

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

Indian Nationalism and the Early Congress
 American Indian Literary Nationalism
 X-Marks
 Constructing the Nation
 This America: The Case for the Nation
 Provincial Politics and Indian Nationalism
 Politics and Aesthetics in Contemporary Native American Literature
 Scaling Identities
 From Native to Nation
 Strange Nation
 Lost Tribes Found
 The Color of the Land
 Inter/Nationalism
 Nationalism Without a Nation-state
 Nations and their Histories
 Death of a Nation
 Attendant Cruelties
 The Liberty of Strangers
 The Insistence of the Indian
 The National Uncanny
 Bangladeshi Migrants in India
 Native Studies Keywords
 Latin American Nationalism
 Native American Nationalism and Nation Re-building
 Red Skin, White Masks
 Indian Nation
 Native American Postcolonial Psychology
 The Nation Form
 Indian Nationalism - Its Origin, History, And Ideals
 Serving Their Country
 The Emergence of Indian Nationalism
 Mourning the Nation to Come
 The Origins of American Religious Nationalism
 The World, the Text, and the Indian
 Are We Not Foreigners Here?
 Rising from the Ashes
 Not "A Nation of Immigrants"
 Tribal Worlds
 CAPTIVATING A NATION

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AUDRINA WHITEHEAD

Indian Nationalism and the Early Congress Dartmouth College Press

The Color of the Land brings the histories of Creek Indians, African Americans, and whites in Oklahoma together into one story that explores the way races and nations were made and remade in conflicts over who would own land, who would farm it, and who would rule it. This story disrupts expected narratives of the American past, revealing how identities—race, nation, and class—took new forms in struggles over the creation of different systems of property. Conflicts were unleashed by a series of sweeping changes: the forced "removal" of the Creeks from their homeland to Oklahoma in the 1830s, the transformation of the Creeks' enslaved black population into landed black Creek citizens after the Civil War, the imposition of statehood and private landownership at the turn of the twentieth century, and the entrenchment of a sharecropping economy and white supremacy in the following decades. In struggles over land, wealth, and power, Oklahomans actively defined and redefined what it meant to be Native American, African American, or white. By telling this story, David Chang contributes to the history of racial construction and nationalism as well as to southern, western, and Native American history.

American Indian Literary Nationalism State University of New York Press

In January 2011, Felani Khatun was shot dead while attempting to cross the border from India to Bangladesh. Her body remained hung on the fence as a warning to those who illegally crossed an international border. Migration to India from the current geographical and political entity called Bangladesh is more than a century old and had begun long before the nation states were created in South Asia. Often termed as 'foreigners' and 'infiltrators', Bangladeshi migrants such as Felani find their way into India for the promise of a better future. Post 1971, there has been a steady movement of people from Bangladesh into India, both as refugees and for economic need, making this migration a complex area of inquiry. This book focuses on the contemporary issue of undocumented Bangladeshi migration to the three Indian states of Assam, West Bengal, and Delhi, and how the migrants are perceived in light of the ongoing discourses on the various nationalisms in India. Each state has a unique history and has taken different measures to respond to Bangladeshi migrants

present in the state. Based on extensive fieldwork and insightful interviews with influential members from key political parties, civil society organizations, and Hindu and ethnic nationalist bodies in these states, the book explores the place and role of Bangladeshi migrants in relation to the inherent tension of Indian nationalism. [X-Marks](#) U of Nebraska Press

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. Battles over the place of Indians in the fabric of American life took place on reservations, in wartime service, in cold war rhetoric, and in the courtroom. The Society of American Indians, founded in 1911, asserted that America needed Indian cultural and spiritual values. In World War II, Indians fought for their ancestral homelands and for the United States. The domestic struggle of Indian nations to defend their cultures intersected with the international cold war stand against termination—the attempt by the federal government to end the reservation system. Native Americans seized on the ideals of freedom and self-determination to convince the government to preserve reservations as places of cultural strength. Red Power activists in the 1960s and 1970s drew on Third World independence movements to assert an ethnic nationalism that erupted in a series of protests in Inroquois country, in the Pacific Northwest, during the occupation of Alcatraz Island, and at Wounded Knee. Believing in an empire of liberty for all, Native Americans pressed the United States to honor its obligations at home and abroad. 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.

[Constructing the Nation](#) Liveright Publishing

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.

This America: The Case for the Nation Oxford University Press

Native Studies Keywords explores selected concepts in Native studies and the words commonly used to describe them, words whose meanings have been insufficiently examined. This edited volume focuses on the following eight concepts: sovereignty, land, indigeneity, nation, blood, tradition, colonialism, and indigenous knowledge. Each section includes three or four essays and provides definitions, meanings, and significance to the concept, lending a historical, social, and political context. Take sovereignty, for example. The word has served as the battle cry for social justice in Indian Country. But what is the meaning of sovereignty? Native peoples with diverse political beliefs all might say they support sovereignty—without understanding fully the meaning and implications packed in the word. The field of Native studies is filled with many such words whose meanings are presumed, rather than articulated or debated. Consequently, the foundational terms within Native studies always have multiple and conflicting meanings. These terms carry the colonial baggage that has accrued from centuries of contested words. Native Studies Keywords is a genealogical project that looks at the history of words that claim to have no history. It is the first book to examine the foundational concepts of Native American studies, offering multiple perspectives and opening a critical new conversation.

Provincial Politics and Indian Nationalism Routledge

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.

Politics and Aesthetics in Contemporary Native American Literature Duke University Press

"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. [Scaling Identities](#) U of Minnesota Press

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.

From Native to Nation UNM Press

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.

Strange Nation SUNY Press

This comprehensive book examines the crucial connections between national identity, territory, and scale. Providing a powerful theoretical and organizational framework, the volume identifies four ways in which scale operates dynamically in the formation and maintenance of national identity. Consolidating identities considers the strategies necessary to keep all parts within the fold through educational systems, minority policies, immigration controls, and other forms of traditional state power. Magnifying identities examines the consequences of shifting the scale up and unifying territories that have a sense of a larger, supranational identity. Connecting identities assesses how nations can bridge physical distance, water barriers, or sovereign boundaries. Fragmenting identities looks into the disintegration of national identities and those forces that have the potential to unravel a nation or block its effective formation. Nationalism and national identity remain critical flashpoints in the geopolitical order, as we have seen in the development of a quasi-independent Kurdistan in Northern Iraq, the resurgence of Native American identities in response to the Dakota Access Pipeline, and the Chinese crackdown on its minority regions. Offering a rich set of case studies from around the world, this essential book affirms the global importance of national identity and scale.

Lost Tribes Found Native American Nationalism and Nation Re-building

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.

[The Color of the Land](#) U of Minnesota Press

Sardar Kavalam Madhava Panikkar (or K. M. Panikkar) was an Indian scholar, journalist, historian, administrator and diplomat. He was born to Puthillathu Parameswaran Namboodiri and Chalayil Kunjikutti Kunjamma in the Kingdom of Travancore, then a princely state in the British Indian Empire on June 3, 1895. Primarily, this book is neither a defence nor a criticism of a policy,—it is an account of a people's awakening. There seems to be in human nature some original perversity which preordains, for every national movement that is a growth, three stages of maltreatment. At first it is treated with indifference, then it is ridiculed, then it is abused. Not until it has outlived these experiences of adolescence will men deal with it on its merits.

Inter/Nationalism Harvard University Press

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.

Nationalism Without a Nation-state Other Press LLC

Native American Nationalism and Nation Re-building SUNY Press

[Nations and their Histories](#) Oxford University Press

This is the first book to stress the need for study of regional and local politics as an integral part of the history of the Congress.

Death of a Nation University of Arizona Press

Stories of Indian captivity had long interested Anglo-American readers. Throughout the early republic, the genre of women's Indian captivity narratives took on another significance.

"Captivating a Nation" places the scholarship of Indian captivity in conversation with American nationalism and reveals the ways in which Indian captivity narratives became the surface upon which American imagined their nation. "Captivating a Nation" is an examination of women's Indian captivity narratives published between 1787 and 1830. These narratives provided more than a continuous repository of settlers as victims in an untamed wilderness. They were narratives of nationhood in complex and contradictory ways. Indian captivity narratives were a popular genre among readers of the early American republic. Yet, less than half of those concerning male captives were published in multiple editions, while every narrative concerning a female captive was republished. Unlike the captivity narratives of men, those concerning women were re-published and re-consumed because settler women taken captive to Americans of the early republic symbolized the tenuousness and vulnerability of the young nation. That is, they simultaneously gave voice to fears related to national stability as well as contained those fears with the redemption of the woman and her return to white society.

[Attendant Cruelties](#) Read Books Ltd

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.

The Liberty of Strangers SUNY Press

Philosophers and social theorists of color examine how racism can creep into defensive forms of nationalism. What does it mean today to be an "American" when one does not represent or embody the norm of "Americanness" because of one's race, ethnicity, culture of origin, religion, or some combination of these? What is the norm of "Americanness" today, how has it changed, and how pluralistic is it in reality? From the Introduction In this volume philosophers and social theorists of color take up these questions, offering nuanced critiques of race and nationalism in the post-9/11 United States focused around the themes of freedom, unity, and homeland. In particular, the contributors examine how normative concepts of American identity and unity come to be defined and defended along increasingly racialized lines in the face of national trauma, and how nonnormative Americans experience the mistrust that their identities and backgrounds engender in this way. The volume takes an important step in recognizing and challenging the unreflective notions of nationalism that emerge in times of crisis. The idealized and abstract nation-state may be a familiar topic for political investigation, but the actual white nation and its racial state are territory far less explored. This stimulating set of

essays—ranging from a reading of post-9/11 children’s literature to an analysis of the racialized aesthetic of white nationalism—provides a valuable and eye-opening introduction to the racial construction of the American polity. □ Charles W. Mills, author of *The Racial Contract* □ A smart and unique set of theoretical reflections on the constitutive role of race and ethnicity in the post-9/11 U.S. American political imaginary, this book should find its place on the bookshelves of everyone interested in questions of citizenship and belonging in a multiracial U.S. polity. □ Chandra Talpade Mohanty, author of *Feminism without Borders: Decolonizing Theory, Practicing Solidarity*
[The Insistence of the Indian](#) Cambridge University Press

A study of Native literature from the perspective of national sovereignty and self-determination.
The National Uncanny Bloomsbury Publishing
The belief that Native Americans might belong to the fabled “lost tribes of Israel”—Israelites driven from their homeland around 740 BCE—took hold among Anglo-Americans and Indigenous peoples in the United States during its first half century. In *Lost Tribes Found*, Matthew W. Dougherty explores what this idea can tell us about religious nationalism in early America. Some white Protestants, Mormons, American Jews, and Indigenous people constructed nationalist narratives around the then-popular idea of “Israelite Indians.” Although these were minority viewpoints, they reveal that the story of religion and nationalism in the early United States was more complicated and wide-ranging than

studies of American “chosen-ness” or “manifest destiny” suggest. Telling stories about Israelite Indians, Dougherty argues, allowed members of specific communities to understand the expanding United States, to envision its transformation, and to propose competing forms of sovereignty. In these stories both settler and Indigenous intellectuals found biblical explanations for the American empire and its stark racial hierarchy. *Lost Tribes Found* goes beyond the legal and political structure of the nineteenth-century U.S. empire. In showing how the trope of the Israelite Indian appealed to the emotions that bound together both nations and religious groups, the book adds a new dimension and complexity to our understanding of the history and underlying narratives of early America.