

Native American Nationalism And Nation Re Building Past And Present Cases Tribal Worlds Critical Studies In American Indian Nation Building

The message of *The Nations Within* is an urgent one, and should be read by anyone concerned with American Indian affairs today. “Those of us who try to understand what is happening in North American Indian communities have learned to see Vine Deloria, Jr., both as an influential actor in the ongoing drama and also as its most knowledgeable interpreter. This new book on Indian self-rule is the most informative that I have seen in my own half-century of reading. Deloria and his co-author focus on John Collier’s struggle with both the U.S. Congress and the Indian tribes to develop a New Deal for Indians fifty years ago. It is a blow-by-blow historical account, perhaps unique in the literature, which may be the only way to show the full complexity of American Indian relations with federal and state governments. This makes it possible in two brilliant concluding chapters to clarify Indian points of view and to build onto initiatives that Indians have already taken to suggest which of these might be most useful for them to pursue. The unheeded message has been clear throughout history, but now we see how—if we let Indians do it their way—they might more quickly than we have imagined rebuild their communities.” —Sol Tax, Professor Emeritus of Anthropology, University of Chicago

Native American Nationalism and Nation Re-building SUNY Press

This book is a hard-hitting sociological critique of India's nationalist historiography. The National Movement is also examined critically. Students of sociology, social anthropology, political science, and Indian history will take an interest in this volume.

This book investigates nationalisms and the emergence of national identities among the Indigenous peoples across North America. It examines the many difficulties which the Native communities have had to face in order to assert themselves as nations, as well as looking at the ambiguity of the term 'nation' within First Nations-government relations. The volume gives a broad perspective on the historical development of Native American nationalism and also explores a variety of political, educational, sociological, cultural and even literary viewpoints. The experiences of the Indigenous peoples are compared with the experiences of other Aboriginal groups across the globe, in order to enrich our understanding of global indigenous nationalisms. The contributors to this volume represent the perspectives of a variety of different First Nations and a wide range of disciplinary fields, from history, anthropology and political science to communications, law, linguistics and literary studies.

WINNER OF: Frantz Fanon Outstanding Book from the Caribbean Philosophical Association Canadian Political Science Association’s C.B. MacPherson Prize Studies in Political Economy Book Prize Over the past forty years, recognition has become the dominant mode of negotiation and decolonization between the nation-state and Indigenous nations in North America. The term “recognition” shapes debates over Indigenous cultural distinctiveness, Indigenous rights to land and self-government, and Indigenous peoples’ right to benefit from the development of their lands and resources. In a work of critically engaged political theory, Glen Sean Coulthard challenges recognition as a method of organizing difference and identity in liberal politics, questioning the assumption that contemporary difference and past histories of destructive colonialism between the state and Indigenous peoples can be reconciled through a process of acknowledgment. Beyond this, Coulthard examines an alternative politics—one that seeks to revalue, reconstruct, and redeploy Indigenous cultural practices based on self-recognition rather than on seeking appreciation from the very agents of colonialism. Coulthard demonstrates how a “place-based” modification of Karl Marx’s theory of “primitive accumulation” throws light on Indigenous–state relations in settler-colonial contexts and how Frantz Fanon’s critique of colonial recognition shows that this relationship reproduces itself over time. This framework strengthens his exploration of the ways that the politics of recognition has come to serve the interests of settler-colonial power. In addressing the core tenets of Indigenous resistance movements, like Red Power and Idle No More, Coulthard offers fresh insights into the politics of active decolonization.

Over the last twenty years, Native American literary studies has taken a sharp political turn. In this book, Matthew Herman provides the historical framework for this shift and examines the key moments in the movement away from cultural analyses toward more politically inflected and motivated perspectives. He highlights such notable cases as the prevailing readings of the popular within Native American writing; the Silko-Erdrich controversy; the ongoing debate over the comparative value of nationalism versus cosmopolitanism within Native American literature and politics; and the status of native nationalism in relation to recent critiques of the nation coming from postmodernism, postcolonialism, and subaltern studies. Herman concludes that the central problematic defining the last two decades of Native American literary studies has involved the emergence in theory of anti-colonial nationalism, its variants, and its contradictions. This study will be a necessary addition for students and scholars of Native American Studies as well as 20th-century literature.

Josh Henneha has always been a traveler, drowning in dreams, burning with desires. As a young boy growing up within the Muskogee Creek Nation in rural Oklahoma, Josh experiences a yearning for something he cannot tame. Quiet and skinny and shy, he feels out of place, at once inflamed and ashamed by his attraction to other boys. Driven by a need to understand himself and his history, Josh struggles to reconcile the conflicting voices he hears—from the messages of sin and scorn of the non-Indian Christian churches his parents attend in order to assimilate, to the powerful stories of his older Creek relatives, which have been the center of his upbringing, memory, and ongoing experience. In his fevered and passionate dreams, Josh catches a glimpse of something that makes the Muskogee Creek world come alive. Lifted by his great-aunt Lucille’s tales of her own

wild girlhood, Josh learns to fly back through time, to relive his people's history, and uncover a hidden legacy of triumphs and betrayals, ceremonies and secrets he can forge into a new sense of himself. When as a man, Josh rediscovers the boyhood friend who first stirred his desires, he realizes a transcendent love that helps take him even deeper into the Creek world he has explored all along in his imagination. Interweaving past and present, history and story, explicit realism and dreamlike visions, Craig Womack's *Drowning in Fire* explores a young man's journey to understand his cultural and sexual identity within a framework drawn from the community of his origins. A groundbreaking and provocative coming-of-age story, *Drowning in Fire* is a vividly realized novel by an impressive literary talent.

Ethnographers & historians address issues of belonging, peoplehood, sovereignty, conflict, economy, identity & colonisation among the Northern Cheyenne & Kiowa on the Plains, several groups of the Ojibwe, the Makah of the Northwest & two groups of Iroquois.

Since its inception, the U.S.-Mexico border has invited the creation of cultural, economic, and political networks that often function in defiance of surrounding nation-states. It has also produced individual and group identities that are as subversive as they are dynamic. In *Are We Not Foreigners Here?*, Jeffrey M. Schulze explores how the U.S.-Mexico border shaped the concepts of nationhood and survival strategies of three Indigenous tribes who live in this borderland: the Yaqui, Kickapoo, and Tohono O'odham. These tribes have historically fought against nation-state interference, employing strategies that draw on their transnational orientation to survive and thrive. Schulze details the complexities of the tribes' claims to nationhood in the context of the border from the nineteenth century to the present. He shows that in spreading themselves across two powerful, omnipresent nation-states, these tribes managed to maintain separation from currents of federal Indian policy in both countries; at the same time, it could also leave them culturally and politically vulnerable, especially as surrounding powers stepped up their efforts to control transborder traffic. Schulze underlines these tribes' efforts to reconcile their commitment to preserving their identities, asserting their nationhood, and creating transnational links of resistance with an increasingly formidable international boundary.

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.

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.

It is one of our most honored clichés that America is an idea and not a nation. This is false. America is indisputably a nation, and one that desperately needs to protect its interests, its borders, and its identity. The Brexit vote and the election of Donald Trump swept nationalism to the forefront of the political debate. This is a good thing. Nationalism is usually assumed to be a dirty word, but it is a foundation of democratic self-government and of international peace. National Review editor Rich Lowry refutes critics on left and the right, reclaiming the term "nationalism" from those who equate it with racism, militarism and fascism. He explains how nationalism is an American tradition, a thread that runs through such diverse leaders as Alexander Hamilton, Teddy Roosevelt, Martin Luther King, Jr., and Ronald Reagan. In *The Case for Nationalism*, Lowry explains how nationalism was central to the American Project. It fueled the American Revolution and the ratification of the Constitution. It preserved the country during the Civil War. It led to the expansion of the American nation's territory and power, and eventually to our invaluable contribution to creating an international system of self-governing nations. It's time to recover a healthy American nationalism, and especially a cultural nationalism that insists on the assimilation of immigrants and that protects our history, civic rituals and traditions, which are under constant threat. At a time in which our nation is plagued by self-doubt and self-criticism, *The Case for Nationalism* offers a path for America to regain its national self-confidence and achieve continued greatness.

Indian Nation documents the contributions of Native Americans to the notion of American nationhood and to concepts of American identity at a crucial, defining time in U.S. history. Departing from previous scholarship, Cheryl Walker turns the "usual" questions on their heads, asking not how whites experienced indigenous peoples, but how Native Americans envisioned the United States as a nation. This project unfolds a narrative of participatory resistance in which Indians themselves sought to transform the discourse of nationhood. Walker examines the rhetoric and writings of nineteenth-century Native Americans, including William Apess, Black Hawk, George Copway, John Rollin Ridge, and Sarah Winnemucca. Demonstrating with unique detail how these authors worked to transform venerable myths and icons of American identity, *Indian Nation* chronicles Native American participation in the forming of an American nationalism in both published texts and speeches that were delivered throughout the United States. Pottawattomie Chief Simon Pokagon's "The Red Man's Rebuke," an important document of Indian oratory, is published here in its entirety for the first time since 1893. By looking at this writing through the lens of the best theoretical work on nationality, postcoloniality, and the subaltern, Walker creates a new and encompassing picture of the relationship between Native Americans and whites. She shows that, contrary to previous studies, America in the nineteenth century was intercultural in significant ways.

"The age of transnational humanities has arrived." According to Steven Salaita, the seemingly disparate fields of Palestinian Studies and American Indian studies have more in common than one may think. In *Inter/Nationalism*, Salaita argues that American Indian and Indigenous studies must be more central to the scholarship and activism focusing on Palestine. Salaita offers a fascinating inside account of the

Boycott, Divestment, and Sanctions (BDS) movement—which, among other things, aims to end Israel’s occupation of Palestinian land. In doing so, he emphasizes BDS’s significant potential as an organizing entity as well as its importance in the creation of intellectual and political communities that put Natives and other colonized peoples such as Palestinians into conversation. His discussion includes readings of a wide range of Native poetry that invokes Palestine as a theme or symbol; the speeches of U.S. President Andrew Jackson and early Zionist thinker Ze’ev Jabotinsky; and the discourses of “shared values” between the United States and Israel. *Inter/Nationalism* seeks to lay conceptual ground between American Indian and Indigenous studies and Palestinian studies through concepts of settler colonialism, indigeneity, and state violence. By establishing Palestine as an indigenous nation under colonial occupation, this book draws crucial connections between the scholarship and activism of Indigenous America and Palestine.

A comprehensive account of the factors that led to the rise of Indian nationalism in the 19th and 20th centuries is provided in this detailed history of modern India. The individuals and political groups responsible for inaugurating the first Western-style political organisations figure prominently in the discussion of how the Indian National Congress affected the struggle for independence. The emergence of Gandhi as a national leader, the non-violent techniques he espoused, and the attainment of independence shed light on the modern political situation in India. This revised edition is updated to include recent leadership changes and the National Democratic Alliance.

Debunks the pervasive and self-congratulatory myth that our country is proudly founded by and for immigrants, and urges readers to embrace a more complex and honest history of the United States Whether in political debates or discussions about immigration around the kitchen table, many Americans, regardless of party affiliation, will say proudly that we are a nation of immigrants. In this bold new book, historian Roxanne Dunbar-Ortiz asserts this ideology is harmful and dishonest because it serves to mask and diminish the US’s history of settler colonialism, genocide, white supremacy, slavery, and structural inequality, all of which we still grapple with today. She explains that the idea that we are living in a land of opportunity—founded and built by immigrants—was a convenient response by the ruling class and its brain trust to the 1960s demands for decolonialization, justice, reparations, and social equality. Moreover, Dunbar-Ortiz charges that this feel good—but inaccurate—story promotes a benign narrative of progress, obscuring that the country was founded in violence as a settler state, and imperialist since its inception. While some of us are immigrants or descendants of immigrants, others are descendants of white settlers who arrived as colonizers to displace those who were here since time immemorial, and still others are descendants of those who were kidnapped and forced here against their will. This paradigm shifting new book from the highly acclaimed author of *An Indigenous Peoples’ History of the United States* charges that we need to stop believing and perpetuating this simplistic and a historical idea and embrace the real (and often horrific) history of the United States.

A study of Native literature from the perspective of national sovereignty and self-determination.

Explores how foreign policy was used to promote American nationalism by creating external threats in the early republic.

This exciting new book is the first to offer a truly comprehensive account of the vibrant topic of nationalism. Packed with a series of rich, illustrative examples, the book examines this powerful and remarkable political force by exploring: - Definitions of nationalism - Language and nationalism - Religion and Nationalism - Nationalist history - The social roots of ideologies and the significance of race, gender and class - Nationalist movements, from dominant majorities to peripheral minorities socio-economic and sociological perspectives - State responses to nationalism Supported by a number of helpful illustrations, tables and diagrams, the text is both engaging and highly informative. *Nationalism, Ethnicity and the State: Making and Breaking Nations* will prove an insightful read for both undergraduate and postgraduate students and researchers in the area of Politics and International Relations.

Rising from the Ashes explores continuing Native American political, social, and cultural survival and resilience with a focus on the life of Numiipuu (Nez Perce) anthropologist Archie M. Phinney. He lived through tumultuous times as the Bureau of Indian Affairs implemented the Indian Reorganization Act, and he built a successful career as an indigenous nationalist, promoting strong, independent American Indian nations. *Rising from the Ashes* analyzes concepts of indigenous nationalism and notions of American Indian citizenship before and after tribes found themselves within the boundaries of the United States. Collaborators provide significant contributions to studies of Numiipuu memory, land, loss, and language; Numiipuu, Palus, and Cayuse survival, peoplehood, and spirituality during nineteenth-century U.S. expansion and federal incarceration; Phinney and his dedication to education, indigenous rights, responsibilities, and sovereign Native Nations; American Indian citizenship before U.S. domination and now; the Jicarilla Apaches' self-actuated corporate model; and Native nation-building among the Numiipuu and other Pacific Northwestern tribal nations. Anchoring the collection is a twenty-first-century analysis of American Indian decolonization, sovereignty, and tribal responsibilities and responses.

DIVA study of controversies in Native American sovereignty and identity struggles./div

Americans' first attempts to forge a national identity coincided with the apparent need to define--and limit--the status and rights of Native Americans. During these early decades of the nineteenth century, the image of the "Indian" circulated throughout popular culture--in the novels of James Fenimore Cooper, plays about Pocahontas, Indian captivity narratives, Black Hawk's autobiography, and visitors' guides to the national capitol. In exploring such sources as well as the political and legal rhetoric of the time, Susan Scheckel argues that the "Indian question" was intertwined with the ways in which Americans viewed their nation's past and envisioned its destiny. She shows how the Indians provided a crucial site of reflection upon national identity. And yet the Indians, by being denied the natural rights upon which the constitutional principles of the United States rested, also challenged American convictions of moral ascendancy and national legitimacy. Scheckel investigates, for example, the Supreme Court's decision on Indian land rights and James Fenimore Cooper's popular frontier romance *The Pioneers*: both attempted to legitimate American claims to land once owned by Indians and to assuage guilt associated with the violence of conquest by incorporating the Indians in a version of the American political "family." Alternatively, the widely performed Pocahontas plays dealt with the necessity of excluding Indians politically, but also portrayed these original inhabitants as embodying the potential of the continent itself. Such examples illustrate a gap between principles and practice. It is from this gap, according to the author, that the nation emerged, not as a coherent idea or a realist narrative, but as an ongoing performance that continues to play out, without resolution, fundamental ambivalences of American national identity.

Vodou Nation examines art music by Haitian and African American composers who were inspired by Haiti's history as a nation created by slave revolt.

Advances critical conversations in Native American literary studies by situating its subject in global, transnational, and modernizing contexts. Since the rise of the Native American Renaissance in literature and culture during the American civil rights period, a rich critical discourse has been developed to provide a range of interpretive frameworks for the study, recovery, and teaching of Native American literary and cultural production. For the past few decades the dominant framework has been nationalism, a critical perspective placing emphasis on specific tribal nations and nationalist concepts. While this nationalist intervention has produced important insights and questions regarding Native American literature, culture, and politics it has not always attended to the important fact that Native texts and writers have also always been globalized. *The World, the Text, and the Indian* breaks from this framework by examining Native American literature not for its tribal-national significance but rather its connections to global, transnational, and cosmopolitan forces. Essays by leading scholars in the field assume that Native American literary and cultural production is global in character; even claims to sovereignty and self-

determination are made in global contexts and influenced by global forces. Spanning from the nineteenth century to the present day, these analyses of theories, texts, and methods—from trans-indigenous to cosmopolitan, George Copway to Sherman Alexie, and indigenous feminism to book history—interrogate the dialects of global indigeneity and settler colonialism in literary and visual culture.

From the acclaimed historian and New Yorker writer comes this urgent manifesto on the dilemma of nationalism and the erosion of liberalism in the twenty-first century. At a time of much despair over the future of liberal democracy, Jill Lepore makes a stirring case for the nation in *This America*, a follow-up to her much-celebrated history of the United States, *These Truths*. With dangerous forms of nationalism on the rise, Lepore, a Harvard historian and New Yorker staff writer, repudiates nationalism here by explaining its long history—and the history of the idea of the nation itself—while calling for a “new Americanism”: a generous patriotism that requires an honest reckoning with America’s past. Lepore begins her argument with a primer on the origins of nations, explaining how liberalism, the nation-state, and liberal nationalism, developed together. Illiberal nationalism, however, emerged in the United States after the Civil War—resulting in the failure of Reconstruction, the rise of Jim Crow, and the restriction of immigration. Much of American history, Lepore argues, has been a battle between these two forms of nationalism, liberal and illiberal, all the way down to the nation’s latest, bitter struggles over immigration. Defending liberalism, as *This America* demonstrates, requires making the case for the nation. But American historians largely abandoned that defense in the 1960s when they stopped writing national history. By the 1980s they’d stopped studying the nation-state altogether and embraced globalism instead. “When serious historians abandon the study of the nation,” Lepore tellingly writes, “nationalism doesn’t die. Instead, it eats liberalism.” But liberalism is still in there, Lepore affirms, and *This America* is an attempt to pull it out. “In a world made up of nations, there is no more powerful way to fight the forces of prejudice, intolerance, and injustice than by a dedication to equality, citizenship, and equal rights, as guaranteed by a nation of laws.” A manifesto for a better nation, and a call for a “new Americanism,” *This America* reclaims the nation’s future by reclaiming its past.

The definitive biography of Dadabhai Naoroji, the nineteenth-century activist who founded the Indian National Congress, was the first British MP of Indian origin, and inspired Gandhi and Nehru. Mahatma Gandhi called Dadabhai Naoroji the “father of the nation,” a title that today is reserved for Gandhi himself. Dinyar Patel examines the extraordinary life of this foundational figure in India’s modern political history, a devastating critic of British colonialism who served in Parliament as the first-ever Indian MP, forged ties with anti-imperialists around the world, and established self-rule or *swaraj* as India’s objective. Naoroji’s political career evolved in three distinct phases. He began as the activist who formulated the “drain of wealth” theory, which held the British Raj responsible for India’s crippling poverty and devastating famines. His ideas upended conventional wisdom holding that colonialism was beneficial for Indian subjects and put a generation of imperial officials on the defensive. Next, he attempted to influence the British Parliament to institute political reforms. He immersed himself in British politics, forging links with socialists, Irish home rulers, suffragists, and critics of empire. With these allies, Naoroji clinched his landmark election to the House of Commons in 1892, an event noticed by colonial subjects around the world. Finally, in his twilight years he grew disillusioned with parliamentary politics and became more radical. He strengthened his ties with British and European socialists, reached out to American anti-imperialists and Progressives, and fully enunciated his demand for *swaraj*. Only self-rule, he declared, could remedy the economic ills brought about by British control in India. Naoroji is the first comprehensive study of the most significant Indian nationalist leader before Gandhi.

The historiography of modern India is largely a pageant of presumed virtues: harmonious territorial unity, religious impartiality, the miraculous survival of electoral norms in the world’s most populous democracy. Even critics of Indian society still underwrite such claims. But how well does the “Idea of India” correspond to the realities of the Union? In an iconoclastic intervention, Marxist historian Perry Anderson provides an unforgettable reading of the Subcontinent’s passage through Independence and the catastrophe of Partition, the idiosyncratic and corrosive vanities of Gandhi and Nehru, and the close interrelationship of Indian democracy and caste inequality. The *Indian Ideology* caused uproar on first publication in 2012, not least for breaking with euphemisms for Delhi’s occupation of Kashmir. This new, expanded edition includes the author’s reply to his critics, an interview with the Indian weekly *Outlook*, and a postscript on India under the rule of Narendra Modi.

Whiteshift: the turbulent journey from a world of racially homogeneous white majorities to one of racially hybrid majorities This is the century of whiteshift. As Western societies are becoming increasingly mixed-race, demographic change is transforming politics. Over half of American babies are non-white, and by the end of the century, minorities and those of mixed race are projected to form the majority in the UK and other countries. The early stages of this transformation have led to a populist disruption, tearing a path through the usual politics of left and right. Ethnic transformation will continue, but conservative whites are unlikely to exit quietly; their feelings of alienation are already redrawing political lines and convulsing societies across the West. One of the most crucial challenges of our time is to enable conservatives as well as cosmopolitans to view whiteshift as a positive development. In this groundbreaking book, political scientist Eric Kaufmann examines the evidence to explore ethnic change in North American and Western Europe. Tracing four ways of dealing with this transformation—fight, repress, flight, and join—he charts different scenarios and calls for us to move beyond empty talk about national identity. If we want to avoid more radical political divisions, he argues, we have to open up debate about the future of white majorities. Deeply thought provoking, enriched with illustrative stories, and drawing on detailed and extraordinary survey, demographic, and electoral data, *Whiteshift* will redefine the way we discuss race in the twenty-first century.

Harry S. Truman once said, “Ours is a nation of many different groups, of different races, of different national origins.” And yet, the debate over what it means—and what it takes—to be an American remains contentious. Nationalist solidarity, many claim, requires a willful blending into the assimilationist alloy of these United States. Others argue that the interests of both nation and individual are best served by allowing multiple traditions to flourish—a salad bowl of identities and allegiances, rather than a melting pot. Tracing how Americans have confronted and relinquished, but mostly clung to group identities over the past century, Desmond King here debunks one of the guiding assumptions of American nationhood, namely that group distinction and identification would gradually dissolve over time, creating a “postethnic” nation. Over the course of the twentieth century, King shows, the divisions in American society arising from group loyalties have consistently proven themselves too strong to dissolve. For better or for worse, the often-disparaged politics of multiculturalism are here to stay, with profound implications for America’s democracy. Americans have now entered a post-multiculturalist settlement in which the renewal of democracy continues to depend on groups battling it out in political trenches, yet the process is ruled by a newly invigorated and strengthened state. But Americans’ resolute embrace of their distinctive identities has ramifications not just internally and domestically but on the world stage as well. The image of one-people American nationhood so commonly projected abroad camouflages the country’s sprawling, often messy diversity: a lesson that nation-builders worldwide cannot afford to ignore as they attempt to accommodate ever-evolving group needs and the demands of individuals to be treated equally. Spanning the entire twentieth century and encompassing immigration policies, the nationalistic fallout from both world wars, the civil rights movement, and nation-building efforts in the postcolonial era, *The Liberty of Strangers* advances a major new interpretation of American nationalism and the future prospects for diverse democracies.

Over the twentieth century, American Indians fought for their right to be both American and Indian. In an illuminating book, Paul C. Rosier traces how Indians defined democracy, citizenship, and patriotism in both domestic and international contexts. Like African Americans, twentieth-century Native Americans served as a visible symbol of an America searching for rights and justice. American history is incomplete without their story.

Tracing the history of the Indian National Congress from its founding in 1885 until about 1905, Professor McLane analyzes its efforts to build a national community and to obtain fundamental reforms from the

British. In so doing, he extends our understanding of the dynamics of Indian pluralism. In its first two decades of existence, the Congress failed to inspire sacrifices from its members or to attract Muslims or Indians without an English education. The author explains this early stagnation in terms of developments within the Congress as well as outside in Indian society. Originally published in 1978. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Beyond Belief is a bold rethinking of the formation and consolidation of nation-state ideologies. Analyzing India during the first two decades following its foundation as a sovereign nation-state in 1947, Srirupa Roy explores how nationalists are turned into nationals, subjects into citizens, and the colonial state into a sovereign nation-state. Roy argues that the postcolonial nation-state is consolidated not, as many have asserted, by efforts to imagine a shared cultural community, but rather by the production of a recognizable and authoritative identity for the state. This project—of making the state the entity identified as the nation's authoritative representative—emphasizes the natural cultural diversity of the nation and upholds the state as the sole unifier or manager of the “naturally” fragmented nation; the state is unified through diversity. Roy considers several different ways that identification with the Indian nation-state was produced and consolidated during the 1950s and 1960s. She looks at how the Films Division of India, a state-owned documentary and newsreel production agency, allowed national audiences to “see the state”; how the “unity in diversity” formation of nationhood was reinforced in commemorations of India's annual Republic Day; and how the government produced a policy discourse claiming that scientific development was the ultimate national need and the most pressing priority for the state to address. She also analyzes the fate of the steel towns—industrial townships built to house the workers of nationalized steel plants—which were upheld as the exemplary national spaces of the new India. By prioritizing the role of actual manifestations of and encounters with the state, Roy moves beyond theories of nationalism and state formation based on collective belief.

During the eighteenth and nineteenth centuries, North American Indian leaders commonly signed treaties with the European powers and the American and Canadian governments with an X, signifying their presence and assent to the terms. These x-marks indicated coercion (because the treaties were made under unfair conditions), resistance (because they were often met with protest), and acquiescence (to both a European modernity and the end of a particular moment of Indian history and identity). In *X-Marks*, Scott Richard Lyons explores the complexity of contemporary Indian identity and current debates among Indians about traditionalism, nationalism, and tribalism. Employing the x-mark as a metaphor for what he calls the “Indian assent to the new,” Lyons offers a valuable alternative to both imperialist concepts of assimilation and nativist notions of resistance, calling into question the binary oppositions produced during the age of imperialism and maintaining that indigeneity is something that people do, not what they are. Drawing on his personal experiences and family history on the Leech Lake Ojibwe Reservation in northern Minnesota, discourses embedded in Ojibwemowin (the Ojibwe language), and disagreements about Indian identity within Native American studies, Lyons contends that Indians should be able to choose nontraditional ways of living, thinking, and being without fear of being condemned as inauthentic. Arguing for a greater recognition of the diversity of Native America, *X-Marks* analyzes ongoing controversies about Indian identity, addresses the issue of culture and its use and misuse by essentialists, and considers the implications of the idea of an Indian nation. At once intellectually rigorous and deeply personal, *X-Marks* holds that indigenous peoples can operate in modern times while simultaneously honoring and defending their communities, practices, and values.

" After the War of 1812, Americans belatedly realized that they lacked national identity. The subsequent campaign to articulate nationality transformed every facet of culture from architecture to painting, and in the realm of letters, literary jingoism embroiled American authors in the heated politics of nationalism. The age demanded stirring images of U.S. virtue, often achieved by contriving myths and obscuring brutalities. Between these sanitized narratives of the nation and U.S. social reality lay a grotesque discontinuity: vehement conflicts over slavery, Indian removal, immigration, and territorial expansion divided the country. Authors such as Washington Irving, James Fenimore Cooper, Catharine M. Sedgwick, William Gilmore Simms, Nathaniel Hawthorne, and Lydia Maria Child wrestled uneasily with the imperative to revise history to produce national fable. Counter-narratives by fugitive slaves, Native Americans, and defiant women subverted literary nationalism by exposing the plight of the unfree and dispossessed. And with them all, Edgar Allan Poe openly mocked literary nationalism and deplored the celebration of "stupid" books appealing to provincial self-congratulation. More than any other author, he personifies the contrary, alien perspective that discerns the weird operations at work behind the facade of American nation-building. "--

Thomas Jefferson believed that the American revolution was a transformative moment in the history of political civilization. He hoped that his own efforts as a founding statesman and theorist would help construct a progressive and enlightened order for the new American nation that would be a model and inspiration for the world. Peter S. Onuf's new book traces Jefferson's vision of the American future to its roots in his idealized notions of nationhood and empire. Onuf's unsettling recognition that Jefferson's famed egalitarianism was elaborated in an imperial context yields strikingly original interpretations of our national identity and our ideas of race, of westward expansion and the Civil War, and of American global dominance in the twentieth century. Jefferson's vision of an American "empire for liberty" was modeled on a British prototype. But as a consensual union of self-governing republics without a metropolis, Jefferson's American empire would be free of exploitation by a corrupt imperial ruling class. It would avoid the cycle of war and destruction that had characterized the European balance of power. The Civil War cast in high relief the tragic limitations of Jefferson's political vision. After the Union victory, as the reconstructed nation-state developed into a world power, dreams of the United States as an ever-expanding empire of peacefully coexisting states quickly faded from memory. Yet even as the antebellum federal union disintegrated, a Jeffersonian nationalism, proudly conscious of America's historic revolution against imperial domination, grew up in its place. In Onuf's view, Jefferson's quest to define a new American identity also shaped his ambivalent conceptions of slavery and Native American rights. His revolutionary fervor led him to see Indians as "merciless savages" who ravaged the frontiers at the British king's direction, but when those frontiers were pacified, a more benevolent Jefferson encouraged these same Indians to embrace republican values. African American slaves, by contrast, constituted an unassimilable captive nation, unjustly wrenched from its African homeland. His great panacea: colonization. Jefferson's ideas about race reveal the limitations of his conception of American nationhood. Yet, as Onuf strikingly documents, Jefferson's vision of a republican empire--a regime of peace, prosperity, and union without coercion--continues to define and expand the boundaries of American national identity. *Tribal Worlds* considers the emergence and general project of indigenous nationhood in several geographical and historical settings in Native North America. Ethnographers and historians address issues of belonging, peoplehood, sovereignty, conflict, economy, identity, and colonialism among the Northern Cheyenne and Kiowa on the Plains, several groups of the Ojibwe, the Makah of the Northwest, and two groups of Iroquois. Featuring a new essay by the eminent senior scholar Anthony F. C. Wallace on recent ethnographic work he has done in the Tuscarora community, as well as provocative essays by junior scholars, *Tribal Worlds* explores how indigenous nationhood has emerged and been maintained in the face of aggressive efforts to assimilate Native peoples.

The Oxford Handbook of Indigenous American Literature is the most comprehensive and expansive critical handbook of Indigenous American literatures published to date.

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.

Winner: Native American and Indigenous Studies Association's Best Subsequent Book 2017 Honorable Mention: Labriola Center American Indian National Book Award 2017 Across North America, Indigenous acts of resistance have in recent years opposed the removal of federal protections for forests and waterways in Indigenous lands, halted the expansion of tar sands extraction and the pipeline construction at Standing Rock, and demanded justice for murdered and missing Indigenous women. In *As We Have Always Done*, Leanne Betasamosake Simpson locates Indigenous political resurgence as a practice rooted in uniquely Indigenous theorizing, writing, organizing, and thinking. Indigenous resistance is a radical rejection of contemporary colonialism focused around the refusal of the dispossession of both Indigenous bodies and land. Simpson makes clear that its goal can no longer be cultural resurgence as a mechanism for inclusion in a multicultural mosaic. Instead, she calls for unapologetic, place-based Indigenous alternatives to the destructive logics of the settler colonial state, including heteropatriarchy, white supremacy, and capitalist exploitation.

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