

AIM: Is nationalism more of a positive or negative influence in the world?

DO NOW: Please listen to the song and watch the lyrics. You don't need to write anything yet.

GROUP ACTIVITY: Your group will be assigned one of the following documents. First, examine the document on your own. Then, discuss the document with your group members. By the end of your discussion, each group member should be able to answer the following questions, and should be prepared to share their answers with the class.

Q1: *What type of document is it? (primary/secondary source? history book? speech?)*

Q2: *How does the document relate to the concept of nationalism?*

Q3: *Does the document support a view of nationalism that is positive, negative, or both? Explain.*

Document 1 – fictional story about the wars of Italian unification (1815-1871)

Lurking in the small kitchen garden, Aldo eavesdropped on his father and uncles as they sat laughing and talking over their wine. There was no need for him to strain his ears—they were certainly loud enough. But no wonder. They had had a marvelous week. Before they left, they had told Aldo that they were going on a long hunting trip. He had been hurt and angry when his father had not let him go along. But now it turned out that he had missed even greater sport. All the men in his family but himself had been at war.

They had been helping the great Garibaldi to free Sicily. Why, why, had his father not allowed Aldo to fight for his country? What did his age matter? Every Italian was old enough to die for his country. Ever since Garibaldi had returned to Italy, Aldo had been longing to join the Red Shirts. In his dreams, he had command of his own troops. For a signal, his men would have whistled one of the patriotic melodies from Verdi's opera Nabucco. What a touch that would have been! His cousin from Rome had told him that the name "Verdi" was a code word for "Victor Emmanuel, king of Italy." The signal would have given courage to the soldiers. It would have reminded them that one day Italy would be united under its own king. Now Aldo's dream would remain only a dream and would never become a glorious memory.

Document 2 – Herman Ahlwardt: Speech to members of Reichstag (German Parliament) (1895)

"...The Jew is no German. If you say, the Jew was born in Germany, he was nursed by a German wetnurse, he abides by German laws, he has to serve as a soldier...he fulfills all his obligations, he pays his taxes--then I say that all this is not the crucial factor with regard to his nationality. The crucial factor is the race from which he stems.... A horse that is born in a cowshed is far from being a cow.

A Jew who was born in Germany does not, thereby become a German; he is still a Jew. Therefore, it is imperative that we realize that Jewish racial characteristics differ so greatly from ours that a common life of Jews and Germans under the same laws is quite impossible because the Germans will perish....

We wouldn't think of going so far as have the Austrian anti-Semites in the Federal Council (Reichstrat) and to move that a bounty be paid for every Jew shot or to decree that he who kills a Jew shall inherit his property.... What we want is a clear and reasonable separation of the Jews from the Germans. An immediate prerequisite is that we slam the door and see to it that no more of them [Jewish immigrants] get in."

[Ahlwardt's proposal was defeated: 51 representatives supported it,
167 voted against the motion.]

Document 3

Many of the ideas about government and human nature that arose during the Enlightenment profoundly affected people's nationalistic feelings. People who speak the same language and share a common culture tend to feel a sense of unity. If they live in one general area, they may have a strong desire to unite under one government. These feelings of cultural pride, loyalty, and patriotism are called nationalism.

There are many ways in which to express nationalism. In times of war, people may express their nationalism as hatred of the enemy. In times of colonial expansion, they may express it as pride that their nation is growing more powerful. During the 17th and 18th centuries, many people longed for their nations to have governments such as those envisioned by the political thinkers of the Enlightenment. Many expressed their love of country by resisting the rule of absolute monarchs and foreign tyrants.

Nationalism inspired revolutions in British colonial America, France, and Latin America. In the late 1770s, the revolutionists of colonial America shook off British control and established a form of democracy to take its place. They incorporated many Enlightenment ideas on government in their Declaration of Independence and their Constitution. The French rebelled against an absolute monarchy in 1789 and tried to replace it with a republic. In the early 1800s, Spain's colonies in Latin America won their independence. They, too, attempted to set up democratic-style governments.

-Source: Brun, Forman, Brodsky. *Global History and Geography*, Amsco Publications (2001)

Document 4 – two poems related to the Israeli-Palestinian conflict

A

As long as the Jewish spirit is yearning deep in the heart,
With eyes turned toward the East, looking toward Zion,
Then our hope — the two thousand year old hope —
will not be lost:

To be a free people in our land,
The land of Zion and Jerusalem.

— *Hatikvah* (The Hope), Jewish poem and national anthem of Israel (1877)

B

. . . O those who pass between fleeting words
It is time for you to be gone
Live wherever you like, but do not live among us
It is time for you to be gone
Die wherever you like, but do not die among us
For we have work to do in our land
We have the past here
We have the first cry of life
We have the present, the present and the future
We have this world here, and the hereafter
So leave our country
Our land, our sea
Our wheat, our salt, our wounds
Everything, and leave
The memories of memory

O those who pass between fleeting words!

— Mahmoud Darwish, *Those Who Pass Between Fleeting Words*, Palestinian poet (1988)

Document 5 – Time Magazine (May 16, 1994)

. . . From Iraq to the former Soviet empire to the Balkans, the authoritarian state exists as a piece of machinery, man-made, breakable, the borders etched by diplomats ignorant of or indifferent to ancient claims and tribal hate. Kurds fight for their freedom from Iraq and Turkey; Tamils battle Sinhalese in Sri Lanka; Armenians fight Azerbaijanis in Nagorno-Karabakh; Albanian Muslims and Serbs circle each other in Kosovo. Last week Yemen was the latest country to break apart, as those in the south accused the northerners of attempting to further impoverish [weaken] them. The struggles can be ancient and visceral [deep], religious and racial, the oppressed against the oppressors. Where the valves of democracy allow for ethnic pressures to escape, differences are settled by discussion; in the embattled outposts of the new world order, it is the tribes that rule, and the nature of war and peace in the next century may be largely determined by their ambitions. . . .

Document 6

Why is nationalism so powerful? Some of its strength comes from its practical value. Most people realize that supporting their country during a crisis is the best way to get through the crisis themselves. They know that they and their families need the protection and services provided by their government. But, to a large extent, nationalism is an emotional force that sweeps aside concern for safety and other practical matters.

Patriotism. Nationalism is closely related to patriotism, or love of one's country. Patriotic people feel the kind of affection and gratitude to their country that they feel toward their families. They believe that it is their duty to repay their country for protecting them and giving them opportunities for self-fulfillment. Nonetheless, patriotic people often claim the right to question the aims of their country's actions. They feel that they can best serve their country by making sure that its leaders behave morally and humanely. During times when their country is in trouble, however, the patriotism of many people develops into intense nationalism. They believe leaders who claim that it is disloyal to find fault with their country.

Inspiration. Many national groups that were ruled by foreign states longed for the old days and their traditional lands. Nationalism fed their desire to restore their own governments. The leaders of these groups knew that they would have to inspire others with the same fervor. To do so, they did everything they could to heighten the people's love of country. Nationalistic artists painted pictures, wrote poems, and composed music that aroused national love and pride. Leaders used their countries' flags and anthems as rallying points. They spoke as fondly of national traits as the members of a family sometimes speak of their inherited characteristics.

Misuse of Emotion. Unscrupulous leaders often take advantage of this uncritical attitude in nationalistic people. In order to persuade their followers to support aggressive policies, they boost national pride with propaganda, slogans, and spectacles that exhibit their nation's strength. They bolster individual pride by presenting characteristics shared by the people of the country as superior to those shared by people in other countries. Such leaders then arouse the people's fear and contempt for other groups.

-Source: Brun, Forman, Brodsky. *Global History and Geography*, Amsco Publications (2001)

Document 7 – the impact of nationalism on Germany and Austria-Hungary in the 19th century

Map A



Map B



In the early 1800s, most German-speaking people lived in small states, to which they felt loyalty. During Napoleon's conquests, feelings of nationalism stirred in those Germans who wanted to be free of French rule. After Napoleon's defeat in 1815, some nationalists called for a united Germany. Metternich, however, blocked this idea at the Congress of Vienna.

The Austrian Empire, which Metternich represented at the Congress of Vienna, consisted of several European countries. Metternich feared that if the different groups split off into small, weak countries, they would be in constant danger of attack. Consequently, Metternich repressed nationalistic groups. Nonetheless, nationalism grew into a powerful force.

-Source: Brun, Forman, Brodsky. *Global History and Geography*, Amsco Publications (2001)

Document 8 – *The Boxers lash out at Christian missionaries and converts (1900)*

... Attention: all people in markets and villages of all provinces in China — now, owing to the fact that Catholics and Protestants have vilified [made damaging statements about] our gods and sages, have deceived our emperors and ministers above, and oppressed the Chinese people below, both our gods and our people are angry at them, yet we have to keep silent. This forces us to practice the I-ho magic boxing so as to protect our country, expel the foreign bandits and kill Christian converts, in order to save our people from miserable suffering. After this notice is issued to instruct you villagers, no matter which village you are living in, if there are Christian converts, you ought to get rid of them quickly. The churches which belong to them should be unreservedly burned down. Everyone who intends to spare someone, or to disobey our order by concealing Christian converts, will be punished according to the regulation when we come to his place, and he will be burned to death to prevent his impeding [interference with] our program. We especially do not want to punish anyone by death without warning him first. We cannot bear to see you suffer innocently. Don't disobey this special notice.

- Source: Ssu-Yu, Teng and Fairbank, John K., *China's Response to the West: A Documentary Survey* (1954)