



Bailando con los muertos: necropatrimonios y crisis política en el Perú [

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text (article)

Analítica

This essay seeks to deconstruct the figure of cultural heritage through its less visible, although more painful, parts in contemporary Peru. Cultural artifacts such as archaeological sites and historic buildings participate in patrimonialization processes as part of the strategies of national states to face periods of crisis and violence. Not only does cultural heritage celebrate the symbolic diversity of nations, but it also tries to amalgamate social tensions that threaten the legitimacy of the government in the face of a fractured national body. The fractal of the conflict in the Peruvian context at the same time gives an account of the serial production of cultural heritage by a State that does not know how to deal with the structural conflicts that undermine all efforts of union and social peace. In this regard, it is worth asking: How related are social conflicts and the people who die in that context with patrimonialization processes? Why do states produce heritage in times of crisis? It can be named something like a necrohistory of cultural heritage in Peru? To delve into these questions, we are going to describe two social conflicts that have recently marked the country's historical course: the national riots in 2022 related to the rise of the price of different supplies (fuel, fertilizers) and the period of Internal Armed Conflict

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