

University of Pennsylvania
 Department of History
 History 670-301

Nationalism in History and in Theory

Professor Arthur Waldron
 Fall 2016

Introduction:

This course surveys instances of nationalism in the history of European and Asian countries and the United States. Although I am by training an Asianist, nationalism-everywhere—is one of my abiding interests.

We will meet nearly every Tuesday in my office College Hall 311C from about 1:45 to 5:30-4:30/4:45.

As this is a graduate course, the main event is a research paper: this is not a thesis or other terrifying event; it is simply a piece of research and analysis *on something that above all interests you*. Figure 25-30 pages double-spaced. More is just fine.

Nationalism covers everything from politics (tell me, who today is an American nationalist?) to music (Is it a universal language accessible to all? Or is it firmly rooted in the soil of its native place?)—so I am certain you can each find a topic you like genuinely. I am available for discussion, indeed eager, but I am also busier than I once was so we have to plan ahead.

Each class will begin with a presentation—30 minutes or so—of the reading *and of its background*. Then the “*speaker*”—*can you think of a better word?*—*will raise issues and questions, try to read the text against itself, draw connections to other course issues, etc. Discussion will follow.*

In the last meetings of the course, each of you will make a presentation – 45 minutes of so—of your research so far, both the substance and the questions. This will be after the break at the half-way point (remind me!)

In the course of the semester my wife Xiaowei 曉薇 and I will invite you all to a small party at our house, weekend. (225 Maple Hill Road, Gladwyne, PA 19035 610 642-1302).

Some questions:

What does “identity” mean?

*What, if anything, do **you** mean by nationalism? In Europe but not America it is clearly distinct from patriotism.*

Are you e.g. an American? Are you proud of that? Yes or no. Why?

Note some etymologies: *gens, gentis* (Latin, feminine)—a “people” or “ethnos”. It gives us “progeny” and “gentile.” *Natio, nationis* (Latin, feminine) “birth.” *Mater* (mother), *cunabula* (Latin both feminine) “motherland”, *Patria* (Latin: feminine) “fatherland. Wiki says: ultimately from [Proto-Indo-European](#) **ph₂tér*. Cognate with Ancient Greek [πατριά](#) (*patriá*, “generation, ancestry, descent, tribe, family”) and [πατρίς](#) (*patrís*, “place of one's ancestors”).

Note in some Asian languages zu 族; In Chinese “same womb” *tongbao* 同胞 Chinese are not “descendants of the dragon” but rather of the Yellow Emperor 黃帝. According to official doctrine, *homo sapiens* [human beings] evolved separately in China than elsewhere but are nonetheless cross-fertile. If this is true, biologists will be stunned (Chinese biologists among them). The Mongols are descended from the Blue Wolf and a doe . . . etc.

Can you think of other words, perhaps in yet other languages?

When are these words and their derivative popular? Not used? By individuals? By groups?

Is it possible to subdivide homo sapiens into “races” as our admissions offices do?

There are 20,000 human genes. They assort independently in other words there is no “Black package,” “White package” or “Asian package.” So the total number of combinations is for you mathematicians 20,000! i.e. factorial. Note that 1,000! is a number followed by more than 250 zeroes; according to my mathematician Ph.D friend 20,000! is “probably more than the number of fundamental particles in the universe.”

Nationalism is used to explain everything. Discuss.

People form groups. How? There are two theories:

- 1 People love an in-group intensely, as in a family or extended family or kinship group, therefore they dislike and exclude outsiders. Violently?
- 2 People hate an out-group intensely. That hatred and fear binds them together. They like nothing better than to kill non-group members as doing so builds cohesion.

Was there a human world “before nationalism”? If so, how was it organized?

What sorts of factors or conditions bring nationalism to the fore? Think of particular historical examples if you can?

How is nationalism symbolized or communicated? In politics? Art? Literature? Monuments? Etc. Can you think of examples?

How is “national” related to “class” identity?

Calendar:

August 30 T

Housekeeping

Introductory Discussion

September 6 T

Tacitus *The Germania* London: Penguin 1970 pp. 101-160 ISBN 0 14 044 241

Speaker:

September 13 T

Han II pp. 129-162 *The Account of the Xiongnu in Records of the Grand Historian* by Sima Qian translated Burton Watson. Revised edition NY: Columbia University Press, 1991 ISBN 0-231-08167-

Speaker:

September 20 T

Vol 14 pp. 205-219 *Ezra-Nehemiah* tr and ed. Jacob M. Myers *The Anchor Bible* Garden City NY Doubleday & Co. 1981) ISBN 0-385-04695

pp. 477-480 in *The JPS Torah Commentary: Deuteronomy* by Jeffrey H. Tigay Philadelphia: Jewish Publication Society 1996

Speaker:

September 16 T

pp. 3-46 in Randall Collins *Interaction Ritual Chains* (Princeton, N.J.: Princeton University Press, 2004 ISBN 978-0-691-122389-9

Speaker:

September 20 T

Entire: Andreas Wimmer *Ethnic Boundary Making: Institutions, Power, Networks* (New York: Oxford University Press, 2013) ISBN 978-0-19-992739

Speaker:

September 27 T

Entire John A. Armstrong Nations Before Nationalism Chapel Hill, N.C. University of North Carolina Press, 1982.

Speaker:

Typed preliminary paper topics due in class. Discuss both ideas and sources, looking always at the range. This does not bind you to this topic.

October 04 T

Entire Noah Webster On Being America ed. Homer D. Babbidge, Jr. New York: Praeger, 1967.

Speaker:

October 06-09 *Fall Break*

October 11 T

Entire Fichte Addresses to the German Nation ed. Gregory Moore Cambridge: Cambridge University Press, 2008 ISBN 978-0-521-44873

Speaker:

October 18 T

Entire Theodor Herzl The Jewish State NY Dover Publications 989 ISBN 0-486-2549-1

Speaker:

Paper Presentation:

October 25 T

Entire Denis Mack Smith Mazzini (New Haven and London: Yale University Press, 1994

Speaker:

Paper Presentation:

November 01T

Entire Ephraim Nimni Marxism and Nationalism: Theoretical Origins of a Political Crisis London Pluto Press 1999 ISBN 0-7453-0358-7

Speaker:

Paper Presentation:

November 08 T

Entire Eugen Weber *Peasants Into Frenchmen* Stanford CA Stanford University Press, 1976

Speaker:

Paper Presentation:

November 15 T [?]

November 22 T

Entire Arthur Waldron *From War to Nationalism: China's Turning Point, 1924-1925* Cambridge University Press 1995 ISBN 0 521 52332X

Speaker:

Paper presentation:

November 29 T

Entire Karl Deutch *Nationalism and Social Communication Inquiry Into the Foundations of Nationality* (Cambridge MA, MIT Press, 1951 1966

Speaker:

Paper presentation:

December 06 T

Entire Benedict Anderson *A Life Beyond Boundaries: A Memoir* London, Verso 2016

Speaker:

Concluding Discussion

December 22 T Papers due. *No electronic delivery.* Please seal them in manila envelopes with my name on them and put them in my mailbox.

OPTIONAL: Instructor Biography



Arthur Waldron has been the Lauder Professor of International Relations in the Department of History at the University of Pennsylvania, since 1998. He works mostly on the history of Asia, China in particular; the problem of nationalism, and war and violence in history.

Educated at Harvard (A.B. '71 summa cum laude Valedictorian, PhD '81) and in Asia where he lived for four years before returning to Harvard. Since then he has made perhaps forty trips to China, one in the company of a presidential candidate. At Harvard he majored in the History of Science working with the great Darwinists Ernst Mayr (1903-2005) and E. O. Wilson (1929-). In graduate school studied China and Inner Asia primarily, but also did fields in Classical, Russian, and Soviet history. He first visited the Soviet Union in 1967; subsequently he has spent a semester at the former Leningrad State University in St. Petersburg, and made six additional trips, three to the Russian Republic where he represented the United States at a “track two” conference in a forest conference center outside Moscow. Before coming to the University of Pennsylvania, he taught at Princeton University, the U.S. Naval War College (Newport, RI) and Brown University. His publications include *The Great Wall of China: From History to Myth* (1989) also in Chinese and Italian; *The Modernization of Inner Asia* (1991); *How the Peace Was Lost: The 1935 Memorandum "Developments Affecting American Policy in the Far East"* Prepared for the State Department by John Van Antwerp MacMurray (1992) also in Japanese; *From War to Nationalism: China's Turning Point, 1924-1925* (1995) also in Chinese, and (with Daniel Moran) *The People in Arms: Military Myth and National Mobilization since the French Revolution* (2003). His latest book, *The Chinese* should appear in 2017. In addition he has fourteen articles in peer reviewed journals, ten chapters in books, and two edited volumes in Chinese, as well numerous scholarly and popular reviews and journalistic essays, in Japan and England as well as the United States. Recently three major essays on Asian and World politics appeared in *Orbis*.

In 2016 Professor Waldron participated in an important discovery, that during the ultra-secret US negotiations with China that Richard Nixon and Henry Kissinger inaugurated at the end of the 1960s, Zhou Enlai, Kissinger's most trusted interlocutor, kept Chiang Kaishek in Taiwan fully informed—at a time when even Nixon's secretary of state was in the dark! Waldron used

Chinese sources to confirm what the great American scholar/diplomat Jay Taylor had deduced from sources in Taiwan.

In government, Waldron served as one of twelve members of the highly-classified Tilelli Commission (2000-2001), which, commissioned by the Congress, evaluated the China operations of the Central Intelligence Agency. He was also an original member of the Congressionally-mandated U.S-China Economic and Security Review Commission (2001-2003). He is a member of the Council on Foreign Relations and former Director of Asian Studies at the American Enterprise Institute, as well as a Director of the non-profit non-partisan Jamestown Foundation in Washington, D.C. and senior fellow of the Foreign Policy Research Institute in Philadelphia. A regular traveler, he has visited some fifty countries, in Asia and beyond. He has lectured all over the world, including Europe, Russia (in Russian), China (in Chinese), Japan, Australia, and New Zealand.

Born in Boston in 1948 Professor Waldron married the former Xiaowei Yü (born Beijing) in 1988. With their two sons they live in Gladwyne, Pennsylvania.