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CAMERON EDWARD

Crafting Patriotism for Global Dominance Oxford University Press

From the World Wars through Vietnam to the Clinton presidency, this volume assesses a variety of factors influencing patriotism. Exposure to the cultures of foreign enemies caused citizens to reassess ideals of national devotion at home. Wartime celebrations of male warrior heroes provoked both patriotic celebrations of masculine power and opposition to it.

[Performing Patriotism](#) Univ of North Carolina Press

An intriguing study of the revolutionary army as a powerful and

yet contested symbol of nascent national identity among the American colonies.

The Roots of American Loyalty Georgetown University Press
First published in 1989, this is the first of three volumes exploring the changing notions of patriotism in British life from the thirteenth century to the late twentieth century and constitutes an attempt to come to terms with the power of the national idea through a historically informed critique. This volume deals with the role of politics, history, religion, imperialism and race in the formation of English nationalism. In chapters dealing with a wide range of topics, the contributors demystify the prevailing conceptions of nationalism, suggesting 'the nation' has always been a contested idea, and only one of a number of competing images of collectivity.

Native Americans Cambridge University Press

Examines the complex relationship between United States foreign policy and American national identity as it has changed from the post-cold war period through the defining moment of 9/11 and into the 21st century. Starting with a discussion of notions of American identity in an historical sense, the contributors go on to examine the most central issues in US foreign policy and their impact on national identity including: the end of the Cold War, the rise of neo-conservatism, ideas of US Empire and the influence of the 'War on Terror'. The book sheds significant new light on the continuities and discontinuities in the relationship of US identity to foreign policy.

Holidays and National Identity. How Independence Day fosters American Identity Basic Books (AZ)

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.

Identity and Nationalism in Modern Argentina Farrar, Straus and Giroux

President Bush's attempts to liberalize immigration laws in the United States have raised serious questions about our national identity. Just what does it mean to be an American? What exactly holds us together as a people? What, if anything, can be done to strengthen the national attachments of millions of new immigrants who arrive on our shores every year--especially in an age of terrorism? Political psychologist Stanley Renshon attempts to answer these questions by looking at recent immigration trends and how federal, state, and local governments have dealt with volatile issues such as language requirements, voting rights, and schooling. Concerned that America is not doing enough to help immigrants appreciate the history and culture of their new homeland, Renshon makes several dramatic policy proposals to help transform a) the current status of dual citizenship and b)

foreign attachments to national attachments. For instance, Renshon argues that American citizens should be actively discouraged from voting in foreign elections--which many current immigrants are allowed to do--and that they should be discouraged from serving in a foreign military service. While some will interpret Renshon's project as a politically conservative manifesto against liberal cosmopolitanism--and, indeed, he is highly critical of multiculturalism at the expense of patriotism--he is hard to categorize. At two points he lauds Bill Clinton's "One America" program; he also savages the Wall Street Journal for advocating open borders, and critiques George W. Bush's immigration policies. This is bound to be controversial, and will likely find an enthusiastic audience among thinking conservatives.

Who are We? Boydell Press

Bachelor Thesis from the year 2015 in the subject American Studies - Culture and Applied Geography, grade: 1,3, University of Kassel, language: English, abstract: The aim of this work is to analyse the meanings and functions of Independence Day which shapes American identity. For an integral analysis two important aspects have to be considered: socio-political circumstances and the techniques used for generating national identity. In the beginning the concept of national identity will be discussed and the terms nation and identity defined. Therefore, the work draws on Benedict Anderson's theory of imagined communities in order to establish a general understanding of nations. Patrick Colm Hogan's techniques of nationalization provide the basis for the final analysis. After conceptualizing the major elements for the analysis, the author analyses Americas oldest holiday,

Independence Day. In the course of the analysis, both socio-political developments and Hogan's techniques of nationalization will be identified in order to show how Independence Day celebrations generate and shape American identity.

Independence Day is America's most important national holiday since it commemorates the birth of the United States of America. The holiday solemnizes the ratification of the Declaration of Independence and the foundation of the United States of America. But the Fourth of July encompasses more meanings than commonly assumed. Since its emergence, Independence Day has been instrumentalized for generating national identity and articulating social and ethnic issues. Down to the present day, the Fourth of July has accomplished important functions that established, defined, and shaped American identity.

United States Foreign Policy and National Identity in the 21st Century Routledge

Examines the symbolic meaning of the American flag and the differing purposes for which it has been used throughout history along with a discussion of the respect given to it by demonstrations of patriotism in the present day.

The Origins of American Religious Nationalism University of Chicago Press

During the years leading up to World War I, America experienced a crisis of civic identity. How could a country founded on liberal principles and composed of increasingly diverse cultures unite to safeguard individuals and promote social justice? In this book, Jonathan Hansen tells the story of a group of American intellectuals who believed the solution to this crisis lay in rethinking the meaning of liberalism. Intellectuals such as William

James, John Dewey, Jane Addams, Eugene V. Debs, and W. E. B. Du Bois repudiated liberalism's association with acquisitive individualism and laissez-faire economics, advocating a model of liberal citizenship whose virtues and commitments amount to what Hansen calls cosmopolitan patriotism. Rooted not in war but in dedication to social equity, cosmopolitan patriotism favored the fight against sexism, racism, and political corruption in the United States over battles against foreign foes. Its adherents held the domestic and foreign policy of the United States to its own democratic ideals and maintained that promoting democracy universally constituted the ultimate form of self-defense. Perhaps most important, the cosmopolitan patriots regarded critical engagement with one's country as the essence of patriotism, thereby justifying scrutiny of American militarism in wartime.

Shifting Grounds Encounter Books

Are you an American? According to the U.S. Census Bureau, increasing numbers of people are claiming "American" as their national ancestry. In our melting pot of cultures, they are taking a stand as authentic representatives of the American nation. This growing social phenomenon serves as the launching point for a discussion of what twenty-first century Americanism means--its roots and its significance--and the unrelenting assault from multiculturalists who believe that the term "American" either signifies nothing or is a badge of shame. Author James S. Robbins describes the foundations of the American ideal, the core set of beliefs that define American values, and the ways in which these standards have been undermined and corrupted. He also makes the case for the benefits of an objective standard of what it means to be an American and for returning to the values that

turned America from an undeveloped wilderness to the most exceptional country in the world.

The Case for Nationalism Cambridge University Press

Parading Patriotism covers a critical fifty-year period in the nineteenth-century when the American nation was starting to expand and cities across the Midwest were experiencing rapid urbanization and industrialization. Historian Adam Cribble offers a unique and fascinating study of five midwestern cities—Chicago, Cincinnati, Cleveland, Columbus, and Indianapolis—and how celebrations of the Fourth of July in each of them formed a microcosm for the country as a whole in defining and establishing patriotic nationalism and new conceptions of what it was like to be an American. Cribble exposes a rich tapestry of mid-century midwestern social and political life by focusing on the nationalistic rites of Independence Day. He shows how the celebratory façade often masked deep-seated tensions involving such things as race, ethnicity, social class, political party, religion, and even gender. Urban celebrations in these cities often turned violent, with incidents marked by ethnic conflict, racial turmoil, and excessive drunkenness. The celebration of Independence Day became an important political, cultural, and religious ritual on social calendars throughout this time period, and Cribble illustrates how the Midwest adapted cultural developments from outside the region—brought by European immigrants and westward migrants from eastern states like New York, Virginia, and Massachusetts. The concepts of American homegrown nationalism were forged in the five highlighted midwestern cities, as the new country came to terms with its own independence and how historical memory and elements of zealous and belligerent

patriotism came together to construct a new and unique national identity. This ground-breaking book draws on both unpublished sources (including diaries, manuscript collections, and journals) and copious but under-utilized print resources from the region (newspapers, periodicals, travelogues, and pamphlets) to uncover the roots of how the Fourth of July holiday is celebrated today. Criblez's insightful book shows how political independence and republican government was promoted through rituals and ceremonies that were forged in the wake of this historical moment.

American Identity and the Politics of Multiculturalism

University of Pennsylvania Press

American civil religion unifies the nation's culture, regulates national emotions, and fosters a storied national identity.

American civil religion celebrates the nation's founding documents, holidays, presidents, martyrs and, above all, those who died in its wars. *Patriotism Black and White* investigates the relationship between patriotism and civil religion in a politically populist community comprised of black and white evangelicals in rural Tennessee. By measuring the effort to remember national sacrifice, *Patriotism Black and White* probes deeply into how patriotism funds civil religion in light of two changes to America--the election of its first Black president and the initiation of a modern, religiously inspired war. Based on her four years of ethnographic research, Nichole Phillips discovers that both black and white evangelicals feel marginalized and isolated from the rest of the country. Bound by regional identity, both groups respond similarly to these drastic changes. Black and white constituents continue to express patriotism and embrace a robust

national identity. Despite the commonality of being rural and southern, Phillips' study reveals that racial experiences are markers for distinguishable responses to radical social change. As Phillips shows, racial identity led to differing responses to the War on Terror and the Obama administration, and thus to a crisis in American national identity, opening the door to new nativistic and triumphalist interpretations of American exceptionalism. It is through this door that Phillips takes readers in *Patriotism Black and White*.

The Genesis of America Springer

July Fourth, "The Star-Spangled Banner," Memorial Day, and the pledge of allegiance are typically thought of as timeless and consensual representations of a national, American culture. In fact, as Cecilia O'Leary shows, most trappings of the nation's icons were modern inventions that were deeply and bitterly contested. While the Civil War determined the survival of the Union, what it meant to be a loyal American remained an open question as the struggle to make a nation moved off of the battlefields and into cultural and political terrain. Drawing upon a wide variety of original sources, O'Leary's interdisciplinary study explores the conflict over what events and icons would be inscribed into national memory, what traditions would be invented to establish continuity with a "suitable past," who would be exemplified as national heroes, and whether ethnic, regional, and other identities could coexist with loyalty to the nation. This book traces the origins, development, and consolidation of patriotic cultures in the United States from the latter half of the nineteenth century up to World War I, a period in which the country emerged as a modern nation-state. Until patriotism

became a government-dominated affair in the twentieth century, culture wars raged throughout civil society over who had the authority to speak for the nation: Black Americans, women's organizations, workers, immigrants, and activists all spoke out and deeply influenced America's public life. Not until World War I, when the government joined forces with right-wing organizations and vigilante groups, did a racially exclusive, culturally conformist, militaristic patriotism finally triumph, albeit temporarily, over more progressive, egalitarian visions. As O'Leary suggests, the paradox of American patriotism remains with us. Are nationalism and democratic forms of citizenship compatible? What binds a nation so divided by regions, languages, ethnicity, racism, gender, and class? The most thought-provoking question of this complex book is, Who gets to claim the American flag and determine the meanings of the republic for which it stands?

Patriotism Black and White GRIN Verlag

After the Civil War, many Americans did not identify strongly with the concept of a united nation. Francesca Morgan finds the first stirrings of a sense of national patriotism--of "these United States--in the work of black and white clubwomen in the late nineteenth and early twentieth centuries. Morgan demonstrates that hundreds of thousands of women in groups such as the Woman's Relief Corps, the National Association of Colored Women, the Universal Negro Improvement Association, the United Daughters of the Confederacy, and the Daughters of the American Revolution sought to produce patriotism on a massive scale in the absence of any national emergency. They created holidays like Confederate Memorial Day, placed American flags in

classrooms, funded monuments and historic markers, and preserved old buildings and battlegrounds. Morgan argues that while clubwomen asserted women's importance in cultivating national identity and participating in public life, white groups and black groups did not have the same nation in mind and circumscribed their efforts within the racial boundaries of their time. Presenting a truly national history of these generally understudied groups, Morgan proves that before the government began to show signs of leadership in patriotic projects in the 1930s, women's organizations were the first articulators of American nationalism.

Capture the Flag Northern Illinois University Press

In 2008 China plans to use the Olympic Games to remake its national identity in the global marketplace. In so doing China treads the path blazed by the United States. For more than a century the U.S. has used the Olympic Games to construct national identity, create communal memory, and craft patriotic mythology. From opening parades where the American team refuses to dip its flag in order to signal American exceptionalism to the closing ceremonies where the U.S. media trumpet that their team owes its medals not to superior athleticism but to the nation's peerless social and political systems, Olympic Games have served as sites to bolster American nationalism. More than any other nation, the United States has politicized its Olympic participation. In the process a host of myths about American superiority in global encounters has emerged through the Olympics. In memorializing and mythologizing their Olympic teams Americans have revealed the contours of the racial, gender, and class dynamics that animate their peculiar

nationhood. These essays explore the history of expressions of American national identity in Olympic arenas. This book was published as a special issue of the International Journal of the History of Sport.

The 50% American University of Pennsylvania Press

Seminar paper from the year 2006 in the subject American Studies - Culture and Applied Geography, grade: 1.3, University of Freiburg (Englisches Seminar), course: American Society Today, language: English, abstract: When on September 11th ruthless terrorists kidnapped civil airliners and steered them into the World Trade Center and the Pentagon, killing and injuring thousands of innocent people on the ground, it was for the first time after Pearl Harbor that Americans had been attacked on their home soil. The events caused all different kinds of feelings in U.S. citizens: anger, grief, anxiety, desperation. But first of all they resulted in patriotism. People wanted to show their loyalty to their country and demonstrate to foreign aggressors that their nation was strong. Many joined the armed forces in the wake of 9/11 and added to the chorus of voices that called for a war on terror, which was answered when in October 2001 American and British coalition troops invaded Afghanistan in search of Osama bin Laden and with an intention of destroying the al-Qaeda network. In this term paper I will give an overview of the special form of patriotism in the United States of America, highlighting only what I believe are the most pertinent aspects to support my thesis that patriotism was and still is an important factor in American society. I will try to elaborate on how U.S. patriotism developed through history and explain why it is practiced in a near-religious fashion even today.

Last Best Hope Routledge

The key to understanding the current wave of American political division is the attention people pay to politics.

American Nationalism Routledge Studies in US Foreign

When we talk about patriotism in America, we tend to mean one form: the version captured in shared celebrations like the national anthem and the Pledge of Allegiance. But as Ben Railton argues, that celebratory patriotism is just one of four distinct forms: celebratory, the communal expression of an idealized America; mythic, the creation of national myths that exclude certain communities; active, acts of service and sacrifice for the nation; and critical, arguments for how the nation has fallen short of its ideals that seek to move us toward that more perfect union. In *In Of Thee I Sing*, Railton defines those four forms of American patriotism, using the four verses of "America the Beautiful" as examples of each type, and traces them across our histories. Doing so allows us to reframe seemingly familiar histories such as the Revolution, the Civil War, and the Greatest Generation, as well as texts such as the national anthem and the Pledge of Allegiance. And it helps us rediscover forgotten histories and figures, from Revolutionary War Loyalists and the World War I Espionage and Sedition Acts to active patriots like Civil War nurse Susie King Taylor and the suffragist Silent Sentinels to critical patriotic authors like William Apess and James Baldwin. Tracing the contested history of American patriotism also helps us better understand many of our 21st century debates: from Donald Trump's divisive deployment of celebratory and mythic forms of patriotism to the backlash to the critical patriotisms expressed by Colin Kaepernick and the 1619 Project. Only by engaging with the

multiple forms of American patriotism, past and present, can we begin to move forward toward a more perfect union that we all can celebrate.

The Religion of American Greatness InterVarsity Press

The Civil War is often credited with giving birth to the modern American state. The demands of warfare led to the centralization of business and industry and to an unprecedented expansion of federal power. But the Civil War did more than that: as Melinda Lawson shows, it brought about a change in American national identity, redefining the relationship between the individual and the government. Though much has been written about the Civil War and the making of the political and economic American nation, this is the first comprehensive study of the role that the war played in the shaping of the cultural and ideological nation-state. In *Patriot Fires*, Lawson explains how, when threatened by the rebellious South, the North came together as a nation and mobilized its populace for war. With no formal government office to rally citizens, the job of defining the war in patriotic terms fell largely to private individuals or associations, each with their own motives and methods. Lawson explores how these "interpreters" of the war helped instill in Americans a new understanding of loyalty to country. Through efforts such as sanitary fairs to promote the welfare of soldiers, the war bond drives of Jay Cooke, and the establishment of Union Leagues, Northerners cultivated a new sense of patriotism rooted not just in the subjective American idea, but in existing religious, political, and cultural values. Moreover, Democrats and Republicans, Abolitionists, and Abraham Lincoln created their own understandings of American patriotism and national identity, raising debates over the

meaning of the American "idea" to new heights. Examining speeches, pamphlets, pageants, sermons, and assemblies, Lawson shows how citizens and organizations constructed a new kind of nationalism based on a nation of Americans rather than a union of states—a European-styled nationalism grounded in history and tradition and celebrating the preeminence of the nation-state. Original in its insights and innovative in its approach, *Patriot Fires* is an impressive work of cultural and intellectual history. As America engages in new conflicts around the globe, Lawson shows us that issues addressed by nation builders of the nineteenth century are relevant once again as the meaning of patriotism continues to be explored.

Who Are We? Cambridge University Press

"Rich Lowry not only makes an original and compelling case for nationalism but also carefully demonstrates how throughout Western history and literature, enlightened nationhood was the glue that held diverse democratic societies together in peace and kept them safe in war. A fascinating, erudite—and much-needed—defense of a hallowed idea unfairly under current attack." — Victor Davis Hanson "America is an idea, but it's not only an idea: America is also a nation with flesh-and-blood people, particular lands with real borders, and its own history and culture. Rich Lowry's learned and brisk *The Case for Nationalism* defends these unfashionable truths against transnational assault from both the left and the right while reminding us that nationalist sentiments are essential to self-government." — Tom Cotton "Rich Lowry's *The Case for Nationalism* is a massively important exploration of what nationalism really means, how it has been radically misinterpreted, and why American

nationalism, properly construed, is essential to the project of restoring unity and purpose in our country.” — Ben Shapiro
“Anyone who loves freedom knows that nothing today is more

tragically misunderstood than the vital subject of this important book. I thank God that someone of the caliber of my friend Rich Lowry has taken it on as he so brilliantly has!” — Eric Metaxas

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