but in the women too .

( from ‘Connecting the Struggles: an informal talk with Black Americans’*, Return to the Source: Selected Speeches of Amilcar Cabral)*

Amilcar Cabral:

What fills us with pride is our ever-increasing national consciousness, our unity … which has been forged in war…We take pride in the fact that thousands of adults have been taught to read and write, that the rural inhabitants are receiving medicines that were never available to them before…This is the greatest victory of the people of Guinea and Cape Verde over the Portuguese colonialists, for it is a victory over ignorance, fear and disease – evils imposed on the African inhabitants for more than a century by Portuguese colonialism.

(from ‘Second Address Before the United Nations, Fourth Committee, 1972’, *Return to the Source*)

Aimé Césaire:

by articulating our effort in the colonized peoples’ effort for freedom, by fighting for the dignity of our peoples, for their truth, and their *recognition*, we are by definition fighting for the entire world, to free it from tyranny, hate, and fanaticism.

(from ‘The Responsibility of the Artist’ (1959), reprinted in *The Africa Reader:*

 *Independent Africa*, ed. Wilfred Cartey and Martin Kilson)

Fanon:

It is at the heart of national consciousness that international consciousness lives and grows.

(from ‘On National Culture’, *The Wretched of the Earth*)