

## Chapter 1 : Language: The cornerstone of national identity

*Quite often in the place branding context, you will hear people talk or write about nation calendrierdelascience.com what is a nation, why do we feel part of a nation, and what role does discourse, especially mass media, play in what we perceive as national identity?*

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.

**Chapter 2 : National identity - Wikipedia**

*National identity is a person's identity or sense of belonging to one state or to one nation. It is the sense of a nation as a cohesive whole, as represented by distinctive traditions, culture, language and politics.*

State polity or sovereign state: Depending on the meaning of "nation" used, the term "nation state" could be used to distinguish larger states from small city states, or could be used to distinguish multinational states from those with a single ethnic group. Medieval nations[ edit ] In her book *Kingdoms and Communities in Western Europe* "â€", Susan Reynolds argues that many European medieval kingdoms were nations in the modern sense except that political participation in nationalism was available only to a limited prosperous and literate class. Hastings argues that Alfred the Great, in particular, drew on biblical nationalism, using biblical language in his law code and that during his reign selected books of the Bible were translated into Old English to inspire Englishmen to fight to turn back the Norse invaders. Hastings argues for a strong renewal of English nationalism following a hiatus after the Norman conquest beginning with the translation of the complete bible into English by the Wycliffe circle in the s, arguing that English nationalism and the English nation have been continuous since that time. The purpose of the document was to demonstrate to the Pope that Scotland was indeed a nation of its own, with its own unique culture, history and language and that it was indeed an older nation than England. The document went on to justify the actions of Robert the Bruce and his forces in resisting the occupation and to chastise the English for having violated Scottish sovereignty without justification. The document is widely seen as an early example of both Scottish nationalism and popular sovereignty. Nation university A significant early use of the term nation, as natio, occurred at Medieval universities [13] to describe the colleagues in a college or students, above all at the University of Paris, who were all born within a pays, spoke the same language and expected to be ruled by their own familiar law. In and, while studying theology at Paris, Jean Gerson was elected twice as a procurator for the French natio. The University of Prague adopted the division of students into nationes: In a similar way, the nationes were segregated by the Knights Hospitaller of Jerusalem, who maintained at Rhodes the hostels from which they took their name "where foreigners eat and have their places of meeting, each nation apart from the others, and a Knight has charge of each one of these hostels, and provides for the necessities of the inmates according to their religion", as the Spanish traveller Pedro Tafur noted in *Nation state* In his article, "The Mosaic Moment: Gorski argues that the first modern nation was the Dutch Republic, created by a fully modern political nationalism rooted in the model of biblical nationalism. Smith in his books, *Chosen Peoples: The German tradition* was conceptualized as originating with early 19th-century philosophers, like Johann Gottlieb Fichte, and referred to people sharing a common language, religion, culture, history, and ethnic origins, that differentiate them from people of other nations. It was understood as being centered in a willingness to "live together", this producing a nation that results from an act of affirmation. According to some of these studies, it seems that the State often plays a significant role, and communications, particularly of economic content, also have a high significance. According to political scientist Samuel P. The theory was originally formulated in a lecture [23] at the American Enterprise Institute, which was then developed in a *Foreign Affairs* article titled "The Clash of Civilizations? Huntington began his thinking by surveying the diverse theories about the nature of global politics in the postâ€" Cold War period. Some theorists and writers argued that human rights, liberal democracy and capitalist free market economics had become the only remaining ideological alternative for nations in the postâ€"Cold War world. Huntington believed that while the age of ideology had ended, the world had reverted only to a normal state of affairs characterized by cultural conflict. In his thesis, he argued that the primary axis of conflict in the future will be along cultural and religious lines. Postnationalism is the process or trend by which nation states and national identities lose their importance relative to supranational and global entities. Several factors contribute to its aspects including economic globalization, a rise in importance of multinational corporations, the internationalization of financial markets, the transfer of socio-political power from national authorities to supranational entities, such as multinational corporations, the United Nations and the European Union and the advent of new information and culture technologies such as

the Internet. However attachment to citizenship and national identities often remains important.

**Chapter 3 : Nation, Nationhood, and Nationalism - Atlantic History - Oxford Bibliographies**

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

Originally nations were assumed to be self-evident. Nations were a people sharing a common immutable ethnicity, which dated to the mists of time and could be seen by their shared language, history, bloodline, culture, character, habits, and manners. It was not necessary that these national peoples had an independent existence as a state, but there was a growing assumption that the nation was the people, the people were ultimately sovereign, and therefore nations should have their own state—a vision which had a certain efflorescence in the late 18th century in the Americas and Europe, a perspective that dominated the transformations of Europe after World War I, and an agenda that gave succor to numerous anti-imperial movements throughout the world in the 20th century. While nationalism remains a major concern of contemporary politics in the world, and thus spawns a massive scholarly literature, this bibliography will confine itself with the exception of some major theoretical approaches to studies of nationalism in the history of the Atlantic world before the mid-20th century. General Overviews Selected here are works that represent the current dominant approach to the problem of nationalism, both as a historical phenomenon and as an ongoing dilemma. Until the late 19th century the assumptions of most sociologists and many historians about the character of nationalism in history reflected a view articulated by Kohn, which asserted that nationalism had been important throughout Western history but its scope had changed over time. While this range of work has been extremely influential, it has also been criticized by other theorists, such as in Smith and Greenfeld, which reject the idea that national identity and nationalism are necessarily modern. Reflections on the Origin and Spread of Nationalism. London and New York: Located the decisive emergence of nationalism on the periphery of the European world, in the United States and most importantly the Spanish Americas in the early 19th century. Nationalism and the State. University of Chicago Press, The modern state needs to mobilize resources on a grand scale and therefore requires a political rhetoric with broad reach that claims to represent the essential element—the nation. One of the historians in the debate. Cornell University Press, Classic account of nationalism as a phenomenon of the modern world. Geller focuses attention on the importance of the Industrial Revolution and the needs of capitalism for a common language. Not particularly applicable to the Atlantic world. Five Roads to Modernity. Harvard University Press, The further from the ideal, Greenfeld argues, the more extreme the version of nationalism. Nations and Nationalism since Cambridge University Press, He understood nationalism to be the opposite of socialism, which allowed a new sense of national community to soften the impact of the breakdown of traditional society from industrialization. The Idea of Nationalism: A Study of Its Origins and Background. Kohn used this analysis to argue for both a Western and an Eastern version of nationalism. A recent edition edited with a scholarly introduction by Craig Calhoun helps to orient the importance and influence of Kohn. The Ethnic Origins of Nations.

### Chapter 4 : Nation and National Identity: Definitions, Concepts, Theory – The Place Brand Observer

*National identity is the sense of a nation as a cohesive whole, as represented by distinctive traditions, culture, language and politics. A person's national identity is his/her identity and sense of belonging to one state or to one nation, a feeling one shares with a group of people, regardless of.*

My Account Nation and National Identity: Definitions, Concepts, Theory Quite often in the place branding context, you will hear people talk or write about nation branding. But what is a nation, why do we feel part of a nation, and what role does discourse, especially mass media, play in what we perceive as national identity? Here are some thoughts and insights from review of literature on the matter. National identity and the role of discourse; How media representations influence national identity. Martin and Wodak, De Cillia, Reisigl, and Liebhart have identified language and discourse as the essential means through which the uniqueness and distinctness of a community and its particular values are presented, making these a key instrument in the social construction of imagined communities. Conceived in language, rather than blood Anderson, , p. How media representations impact national identities Media representations are integral to the social construction of national identities Anderson, ; Hallett et al. Media images are powerful in that they contribute to our sense of who we are and how we relate to our environment Cottle, Clearly, identity and image are context dependent, with image subject to change as societal expectations change Roper, In a nutshell, discourse, language, and the media influence our sense of belonging, who we think we are, or to which nation we feel we belong to. Reflections on the origin and spread of nationalism. Global crises in the news: Staging news wars, disasters, and climate change. International Journal of Communication, 3, Discourse and democracy in a divided world. A discourse analysis perspective. The multicultural nation in New Zealand cinema: The choices of identity. Social Identities, 11, The ideological role of sustainable development reporting. Treating the nation as a brand: Journal of Macromarketing, 2011, Environmental risk, sustainability discourses, and public relations. Public Relations Inquiry, 11, The media and modernity: A social theory of the media. The discursive construction of national identity. Know of a new author or perspective on nations and national identity? Help us help us develop this page further and in exchange benefit from free access to our premium content: More info here Testimonial: We do not have the time and resources to follow all the conferences, so it is nice that TPBO publishes things in more accessible ways.

### Chapter 5 : national identity | Definition of national identity in English by Oxford Dictionaries

*Under present conditions, national identity and political solidarity have to compete with other, crosscutting ways of creating boundaries: ethnic and cultural fragmentation, gender and sexual divides, or divisions in the labor market.*

In particular, the ethnic, linguistic and cultural background of migrants has triggered intense debates over the benefits and the costs of growing diversity and the risk of open borders to national identity. Unease over the cultural, economic and security ramifications of immigration helped to fuel the Brexit vote in the United Kingdom, encourage the idea of a wall along the U.S. These are the findings from a cross-national poll by Pew Research Center, conducted in 14 countries among 14,000 respondents from April 4 to May 29. Majorities in every country surveyed say it is very important to speak the dominant language to be considered truly a national of that land. The survey also asked about the link between religious affiliation and national identity. Young, old see national identity differently. Across the countries surveyed, there are significant differences in how the youngest and oldest generations view national identity. In Japan, the generational divide is even more pronounced: Generational differences, though generally more modest, are also evident in Australia and Canada 15 percentage points each, and across most European countries surveyed. The generations differ even more sharply over the importance of national customs and traditions. There is a similar percentage-point generation gap in Canada, Australia and Japan. Partisan views on national identity in the U.S. A clear partisan split in the U.S. Views of what constitutes national identity also divide publics along party lines in some European countries. Only a third of the left-leaning environmentally oriented Greens agree. There is even greater partisan disparity on the importance of customs and tradition. Relatively few Canadians aligned with any of these major parties think it is very important to national identity to be Christian or to be born in Canada. The topline accompanying this report has been updated to reflect a revised weight for the Netherlands data, which corrects the percentages for two regions. The changes due to this adjustment are very minor and do not materially change the analysis of the report. For a summary of changes, see [here](#). For updated demographic figures for the Netherlands, please contact [info@pewresearch.com](mailto:info@pewresearch.com).

## Chapter 6 : How Countries Around the World View National Identity

*Chapter 1 J Nation and Identity o y c e W i e l a n d W a s a p r o l f i c i c a n a d i a n a r t i s t i n t h e p r i m e o f h e r c a r e e r w h e n s h e c r e a t e d C o n f e d s p r e a d , t h e q u i l t s h o w n o n t h e p r e v i o u s p a g e .*

People of different ethnic tribes viewed each other as rivals, rather than countrymen, and blamed one another for the hardships they were experiencing. I was saddened that a national identity had not formed for the country. At this, South Sudanese do not know who they are. To me, this is troubling. For country like South Sudan that is just in its infancy as a sovereign state, a national identity is of utmost importance. An identity of community is needed for them to realize its objectives as a prosperous, peaceful and democratic country. The reality I witnessed, however, begged the question; who are the people of South Sudan? It is my opinion that scholarly research and discussion should commence immediately across the country as they try to find an answer. At this time in history there are no Dinka, Nuer, Shilluk or Bari people; there are only the individuals who live together in South Sudan. The lack of a national identity should be the calling card for unity and this should start with the elites in the government. A new paradigm for a national identity should be at the forefront of building South Sudanism. Regardless of different tribe affiliation, upbringing, culture, and beliefs, all people of the nation are first and foremost a South Sudanese. Interculturalism is defined as the way to recognize commonalities, reduce tensions and promote the formation of social partnerships among different cultural groups. South Sudan needs a public culture that would employ and encourage cultural diversity because that is what makes up the fabric of South Sudan. This must be done together. Interculturalism is critically important in forging the South Sudan Identity. It is inclusive and pluralistic in nature. We, individuals with ancestry in South Sudan, have endured too much struggle, pain, and division within the fight for liberation to turn on one another now. We should not let years of fighting for democracy go in vain. We have a country now and must carve out our identity, one that is build on liberty, cultural diversity, and democratic ideals. State building is not an easy task. It requires the difficulties of redefinition and fostering an inclusive national consciousness. Although a challenging task, it is times like these where visionary and magnanimous leaders must step forward and take the center stage. It is their duty to unite the people on a common purpose. South Sudanese leaders must make national reconciliation a national priority. Our leaders should replicate his wisdom and use it as a call for national unity among the people of South Sudan. This is not a time to hold grudges against each other in our nation. During the liberation struggle, there were competing interests on how to better achieve Southern Sudan objectives, but that is in the past now. South Sudanese must begin on a new foot. All ethnic tribes must come together as one and forgive each other on past grievances for the sake of unity. National unity must triumph over everything else. South Sudan does not belong to any particular tribe; it belongs to all of us. We must stand together, work hard together, build our schools together, build our hospitals together, build our infrastructure together, and become self sufficient in food production together. There is nothing we cannot achieve as a nation if we are united. Nepotism and corruption must be rooted out as evils from the past. They are the root of state failure of every nation in transition. In a country like South Sudan that is very diverse, ethnic sectarianism must not have a place. We are one people who have endured too much struggle in pursuit of a just and democratic country. Everybody is equal in terms of rights, religious beliefs, different cultural upbringing, and the pursuit of happiness. These principles must be central to the rebuilding of South Sudan.

## Chapter 7 : Nationalism (Stanford Encyclopedia of Philosophy)

*community, country, patrie ('national terrain' in Smith's writings), nation, gender, class and civilization, are constructed within the process of socialization. By the way, different sorts of identities fall into three categories.*

## Chapter 8 : Nation - Wikipedia

## DOWNLOAD PDF NATION AND NATIONAL IDENTITY

*On Wednesday afternoon, Pew Research Center released a study that looked at how national identity is defined across 14 different countries using survey data taken at the start of last year.*

### Chapter 9 : SAGE Reference - Nation-States and National Identity

*A nation is a stable community of people, formed on the basis of a common language, territory, economic life, ethnicity, or psychological make-up manifested in a common culture.*