

American Nationalism Section 1 Answers

Frederick Jackson Turner's 1893 essay on the history of the United States remains one of the most famous and influential works in the American canon. That is a testament to Turner's powers of creative synthesis; in a few short pages, he succeeded in redefining the way in which whole generations of Americans understood the manner in which their country was shaped, and their own character moulded, by the frontier experience. It is largely thanks to Turner's influence that the idea of America as the home of a sturdily independent people - one prepared, ultimately, to obtain justice for themselves if they could not find it elsewhere - was born. The impact of these ideas can still be felt today: in many Americans' suspicion of "big government," in their attachment to guns - even in Star Trek's vision of space as "the final frontier." Turner's thesis may now be criticised as limited (in its exclusion of women) and over-stated (in its focus on the western frontier). That it redefined an issue in a highly impactful way - and that it did so exceptionally eloquently - cannot be doubted.

In this important work of deep learning and insight, David Brundage gives us the first full-scale history of Irish nationalists in the United States. Beginning with the brief exile of Theobald Wolfe Tone, founder of Irish republican nationalism, in Philadelphia on the eve of the bloody 1798 Irish rebellion, and concluding with the role of Bill Clinton's White House in the historic 1998 Good Friday Agreement in Northern Ireland, Brundage tells a story of more than two hundred years of Irish American (and American) activism in the cause of Ireland. The book, though, is far more than a narrative history of the movement. Brundage effectively weaves into his account a number of the analytical themes and perspectives that have transformed the study of nationalism over the last two decades. The most important of these perspectives is the "imagined" or "invented" character of nationalism. A second theme is the relationship of nationalism to the waves of global migration from the early nineteenth century to the present and, more precisely, the relationship of nationalist politics to the phenomenon of political exile. Finally, the work is concerned with Irish American nationalists' larger social and political vision, which sometimes expanded to embrace causes such as the abolition of slavery, women's rights, or freedom for British colonial subjects in India and Africa, and at other times narrowed, avoiding or rejecting such "extraneous" concerns and connections. All of these themes are placed within a thoroughly transnational framework that is one of the book's most important contributions. Irish nationalism in America emerges from these pages as a movement of great resonance and power. This is a work that will transform our understanding of the experience of one of America's largest immigrant groups and of the phenomenon of diasporic or "long-distance" nationalism more generally.

Are we now, or have we ever been, a nation? As this century comes to a close, debates over immigration policy, racial

preferences, and multiculturalism challenge the consensus that formerly grounded our national culture. The question of our national identity is as urgent as it has ever been in our history. Is our society disintegrating into a collection of separate ethnic enclaves, or is there a way that we can forge a coherent, unified identity as we enter the 21st century? In this "marvelously written, wide-ranging and thought-provoking"* book, Michael Lind provides a comprehensive revisionist view of the American past and offers a concrete proposal for nation-building reforms to strengthen the American future. He shows that the forces of nationalism and the ideal of a trans-racial melting pot need not be in conflict with each other, and he provides a practical agenda for a liberal nationalist revolution that would combine a new color-blind liberalism in civil rights with practical measures for reducing class-based barriers to racial integration. A stimulating critique of every kind of orthodox opinion as well as a vision of a new "Trans-American" majority, *The Next American Nation* may forever change the way we think and talk about American identity. *New York Newsday

Sam Haselby offers a new and persuasive account of the role of religion in the formation of American nationality, showing how a contest within Protestantism reshaped American political culture and led to the creation of an enduring religious nationalism. Following U.S. independence, the new republic faced vital challenges, including a vast and unique continental colonization project undertaken without, in the centuries-old European senses of the terms, either "a church" or "a state." Amid this crisis, two distinct Protestant movements arose: a popular and rambunctious frontier revivalism; and a nationalist, corporate missionary movement dominated by Northeastern elites. The former heralded the birth of popular American Protestantism, while the latter marked the advent of systematic Protestant missionary activity in the West. The explosive economic and territorial growth in the early American republic, and the complexity of its political life, gave both movements opportunities for innovation and influence. This book explores the competition between them in relation to major contemporary developments-political democratization, large-scale immigration and unruly migration, fears of political disintegration, the rise of American capitalism and American slavery, and the need to nationalize the frontier. Haselby traces these developments from before the American Revolution to the rise of Andrew Jackson. His approach illuminates important changes in American history, including the decline of religious distinctions and the rise of racial ones, how and why "Indian removal" happened when it did, and with Andrew Jackson, the appearance of the first full-blown expression of American religious nationalism.

THE NEW YORK TIMES BESTSELLING AUTHOR To be born American in the late twentieth century was to take the fact of a particular kind of American exceptionalism as granted – a state of nature arrived at after all else had failed. In the span of just thirty years, this assumption would come crashing down. After the fall, we must determine what it means to be American again. In 2017, as Ben Rhodes was helping Barack Obama begin his next chapter, the legacy they worked

to build for eight years was being taken apart. To understand what was happening in America, Rhodes decided to look outwards. Over the next three years, he travelled to dozens of countries, meeting with politicians, activists, and dissidents confronting the same nationalism and authoritarianism that was tearing America apart. Along the way, a Russian opposition leader he spends time with is poisoned, the Hong Kong protesters he comes to know see their movement snuffed out, and America itself reaches the precipice of losing democracy before giving itself a second chance. After the Fall is a hugely ambitious and essential work of discovery. Throughout, Rhodes comes to realize how much America's fingerprints are on a world it helped to shape: through the excesses of the post-Cold War embrace of unbridled capitalism, post-9/11 nationalism and militarism, mania for technology and social media, and the racism that shaped the backlash to the Obama presidency. At the same time, he learns from a diverse set of characters – from Obama to rebels to a rising generation of leaders – how looking squarely at where America has gone wrong only makes it more essential to fight for what America is supposed to be – for itself, and for the entire world.

"America keeps a fine house," Anatol Lieven writes, "but in its cellar there lives a demon, whose name is nationalism." In this controversial critique of America's role in the world, Lieven contends that U.S. foreign policy since 9/11 has been shaped by the special character of our national identity, which embraces two contradictory features. One, "The American Creed," is a civic nationalism which espouses liberty, democracy, and the rule of law. It is our greatest legacy to the world. But our almost religious belief in the "Creed" creates a tendency toward a dangerously "messianic" element in American nationalism, the desire to extend American values and American democracy to the whole world, irrespective of the needs and desires of others. The other feature, populist (or what is sometimes called "Jacksonian") nationalism, has its roots in an aggrieved, embittered, and defensive White America, centered largely in the American South. Where the "Creed" is optimistic and triumphalist, Jacksonian nationalism is fed by a profound pessimism and a sense of personal, social, religious, and sectional defeat. Lieven examines how these two antithetical impulses have played out in recent US policy, especially in the Middle East and in the nature of U.S. support for Israel. He suggests that in this region, the uneasy combination of policies based on two contradictory traditions have gravely undermined U.S. credibility and complicated the war against terrorism. It has never been more vital that Americans understand our national character. This hard-hitting critique directs a spotlight on the American political soul and on the curious mixture of chauvinism and idealism that has driven the Bush administration.

Latin American Nationalism Identity in a Globalizing World Bloomsbury Publishing

Between 1815-1860, the tiny American army took on many new and often daunting tasks. In the face of civil opposition to the very existence of a professional military, the first battle officers and supporters had to win after 1815 was that of simply preserving some small professional

force. As American interests expanded further west and conflict with Native Americans increased, the army was charged with the dual responsibility of peacekeeper and conqueror. Its most dramatic successes, however, came during the Mexican War and the conquest of the American Southwest. Against this back drop, Wetteman crafts a narrative overview of the rivalries, personalities, and events that defined civil-military relations during this era. Beginning in 1815, the U.S. Army struggled for existence within a society that was not convinced that a standing army was worth the expense. At the same time, many questioned the viability of a professional officer corps, citing the innate ability of the American fighting man as demonstrated in earlier conflicts. Although efforts were undertaken early on to define the role and status of a peacetime army, issues of national defense, domestic security, Indian policy, and internal improvements shaped civil military relations over the next 4 12 decades. While the true position of the citizen-soldier in relation to a standing army had not been clearly defined by 1860, the nation had made giant strides towards full acceptance of the idea that the U.S. Army, a standing force commanded by military professionals, was a national necessity.

This book explores how British Romantic poetry—the writing, reading, and critical reception of it—reinforced British nationalism in the 19th century, ripening the political processes of nationhood that began with the first Act of Union in 1707. Using archival research on literary collections, criticism and reviews, this study documents the rise of bardic criticism in the 18th century, a style of literary criticism that reinvented the vernacular poet as a national bard and established a national role for poetry. Within this context, this book offers a new reading of major works by Romantic poets from Wordsworth and Coleridge to Felicia Hemans and Anna Letitia Barbauld, illuminating the ways they corroborated the public image of poets as bona fide national bards and advanced British nationalism, even when they intentionally set out to oppose or reform the politics of state.

Shows how liberal, neoliberal, and nationalist ideas have combined to impact Western states' immigration and citizenship policies.

Many in the radical right, including the Tea Party, the militia movement, the Alt-right, Christian nationalists, the Oath Keepers, neo-Nazis, and a host of others, brand themselves as constitutional patriots. In this book, John E. Finn argues that these professions of constitutional devotion serve an important function in mainstreaming the radical right's ideological and policy agenda: to camouflage its racism, bigotry, and sexism to appeal to a broader audience.

Chronicles American foreign relations literature from colonial times to the present, with updated material on post World-War II.

This book provides a unique social science reading on the construction of nation, gender and sexuality and on the interactions among them. It includes international case studies from Indonesia, Ireland, former Yugoslavia, Liberia, Sri Lanka, Australia, the USA, Turkey, China, India and the Caribbean. The contributors offer both the masculine and feminine perspective, exposing how nations are comprised of sexed bodies, and exploring the gender ironies of nationalism and how sexuality plays a key role in nation building and in sustaining national identity. The contributors conclude that control over access to the benefits of belonging to the nation is invariably gendered; nationalism becomes the language through which sexual control and repression is justified masculine prowess is expressed and exercised. Whilst it is men who claim the prerogatives of nation and nation building it is, for the most part, women who actually accept the obligation of nation and nation building.

"Age of Iron attempts to describe the past, present, and possible future of conservative nationalism in American foreign policy. It argues that a kind of conservative US nationalism long predates the Trump presidency, and goes back to the American founding. Different aspects of conservative American nationalism have been incorporated into the Republican Party from its creation. Every Republican president since

Theodore Roosevelt has tried to balance elements of this tradition with global US foreign policy priorities. Donald Trump was able to win his party's nomination and rise to the presidency, in part, by challenging liberal internationalist assumptions. Yet in practice, he too has combined nationalist assumptions with global US foreign policy priorities. The long-term trend within the Republican party, predating Trump, is toward political populism, cultural conservatism, and white working-class voters -- and this has international implications. Republican foreign policy nationalism is not about to disappear. The book concludes with recommendations for US foreign policy, based upon an understanding that the optimism of the post-Cold War quarter-century is over. Nationalism; conservatism; populism; Trump presidency; American foreign policy; liberal internationalism; US diplomatic history; geopolitics; American party politics; the Republican Party"--

The Oxford Handbook of the History of Nationalism comprises thirty six essays by an international team of leading scholars, providing a global coverage of the history of nationalism in its different aspects - ideas, sentiments, and politics. Every chapter takes the form of an interpretative essay which, by a combination of thematic focus, comparison, and regional perspective, enables the reader to understand nationalism as a distinct and global historical subject. The book covers the emergence of nationalist ideas, sentiments, and cultural movements before the formation of a world of nation-states as well as nationalist politics before and after the era of the nation-state, with chapters covering Europe, the Middle East, North-East Asia, South Asia, Southeast Asia, sub-Saharan Africa, and the Americas. Essays on everyday national sentiment and race ideas in fascism are accompanied by chapters on nationalist movements opposed to existing nation-states, nationalism and international relations, and the role of external intervention into nationalist disputes within states. In addition, the book looks at the major challenges to nationalism: international socialism, religion, pan-nationalism, and globalization, before a final section considering how historians have approached the subject of nationalism. Taken separately, the chapters in this Handbook will deepen understanding of nationalism in particular times and places; taken together they will enable the reader to see nationalism as a distinct subject in modern world history.

In this cultural history of the origins of the Cold War, John Fousek argues boldly that American nationalism provided the ideological glue for the broad public consensus that supported U.S. foreign policy in the Cold War era. From the late 1940s through the late 1980s, the United States waged cold war against the Soviet Union not primarily in the name of capitalism or Western civilization--neither of which would have united the American people behind the cause--but in the name of America. Through close readings of sources that range from presidential speeches and popular magazines to labor union debates and the African American press, Fousek shows how traditional nationalist ideas about national greatness, providential mission, and manifest destiny influenced postwar public culture and shaped U.S. foreign policy discourse during the crucial period from the end of World War II to the beginning of the Korean War. Ultimately, he says, in the atmosphere created by apparently unceasing international crises, Americans rallied around the flag, eventually coming to equate national loyalty with global anticommunism and an interventionist foreign policy.

When Abraham Johannes Muste died in 1967, newspapers throughout the world referred to him as the "American Gandhi." Best

known for his role in the labor movement of the 1930s and his leadership of the peace movement in the postwar era, Muste was one of the most charismatic figures of the American left in his time. Had he written the story of his life, it would also have been the story of social and political struggles in the United States during the twentieth century. In *American Gandhi*, Leilah Danielson establishes Muste's distinctive activism as the work of a prophet and a pragmatist. Muste warned that the revolutionary dogmatism of the Communist Party would prove a dead end, understood the moral significance of racial equality, argued early in the Cold War that American pacifists should not pick a side, and presaged the spiritual alienation of the New Left from the liberal establishment. At the same time, Muste was committed to grounding theory in practice and the individual in community. His open, pragmatic approach fostered some of the most creative and remarkable innovations in progressive thought and practice in the twentieth century, including the adaptation of Gandhian nonviolence for American concerns and conditions. A biography of Muste's evolving political and religious views, *American Gandhi* also charts the rise and fall of American progressivism over the course of the twentieth century and offers the possibility of its renewal in the twenty-first.

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Slave Country tells the tragic story of the expansion of slavery in the new United States. In the wake of the American Revolution, slavery gradually disappeared from the northern states and the importation of captive Africans was prohibited. Yet, at the same time, the country's slave population grew, new plantation crops appeared, and several new slave states joined the Union. Adam Rothman explores how slavery flourished in a new nation dedicated to the principle of equality among free men, and reveals the enormous consequences of U.S. expansion into the region that became the Deep South. Rothman maps the combination of transatlantic capitalism and American nationalism that provoked a massive forced migration of slaves into Louisiana, Alabama, and Mississippi. He tells the fascinating story of collaboration and conflict among the diverse European, African, and indigenous peoples who inhabited the Deep South during the Jeffersonian era, and who turned the region into the most dynamic slave system of the Atlantic world. Paying close attention to dramatic episodes of resistance, rebellion, and war, Rothman exposes the terrible violence that haunted the Jeffersonian vision of republican expansion across the American continent. *Slave Country* combines political, economic, military, and social history in an elegant narrative that illuminates the perilous relation between freedom and slavery in the early United States. This book is essential reading for anyone interested in an honest look at America's troubled past.

The definitive, bestselling book on the origins and development of nationalism...

The Chinese Maritime Customs Service, which was led by British staff, is often seen as one of the key agents of Western imperialism in China, the customs revenue being one of the major sources of Chinese government income but a source much of which was pledged to Western banks as the collateral for, and interests payments on, massive loans. This book, however, based on extensive original research, considers the lower level staff of the Chinese Maritime Customs Service, and shows how the Chinese government, struggling to master Western expertise in many areas, pursued a deliberate policy of encouraging lower

level staff to learn from their Western superiors with a view to eventually supplanting them, a policy which was successfully carried out. The book thereby demonstrates that Chinese engagement with Western imperialists was in fact an essential part of Chinese national state-building, and that what looked like a key branch of Chinese government delegated to foreigners was in fact very much under Chinese government control.

This book recommends best practices for research in the lively and vibrant literature of the American Early Republic. Covering all formats, the volume discusses bibliographies, indexes, research guides, archives and special collections, microform and digital primary text resources, and how they are best exploited for a literary research project.

This book traces how early Americans imagined what a 'nation' meant during the first fifty years of the country's existence.

In order to demonstrate the validity of this thesis, this paper will offer detailed analyses of the Afghanistan War and the rhetoric and public opinion surrounding it, several key components of American nationalism that serve as the foundations of this ideology, and the ways in which these components can be applied to the Afghanistan War to explain why Americans would be unwilling to discuss it. The four components of nationalism to be analyzed here are (1) American exceptionalism, (2) liberal internationalism, (3) triumphalism, and (4) militarism.[...] This thesis argues that the lack of public discourse surrounding the Afghanistan War can be explained by the prevalence of American nationalism. Specifically, the events of the Afghanistan War go against what Americans perceive as their country's "national identity," so they are choosing to ignore the war altogether.

A UNC Press Enduring Edition -- UNC Press Enduring Editions use the latest in digital technology to make available again books from our distinguished backlist that were previously out of print. These editions are published unaltered from the original, and are presented in affordable paperback formats, bringing readers both historical and cultural value.

This innovative and engaging textbook is the first to survey the field of popular geopolitics, exploring the relationship between popular culture and international relations from a geographical perspective. Jason Dittmer connects global issues with the questions of identity and subjectivity that we feel as individuals, arguing that who we think we are influences how we understand the world. Each chapter focuses on a specific theme—such as representation, narrative, and affect—by explaining the concept and then considering some of the key debates that have revolved around it. Finally, each chapter illustrates its concept with a concrete case study, including first-person shooter video games, blogging, and comic books. Students will enjoy the text's accessibility and colorful examples, and instructors will appreciate the way the book brings together a diverse, multidisciplinary literature and makes it understandable and relevant.

America is currently in the midst of a major racial and ethnic demographic shift. By the twenty-first century, the population of Hispanics and Asians will increase significantly, while the black population is expected to remain relatively stable. Non-Hispanic Whites will decrease to just over half of the nation's population. How will the changing ethnic and racial composition of American society affect the long struggle for black political power and inclusion? To what extent will these racial and ethnic shifts affect the already tenuous nature of racial politics in American society? Using the literature on black politics as an analytical springboard, *Black and Multiracial Politics in America* brings together a broad demography of scholars from various racial and ethnic groups to assess how urban political institutions, political coalitions, group identity, media portrayal of minorities, racial consciousness, support for affirmative action policy, political behavior, partisanship, and other crucial issues are impacted by America's multiracial landscape. Contributors include Dianne Pinderhughes, M. Margaret Conway, Pei-te Lein, Susan

Howell, Mack Jones, Brigitte L. Nacos, Natasha Hritzuk, Marion Orr, Michael Jones-Correa, A.B. Assensoh, Joseph McCormick, Sekou Franklin, Jose Cruz, Erroll Henderson, Mamie Locke, Reuel Rogers, James Endersby, Charles Menifield and Lawrence J. Hanks.

When John Redmond declared 'No Irishman in America living 3,000 miles away from the homeland ought to think he has a right to dictate to Ireland' the Irish leader unwittingly made a rod for his own back. In denying the newly-established United Irish League of America any input into party policy formulation, Redmond risked alienating the nation's largest diaspora should a home rule crisis ever occur. That such a situation developed in 1914 is an established fact. That it was the product of Redmond's own naivety is open to conjecture. 'Home Rule from a Transnational Perspective: The Irish Parliamentary Party and the United Irish League of America, 1901-1918' explores the Irish Party's subordination of its American affiliate in light of the ultimate demise of constitutional nationalism in Ireland. This book fills a void in Irish American studies. To date, research in this field has been dominated by Clan na Gael and the Irish Revolutionary Brotherhood, particularly the transatlantic links that underpinned the Easter Rising in 1916. Little attention has been paid to the Irish party's efforts to manage the diaspora in the years preceding the insurrection or to the individuals and organisations that proffered a more moderate solution to the age-old Irish Question. Breaking new ground, it offers a fresh and interesting perspective on the fall of the Home Rule Party and helps to explain the seismic shift towards a more radical approach to gaining independence. This book is essential reading for anyone interested in Irish America, diaspora studies, Irish independence, and/or home rule. It complements the existing historiography and enhances our knowledge of a largely understudied aspect of Irish nationalism.

Nationalism is on the rise across the Western world, serving as a rallying cry for voters angry at the unacknowledged failures of globalization that has dominated politics and economics since the end of the Cold War. In *After Nationalism*, Samuel Goldman trains a sympathetic but skeptical eye on the trend, highlighting the deep challenges that face any contemporary effort to revive social cohesion at the national level. Noting the obstacles standing in the way of basing any unifying political project on a singular vision of national identity, Goldman highlights three pillars of mid-twentieth-century nationalism, all of which are absent today: the social dominance of Protestant Christianity, the absorption of European immigrants in a broader white identity, and the defense of democracy abroad. Most of today's nationalists fail to recognize these necessary underpinnings of any renewed nationalism, or the potentially troubling consequences that they would engender. To secure the general welfare in a new century, the future of American unity lies not in monolithic nationalism. Rather, Goldman suggests we move in the opposite direction: go small, embrace difference as the driving characteristic of American society, and support political projects grounded in local communities.

Presents an interdisciplinary analysis of the recent developments of Native American nationalism and nationhood in the United States and Canada. Bringing together perspectives from a variety of disciplines, this book provides an interdisciplinary approach to the emerging discussion on Indigenous nationhood. The contributors argue for the centrality of nationhood and nation building in molding and, concurrently, blending the political, social, economic, and cultural strategies toward Native American self-definitions and self-determination. Included among the common themes is the significance of space—conceived both as traditional territory and colonial reservation—in the current construction of Native national identity. Whether related to historical memory and the narrativization of peoplehood, the temporality of indigenous claims to sovereignty, or the demarcation of successful financial

assets as cultural and social emblems of indigenous space, territory constitutes an inalienable and necessary element connecting Native American peoplehood and nationhood. The creation and maintenance of Native American national identity have also overcome structural territorial impediments and may benefit from the inclusivity of citizenship rather than the exclusivity of ethnicity. In all cases, the political effectiveness of nationhood in promoting and sustaining sovereignty presupposes Native full participation in and control over economic development, the formation of historical narrative and memory, the definition of legality, and governance.

With ethnic and class-based national movements taking center stage in countries like Bolivia and Venezuela, nationalism has proven to be one of the most durable and important movements in Latin America. In understanding the history of these nationalisms, we can understand how Latin America relates to the rest of the world. As Latin America inserts itself into a rapidly globalizing world, understanding the changing nature of national identity and nationalism is key. By tracing the important historical origins of present-day Latin American nationalism, this book gives readers a thorough introduction to the subject. Only by understanding how nationalism came to be such an important social and political force, can we understand its significance today. In turn, understanding Latin American nationalism helps us understand how Latin America shapes, and is shaped by, a rapidly globalizing world.

Assembling scholarship on the subject of nationalism from around the world, this Research Handbook brings to the attention of the reader research showcasing the unprecedented expansion of the scholarly field in general and offers a diversity of perspectives on the topic. It highlights the disarray in Western social sciences and the rise in the relative importance of previously independent scholarly traditions of China and post-Soviet societies. Nationalism is the field of study where the mutual relevance of these traditions is both most clearly evident and particularly consequential.

The long battle between exclusionary and inclusive versions of the American story Was America founded as a Christian nation or a secular democracy? Neither, argues Philip Gorski in *American Covenant*. What the founders envisioned was a prophetic republic that would weave together the ethical vision of the Hebrew prophets and the Western political heritage of civic republicanism. In this eye-opening book, Gorski shows why this civil religious tradition is now in peril—and with it the American experiment. *American Covenant* traces the history of prophetic republicanism from the Puritan era to today, providing insightful portraits of figures ranging from John Winthrop and W.E.B. Du Bois to Jerry Falwell, Ronald Reagan, and Barack Obama. Featuring a new preface by the author, this incisive book demonstrates how half a century of culture war has drowned out the quieter voices of the vital center, and demonstrates that if we are to rebuild that center, we must recover the civil religious tradition on which the republic was founded.

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