

1: State-Building and Nationalism In Nineteenth-Century USA - Oxford Handbooks

Nation-Building, Nationalism and Wars 2 This paper examines nation-building in times of war. Mass warfare favored the transformation from the ancient regimes (based purely on rent extraction) to modern nation states.

Chinese nationalism The awakening of nationalism across Asia helped shape the history of the continent. The key episode was the decisive defeat of Russia by Japan in 1905, demonstrating the military superiority of non-Europeans in a modern war. The defeat which quickly led to manifestations of a new interest in nationalism in China, as well as Turkey, and Persia. It was a nationwide protest movement about the domestic backwardness of China and has often been depicted as the intellectual foundation for Chinese Communism. According to historian Patricia Ebrey: Nationalism, patriotism, progress, science, democracy, and freedom were the goals; imperialism, feudalism, warlordism, autocracy, patriarchy, and blind adherence to tradition were the enemies. Intellectuals struggled with how to be strong and modern and yet Chinese, how to preserve China as a political entity in the world of competing nations.

African nationalism and History of Africa Kenneth Kaunda, an anti-colonial political leader from Zambia, pictured at a nationalist rally in colonial Northern Rhodesia now Zambia in 1948. In the 19th and 20th centuries the European powers divided up almost all of Africa only Ethiopia and Liberia were independent. They ruled until after World War II when forces of nationalism grew much stronger. In the 1950s and 1960s the colonial holdings became independent states. The process was usually peaceful but there were several long bitter bloody civil wars, as in Algeria, [66] Kenya [67] and elsewhere. Across Africa nationalism drew upon the organizational skills that natives learned in the British and French and other armies in the world wars. It led to organizations that were not controlled by or endorsed by either the colonial powers or the traditional local power structures that were collaborating with the colonial powers. Nationalistic organizations began to challenge both the traditional and the new colonial structures and finally displaced them. Leaders of nationalist movements took control when the European authorities exited; many ruled for decades or until they died off. These structures included political, educational, religious, and other social organizations. In recent decades, many African countries have undergone the triumph and defeat of nationalistic fervor, changing in the process the loci of the centralizing state power and patrimonial state. From 1948 to 1994, it was controlled by white Afrikaner nationalists focused on racial segregation and white minority rule known officially as apartheid. The black nationalist movement fought them until success was achieved by the African National Congress in 1994 and Nelson Mandela was elected President. As the Ottoman Empire declined and the Middle East was carved up by the Great Powers of Europe, Arabs sought to establish their own independent nations ruled by Arabs rather than foreigners. Syria was established in 1946; Transjordan later Jordan gradually gained independence between 1946 and 1958; Saudi Arabia was established in 1932; and Egypt achieved gradually gained independence between 1922 and 1952. The Arab League was established in 1945 to promote Arab interests and cooperation between the new Arab states. Parallel to these efforts was the Zionist movement which emerged among European Jews in the 19th century. Beginning in 1882, Jews, predominantly from Europe, began emigrating to Ottoman Palestine with the goal of establishing a new Jewish homeland. The effort culminated in the declaration of the State of Israel in 1948. As this move conflicted with the belief among Arab nationalists that Palestine was part of the Arab nation, the neighboring Arab nations launched an invasion to claim the region. The invasion was only partly successful and led to decades of clashes between the Arab and Jewish nationalist ideologies.

Post-Communism[edit] There was a rise in extreme nationalism after the collapse of communism in the 1990s. When communism fell, it left many people with no identity. The people under communist rule had to integrate, and found themselves free to choose. Given free choice, long dormant conflicts rose up and created sources of serious conflict. In his article Jihad vs. McWorld, Benjamin Barber proposed that the fall of communism will cause large numbers of people to search for unity and that small scale wars will become common; groups will attempt to redraw boundaries, identities, cultures and ideologies. Academic Steven Berg felt that at the root of nationalist conflicts is the demand for autonomy and a separate existence. The national census numbers for a ten-year span "measured an increase from 1. Within Yugoslavia, separating Croatia and Slovenia from the rest of Yugoslavia is an invisible line of previous conquests of the region. Croatia and

Slovenia to the northwest were conquered by Catholics or Protestants, and benefited from European history; the Renaissance, French Revolution, Industrial Revolution and are more inclined towards democracy. In the leadership of the separate territories within Yugoslavia protected only territorial interests at the expense of other territories. In Croatia, there was almost a split within the territory between Serbs and Croats so any political decision would kindle unrest, and tensions could cross the territories adjacent; Bosnia and Herzegovina. Political organizations were not able to deal successfully with such diverse nationalism. Within the territories the leadership could not compromise. To do so would create a winner in one ethnic group and a loser in another, raising the possibility of a serious conflict. This strengthened the political stance promoting ethnic identities. This caused intense and divided political leadership within Yugoslavia. In the s Yugoslavia began to break into fragments. Conflict in the disputed territories was stimulated by the rise in mass nationalism and inter-ethnic hostilities. This combined with escalating violence from ethnic Albanians and Serbs within Kosovo intensified economic conditions. The ongoing conflict in Kosovo was propagandized by Communist Serbian Slobodan Milosevic to further increase Serb nationalism. As mentioned, this nationalism did give rise to powerful emotions which grew the force of Serbian nationalism through highly nationalist demonstrations in Vojvodina, Serbia, Montenegro, and Kosovo. Within Slovenia, fear was mounting because Milosevic was using the militia to suppress a in Kosovo, what would he do to Slovenia. In fall of tensions came to a head and Slovenia asserted its political and economic independence from Yugoslavia and seceded. In January , there was a total break with Serbia at the League of Communists of Yugoslavia, an institution conceived by Milosevic to strengthen unity and became the backdrop for the fall of communism within Yugoslavia. In August , a warning to the region was issued when ethnically divided groups attempted to alter the government structure. The republic borders established by the Communist regime in the postwar period were extremely vulnerable to challenges from ethnic communities. Ethnic communities arose because they did not share the identity with everyone within the new post-Communist borders. The same disputes were erupting that were in place prior to Milosevic and were compounded by actions from his regime. Also within the territory the Croats and the Serbs were in direct competition for control of government. Elections were held and increased potential conflicts between Serb and Croat nationalism. Serbia wanted to be separate and decide its own future based on its own ethnic composition. But this would then give Kosovo encouragement to become independent from Serbia. Albanians in Kosovo were already independent from Kosovo. Muslims nationalists wanted their own territory but it would require a redrawing of the map, and would threaten neighboring territories. When communism fell in Yugoslavia, serious conflict arose, which led to the rise in extreme nationalism. Nationalism again gave rise to powerful emotions which evoked in some extreme cases, a willingness to die for what you believe in, a fight for the survival of the group. In the six years following the collapse , people died in the Bosnian war. Please improve the article by adding information on neglected viewpoints, or discuss the issue on the talk page. May Main article: Neo-nationalism Arab nationalism began to decline in the 21st century leading to localized nationalism, culminating in a series of revolts against authoritarian regimes between and , known as the Arab Spring. Following these revolts, which mostly failed to improve conditions in the affected nations, Arab nationalism and even most local nationalistic movements declined dramatically. The rise of globalism in the late 20th century led to a rise in nationalism and populism in Europe and North America. This trend was further fueled by increased terrorism in the West the September 11 attacks in the U. The result had been largely unexpected and was seen as a victory of populism. His unexpected victory in the election was seen as part of the same trend that had brought about the Brexit vote. Ted Cruz who was once an adversary.

2: PPT - Chapter 9 Nation Building and Nationalism PowerPoint Presentation - ID

Nation-Building, Nationalism, and Wars 2 ways. First, the state became a provider of mass public goods in order to buy the support of the population.

Overview[edit] In the modern era, nation-building referred to the efforts of newly independent nations, notably the nations of Africa but also in the Balkans , [9] [10] to redefine the populace of territories that had been carved out by colonial powers or empires without regard to ethnic, religious, or other boundaries. This sometimes resulted in their near-disintegration, such as the attempt by Biafra to secede from Nigeria in , or the continuing demand of the Somali people in the Ogaden region of Ethiopia for complete independence. In Asia, the division of British India into India and Pakistan was in part due to ethnic differences, which might have been aided by other factors like colonial mismanagement of the situation. The Rwandan genocide as well as the recurrent problems experienced by the Sudan can also be related to a lack of ethnic, religious, or racial cohesion within the nation. It has often proved difficult to unite states with similar ethnic but different colonial backgrounds. Whereas some consider Cameroon to be an example of success, fractures are emerging in the form of the Anglophone problem. Failures like Senegambia Confederation demonstrate the problems of uniting Francophone and Anglophone territories. Nation-building versus state-building[edit] Traditionally, there has been some confusion between the use of the term nation-building and that of state-building the terms are sometimes used interchangeably in North America. Both have fairly narrow and different definitions in political science, the former referring to national identity, the latter to infrastructure and the institutions of the state. The debate has been clouded further by the existence of two very different schools of thought on state-building. The first prevalent in the media portrays state-building as an interventionist action by foreign countries. The second more academic in origin and increasingly accepted by international institutions sees state-building as an indigenous process. The confusion over terminology has meant that more recently, nation-building has come to be used in a completely different context, with reference to what has been succinctly described by its proponents as "the use of armed force in the aftermath of a conflict to underpin an enduring transition to democracy". Nationalism, Globalism and State-Terrorism. London and New York: Towards a Theory of Abstract Community. See also James, Paul Literacy, Nationalism, and the Communist Collapse. The Politics of Nation-Building: Making Co-Nationals, Refugees, and Minorities. Nation building in comparative contexts New paperback print. States and Non-State Actors in Conflict , eds. Adria Lawrence and Erica Chenoweth. Retrieved 27 June Third-party State-building in Occupied Territories". Nation-Building ", Atlantic Monthly. Beyond Afghanistan and Iraq [Online-Ausg.

3: Nationalism - Wikipedia

Nation-building is constructing or structuring a national identity using the power of the state. It is thus narrower than what Paul James calls "nation formation", the broad process through which nations come into being.

Each of these aspects requires elaboration. Although sovereignty is often taken to mean full statehood Gellner , ch. Despite these definitional worries, there is a fair amount of agreement about the historically paradigmatic form of nationalism. Territorial sovereignty has traditionally been seen as a defining element of state power and essential for nationhood. It was extolled in classic modern works by Hobbes, Locke, and Rousseau and is returning to center stage in the debate, though philosophers are now more skeptical see below. Issues surrounding the control of the movement of money and people in particular immigration and the resource rights implied in territorial sovereignty make the topic politically center in the age of globalization and philosophically interesting for nationalists and anti-nationalists alike. This classical nationalism later spread across the world and still marks many contemporary nationalisms. In breaking down the issue, we have mentioned the importance of the attitude that the members of a nation have when they care about their national identity. This point raises two sorts of questions. First, the descriptive ones: Second, the normative ones: Is the attitude of caring about national identity always appropriate? This section discusses the descriptive questions, starting with 1a and 1b. The normative questions are addressed in Section 3 on the moral debate. If one wants to enjoin people to struggle for their national interests, one must have some idea about what a nation is and what it is to belong to a nation. So, in order to formulate and ground their evaluations, claims, and directives for action, pro-nationalist thinkers have expounded theories of ethnicity, culture, nation and state. Their opponents have in turn challenged these elaborations. Now, some presuppositions about ethnic groups and nations are essential for the nationalist, while others are theoretical elaborations designed to support the essential ones. Since nationalism is particularly prominent with groups that do not yet have a state, a definition of nation and nationalism purely in terms of belonging to a state is a non-starter. This leaves two extreme options and a number of intermediates. The first extreme option has been put forward by a small but distinguished band of theorists, including Renan and Weber ; for a recent defense, see Brubaker and for a comparison with religion, Brubaker According to their purely voluntaristic definition, a nation is any group of people aspiring to a common political state-like organization. At the other extreme, and more typically, nationalist claims are focused upon the non-voluntary community of common origin, language, tradition and culture: Philosophical discussions centered around nationalism tend to concern the ethnic-cultural variants only, and this habit will be followed here. One cannot chose to be a member; instead, membership depends on the accident of origin and early socialization. However, commonality of origin has become mythical for most contemporary candidate groups: This is the kind of definition that would be accepted by most parties in the debate today. So defined, the nation is a somewhat mixed category, both ethno-cultural and civic, but still closer to the purely ethno-cultural than to the purely civic extreme. The wider descriptive underpinnings of nationalist claims have varied over the last two centuries. For almost a century, up to the end of the Second World War, it was customary to link nationalist views to organic metaphors for society. Most contemporary defenders of nationalism, especially philosophers, avoid such language. The organic metaphor and talk about character have been replaced by one master metaphor: It is centered upon cultural membership, and used both for the identity of a group and for the socially based identity of its members, e. Various authors unpack the metaphor in various ways: Seymour have significantly contributed to introducing and maintaining important topics such as community, membership, tradition and social identity into contemporary philosophical debate. In social and political science one usually distinguishes two kinds of views. A volume dedicated to A. Smith debates his ethno-nationalism Leouss and Grosby, eds. The second are the modernist views, placing the origin of nations in modern times. They can be further classified according to their answer to an additional question: The modernist realist view is that nations are real but distinctly modern creations, instrumental in the genesis of capitalism Gellner , Hobsbawn , and Breuilly and The realist view contrasts with more radical antirealism. These divergent views seem to support rather divergent moral claims about nations: For an

overview of nationalism in political theory see Vincent and the encyclopedic volume edited by Delanty and Kumar. Indeed, older authors – from great thinkers like Herder and Otto Bauer to the propagandists who followed their footsteps – took great pains to ground normative claims upon firm ontological realism about nations: See, for instance, MacCormick ; Miller , ; Tamir , Gans , Moore , , Dagger and, for an interesting discussion, Frost. They point out that common imaginings can tie people together, and that actual interaction resulting from togetherness can engender important moral obligations. Let us now turn to question 1c about the nature of pro-national attitudes. The explanatory issue that has interested political and social scientists concerns ethno-nationalist sentiment, the paradigm case of a pro-national attitude. Is it as irrational, romantic and indifferent to self-interest as it might seem on the surface? The issue has divided authors who see nationalism as basically irrational and those who try to explain it as being in some sense rational. Authors who see it as irrational propose various explanations of why people assent to irrational views. But where does such false consciousness come from? On the opposite side, the famous critic of nationalism Elie Kedourie thinks this irrationality is spontaneous. A decade ago Liah Greenfeld went as far as linking nationalism to mental illness in her provocative article; see also her book. On the opposite side, Michael Walzer has offered a sympathetic account of nationalist passion in his . Authors relying upon the Marxist tradition offer various deeper explanations. For an overview of Marxist approaches see Glenn. Now we turn to those who see nationalist sentiments as being rational, at least in a very wide sense. Some authors claim that it is often rational for individuals to become nationalists. Hardin. Consider the two sides of the nationalist coin. On the first side, identification and cohesion within an ethno-national group relates to inter-group cooperation, and cooperation is easier for those who are part of the same ethno-national group. To take an example of ethnic ties in a multiethnic state, a Vietnamese newcomer to the United States will do well to rely on his co-nationals: Once the ties are established and he has become part of a network, it is rational to go on cooperating, and ethnic sentiment secures the trust and the firm bond needed for smooth cooperation. A further issue is when it is rational to switch sides; to stay with our example, when does it become profitable for our Vietnamese to develop an all-American patriotism? This has received a detailed elaboration in David Laitin , summarized in ; applied to language rights in Laitin and Reich ; see also Laitin , who uses material from the former Soviet Union. On the other side of the nationalist coin, non-cooperation with outsiders can lead to sometimes extreme conflict between various ethno-nations. Can one rationally explain the extremes of ethno-national conflict? Authors like Russell Hardin propose to do so in terms of a general view of when hostile behavior is rational: If both sides take precautions, however, each will tend to see the other as increasingly inimical. It then becomes rational to start treating the other as an enemy. Mere suspicion can thus lead by small, individually rational steps to a situation of conflict. It is relatively easy to spot the circumstances in which this general pattern applies to national solidarities and conflicts see also Wimmer. It has enabled the application of conceptual tools from game-theoretic and economic analyses of cooperative and non-cooperative behavior to the explanation of ethno-nationalism. It is worth mentioning, however, that the individualist rational-choice approach, centered upon personal rationality, has serious competitors. A tradition in social psychology, initiated by Henri Tajfel , shows that individuals may identify with a randomly selected group even when membership in the group brings no tangible rewards. Does rationality of any kind underlie this tendency to identification? They propose a non-personal, evolutionary sort of rationality: But cultural evolution has taken over the mechanisms of identification that initially developed within biological evolution. As a result, we project the sentiment originally reserved for kinship onto our cultural group. More detailed explanations from socio-biological perspectives differ greatly among themselves and constitute a wide and rather promising research program see an overview in Goetze. There is a growing literature connecting these issues with cognitive science, from Searle-White to Hogan and Yack. Avishai Margalit and Joseph Raz express a common view when they write about belonging to a nation: One cannot choose to belong. Belonging brings crucial benefits: Why is national belonging taken to be involuntary? It is often attributed to the involuntary nature of linguistic belonging: All these are embedded in the language, and do not exist without it. Early socialization is seen as socialization into a specific culture, and very often that culture is just assumed to be a national one. The resulting belonging is then to a large extent non-voluntary. There are exceptions to this basically

non-voluntaristic view: Strict and Wide We pointed out at the very beginning of the entry that nationalism focuses upon 1 the attitude that the members of a nation have when they care about their national identity, and 2 the actions that the members of a nation take when seeking to achieve or sustain some form of political sovereignty. The politically central point is 2: To these we now turn, beginning with sovereignty and territory, the usual foci of a national struggle for independence. They raise an important issue: The classical answer is that a state is required. A more liberal answer is that some form of political autonomy suffices. Once this has been discussed, we can turn to the related normative issues: Consider first the classical nationalist answer to 2a.

4: PPT - Nation Building and Nationalism PowerPoint Presentation - ID

C H A P T E R 9 NATION BUILDING AND NATIONALISM A Revolutionary War Hero Revisits America in A great surge of westward expansion and economic development, accompanied by soaring.

Significance of nationalism is rapidly changing in this global age. Globalisation threatens sovereignty of nation states and renders them vulnerable to forces that they cannot effectively control. In this global age nationalism is tending to become an outmoded concept. Yet, India needs to redefine its nationalism to suit this global age. Although non state actors have gained salience in global geopolitics, nation states have a vital role to play in global governance. We need the existing system of nation states to coordinate their actions and cooperate with each other to confront the new challenges that might threaten national and global security. India has to become a strong and smart nation state to be able to nudge the world to a vision of coexistence and cooperation. And as the nation state demands a culture that requires citizens to transcend their cultural moorings to work for goals that promote the collective interests of the nation state, the ideology of nationalism retains its salience in this postmodern age. We only need to reinterpret nationalism to suit contemporary global and local concerns. A new interpretation of nationalism has to take account of the pressures to open up nations to global economic, political and social influences. The classical notion of sovereignty needs revision. National sovereignty cannot be based on state monopolising violence and coercing its citizens into submission. The state has to rely on its communicative and persuasive capabilities to nudge citizens as well as other nation states towards the goals it charts out. A smart state works like a default computer program that ensures maximum scope for private initiatives and enterprise even as they conform to the tacit goals set by the state. The state has to set regulatory norms and set up appropriate institutions that monitor social and economic affairs. Like commercial banks would dramatically collapse when its customers lose faith in their work and queue up to take back their deposits, in this age of digital media that enables almost instantaneous mobilisation of people, a state can lose its legitimacy if it does not deliver on its promises to its citizens. To retain legitimacy the citizens should share the vision and goals; an ideology of nationalism that suits the global age is required. Indian nationalism has to be inclusive and at the same time accommodate and promote multiculturalism. It should cater to values of universalism even as it nourishes its cultural endowments to meet national aspirations. Indian nationalism should also be sufficiently non-threatening to fit into the system of global interdependence and induce cooperation from other nation states that do not necessarily share its priorities and goals. Indian nationalism has to be relevant to the emerging global order and at the same time cater to its indigenous cultural aspirations to ensure that India can take advantage of its unique heritage to influence world affairs.

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5: Eritrea: Delegation Briefings about Nation Building and Nationalism - Geeska Afrika Online

Seventh president of the United States; was born on March 15, in New Lancaster County, South Carolina. He became a general in and was the leader in the Battle of New Orleans.

6: Nation-building - Wikipedia

part 3. national building code contains several requirements and regulations in part 3 that pertain to plumbing systems within the building. the starting point is the classification of building Nation Building and Economic Transformation in the Americas -.

7: Nationalism (Stanford Encyclopedia of Philosophy)

This is a class on nationalism, ethnic conflict, and nation-building. The course is designed to provide you with an understanding of the most prominent explanations of the emergence of.

8: How did the idea of nationalism lead to nation building in Europe in the 19th Century? | eNotes

Nationalism is a political, social, and economic system characterized by the promotion of the interests of a particular nation, especially with the aim of gaining and maintaining sovereignty (self-governance) over the homeland.

9: Nationalism and Nation building: the idea of post-modern India - Sociology Today

Indian nationalism should also be sufficiently non-threatening to fit into the system of global interdependence and induce cooperation from other nation states that do not necessarily share its priorities and goals.

Maximus body The Metal-Nonmetal Transition Revisited Edison As I Know Him Blue skies falling Chapter 10: Ethical and Legal Issues 8. Welding the Carbon Steels Humane Reciprocity David H. Backus A J. Whitfield Gibbons, Karen L. McGlothlin Albert Einsteins abundant astrocytes A Holiday Sampler Shakespeares sonnets and plays, by A. Beatty. Using spiritual gifts Heres to Hindsight An Introduction to Sufism Managing Iv-Therapy (New Nursing Photobooks) Total war shogun 2 unit guide The events leading up to my execution Joseph Bottum Property dukeminier 9th edition The body of the Father Christian Rosencrux Alcohol, myths and metaphors The National Road and the difficult path to sustainable national investment The Canadian Encyclopedia of Dietary Supplements A centennial poem Mysteries of destiny The existing Equidae. The c programming language 2nd edition Engineering geologists The grass of the people Catalogue of the Araneae described between 1940 and 1981 Domains of human development in psychology His for a price caitlin crews bud Goodwill industries job application Commentary: robert reiner leee verilog language reference manual The History Of Edward The Third, 1327-1377 Its 4-Dimensional Symmetry (1990-1994 469 Stochastic models estimation control solutions manual Insurance: What You Need and What You Dont Perspectives on the past My vanished Africa