

Access Free The Creation Of Confederate Nationalism Ideology And Identity In The Civil War South The Walter Lynwood Fleming Lectures In Southern History

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In *The Confederacy as a Revolutionary Experience* (1970) and *The Confederate Nation* (1979), Emory Thomas redefined the field of Civil War history and reconceptualized the Confederacy as a unique entity fighting a war for survival. *Inside the Confederate Nation* honors his enormous contributions to the field with fresh interpretations of all aspects of Confederate life -- nationalism and identity, family and gender, battlefield and home front, race, and postwar legacies and memories. Many of the volume's twenty essays focus on individuals, households, communities, and particular regions of the South, highlighting the sheer variety of circumstances southerners faced over the course of the war. Other chapters explore the public and private dilemmas faced by diplomats, policy makers, journalists, and soldiers within the new nation. All of the essays attempt to explain the place of southerners within the Confederacy, how they came to see themselves and others differently because of secession, and the disparities between their expectations and reality. For decades, historians have debated the meaning and significance of Confederate nationalism and the role it played in the outcome of the Civil War. Yet they have paid little attention to the actual development and content of this Confederate ideology. In *The Creation of Confederate Nationalism*, Drew Gilpin Faust argues that coming to a fuller understanding of southern thought during the Civil War period

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offers a valuable refraction of the essential assumptions on which the Old South and the Confederacy were built. She shows the benefits of exploring Confederate nationalism “as the South’s commentary upon itself, as its effort to represent southern culture to the world at large, to history, and perhaps most revealingly, to its own people.”

Making use of letters, diaries, and newspapers of the day, a historian documents the strength of belief in the Confederacy on the part of civilians and soldiers up to the end of a war that the South almost won. History. UP.

'Those interested in the nature of American nationalism will find much food for thought in this accomplished discussion of the way Southerners rejected their American identities during the Civil War and developed a sense of themselves as Confederates.' Foreign Affairs Historians often assert that Confederate nationalism had its origins in pre-Civil War sectional conflict with the North, reached its apex at the start of the war, and then dropped off quickly after the end of hostilities. Anne Sarah Rubin argues instead that white Southerners did not actually begin to formulate a national identity until it became evident that the Confederacy was destined to fight a lengthy war against the Union. She also demonstrates that an attachment to a symbolic or sentimental Confederacy existed independent of the political Confederacy and was therefore able to persist well after the collapse of the Confederate state. White Southerners redefined symbols and figures of the failed state as emotional touchstones and political rallying points in the struggle to retain local (and racial) control, Rubin argues, even as former Confederates took the loyalty oath and applied for pardons in droves. As rancorous debates over Confederate symbols continue, Robert Bonner explores how the rebel flag gained its enormous power to inspire and repel. In the process, he shows how the Confederacy sustained itself for as long as it

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did by cultivating the allegiances of countless ordinary citizens. Bonner also comments more broadly on flag passions--those intense emotional reactions to waving pieces of cloth that inflame patriots to kill and die. *Colors and Blood* depicts a pervasive flag culture that set the emotional tone of the Civil War in the Union as well as the Confederacy. Northerners and southerners alike devoted incredible energy to flags, but the Confederate project was unique in creating a set of national symbols from scratch. In describing the activities of white southerners who designed, sewed, celebrated, sang about, and bled for their new country's most visible symbols, the book charts the emergence of Confederate nationalism. Theatrical flag performances that cast secession in a melodramatic mode both amplified and contained patriotic emotions, contributing to a flag-centered popular patriotism that motivated true believers to defy and sacrifice. This wartime flag culture nourished Confederate nationalism for four years, but flags' martial associations ultimately eclipsed their expression of political independence. After 1865, conquered banners evoked valor and heroism while obscuring the ideology of a slaveholders' rebellion, and white southerners recast the totems of Confederate nationalism as relics of the Lost Cause. At the heart of this story is the tremendous capacity of bloodshed to infuse symbols with emotional power. Confederate flag culture, black southerners' charged relationship to the Stars and Stripes, contemporary efforts to banish the Southern Cross, and arguments over burning the Star Spangled Banner have this in common: all demonstrate Americans' passionate relationship with symbols that have been imaginatively soaked in blood.

The secession of the southern states from the Union was not merely a culmination of certain events; it was also the beginning of the trial of Confederate nationalism. The

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slaveholding elite which had led the South out of the Union now had to solidify its support among the nonslaveholding small farmers, a class that constituted the bulk of the white population. But Jefferson Davis and the new government were greatly hampered in their bid for widespread public support, partially because of the same force that had resulted in secession -- the strong states' rights predisposition of many southerners and their opposition to a strong central government -- and partially because of the great social and economic gap that separated the governed from the governors. In *After Secession* Paul Escott focuses on the challenge that the South's widespread political ideals presented to Jefferson Davis and on the way growing class resentments among citizens in the countryside affected the war effort. New material is included on Jefferson Davis and his policies, and interesting new interpretations of the Confederate government's crucial problems of decision making and failure to respond to the common people are offered. The result is both a fresh look at the pivotal role that strong leadership plays in the establishment of a new nation and a revealing study of how Jefferson Davis' frustrations increasingly affected the quality of his presidency.

Pulitzer Prize Finalist Winner of the Frederick Douglass Prize Winner of the Merle Curti Prize "Perhaps the highest praise one can offer McCurry's work is to say that once we look through her eyes, it will become almost impossible to believe that we ever saw or thought otherwise."—Drew Gilpin Faust, *The New Republic* The story of the Confederate States of America, the proslavery, antidemocratic nation created by white Southern slaveholders to protect their property, has been told many times in heroic and martial narratives. Now, however, Stephanie McCurry tells a very different tale of the Confederate experience. When the grandiosity of Southerners' national ambitions met the harsh realities of

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wartime crises, unintended consequences ensued. Although Southern statesmen and generals had built the most powerful slave regime in the Western world, they had excluded the majority of their own people—white women and slaves—and thereby sowed the seeds of their demise. Wartime scarcity of food, labor, and soldiers tested the Confederate vision at every point and created domestic crises to match those found on the battlefields. Women and slaves became critical political actors as they contested government enlistment and tax and welfare policies, and struggled for their freedom. The attempt to repress a majority of its own population backfired on the Confederate States of America as the disenfranchised demanded to be counted and considered in the great struggle over slavery, emancipation, democracy, and nationhood. That Confederate struggle played out in a highly charged international arena. The political project of the Confederacy was tried by its own people and failed. The government was forced to become accountable to women and slaves, provoking an astounding transformation of the slaveholders' state. *Confederate Reckoning* is the startling story of this epic political battle in which women and slaves helped to decide the fate of the Confederacy and the outcome of the Civil War. This book lies at the intersection of Civil War history and the history of American literature. Rogers challenges prevailing assumptions about the nature of Southern identity during the American Civil War and describes an important period in the life of William Gilmore Simms, one of nineteenth-century America's most widely read authors.

Crucible of the Civil War offers an illuminating portrait of the state's wartime economic, political, and social institutions. Weighing in on contentious issues within established scholarship while also breaking ground in

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areas long neglected by scholars, the contributors examine such concerns as the war's effect on slavery in the state, the wartime intersection of race and religion, and the development of Confederate social networks. They also shed light on topics long disputed by historians, such as Virginia's decision to secede from the Union, the development of Confederate nationalism, and how Virginians chose to remember the war after its close.

When Confederate men marched off to battle, southern women struggled with the new responsibilities of directing farms and plantations, providing for families, and supervising increasingly restive slaves. Drew Gilpin Faust offers a compelling picture of the more than half-million women who belonged to the slaveholding families of the Confederacy during this period of acute crisis, when every part of these women's lives became vexed and uncertain. In this UNC Press Short, excerpted from *Mother's of Invention: Women of the Slaveholding South in the American Civil War*, Drew Gilpin Faust explores the legendary hostility of Confederate women toward Yankee soldiers. From daily acts of belligerence to murder and espionage, these women struggled not only with the Yankee enemy in their midst but with the genteel ideal of white womanhood that was at odds with their wartime acts of resistance. UNC Press Civil War Shorts excerpt compelling, shorter narratives from selected best-selling books published by the University of North Carolina Press and present them as engaging, quick reads. Produced exclusively in ebook format, these shorts present essential concepts, defining moments,

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and concise introductions to topics. They are intended to stir the imagination and encourage further exploration of the original publications from which these works are drawn.

Robert E. Lee is undeniably one of the most revered figures in American history, and yet despite the adoration awarded to the man over the years, surprisingly little scholarly research has dedicated itself to an inquiry into his nationalistic leanings during the four most important years of his life--the Civil War. In fact, Lee was a dedicated Confederate nationalist during his time in service to the Confederacy, and he remained so for the rest of his life, even after his surrender at Appomattox and the taking of an oath to regain his United States citizenship. Lee identified strongly with a Southern view of antebellum events, and his time in the Confederate army hardened him to the notion that the only practical reason for waging the Civil War was the establishment of an independent Southern nation. Through a close reading of the evidence Lee himself left behind, it becomes apparent that Lee was an ardent Confederate nationalist, and not the gentlemanly cavalier that only followed honor and duty in waging war against the Union.

A War of Words analyzes Jefferson Davis's public discourse, arguing that throughout his time as president of the Confederacy, Davis settled for short-term rhetorical successes at the expense of creating more substantive and meaningful messages for himself and his constituents. Numerous biographies of Jefferson Davis have been penned; however, until now, there had

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been no substantive analysis of his public discourse as president of the Confederacy. R. Jarrod Atchison's *A War of Words* uses concepts from rhetorical theory and public address to help answer a question that has intrigued scholars from a variety of disciplines since the collapse of the Confederacy: what role, if any, did Davis play in the collapse of Confederate nationalism? Most discussions of Davis and nationalism focus on the military outcomes of his controversial wartime decisions. *A War of Words* focuses less on military outcomes and argues instead that, in the context of the Confederacy, Jefferson Davis's rhetorical leadership should have been responsible for articulating a vision for the nation—including the core tenets of its identity, the values the nation should hold dear, the principles it should never compromise, and the goals it should set for its future. Undoubtedly, Davis possessed the skills necessary to make a persuasive public argument. It is precisely because Davis's oratory skills were so powerful that there is room to judge how he used them. In short, being a great orator is not synonymous with successful rhetorical leadership. Atchison posits that Davis's initial successes constrained his rhetorical options later in the war. *A War of Words* concludes that, in the end, Davis's rhetorical leadership was a failure because he was unable to articulate a coherent Confederate identity in light of the sacrifices endured by the populace in order to sustain the war effort.

From the earliest stirrings of southern nationalism to the defeat of the Confederacy, analysis of European nationalist movements played a critical role in how

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southerners thought about their new southern nation.

Southerners argued that because the Confederate nation was cast in the same mold as its European counterparts, it deserved independence. In *Newest Born of Nations*, Ann Tucker utilizes print sources such as newspapers and magazines to reveal how elite white southerners developed an international perspective on nationhood that helped them clarify their own national values, conceive of the South as distinct from the North, and ultimately define and legitimize the Confederacy. While popular at home, claims to equivalency with European nations failed to resonate with Europeans and northerners, who viewed slavery as incompatible with liberal nationalism. Forced to reevaluate their claims about the international place of southern nationalism, some southerners redoubled their attempts to place the Confederacy within the broader trends of nineteenth-century nationalism. More conservative southerners took a different tack, emphasizing the distinctiveness of their nationalism, claiming that the Confederacy actually purified nationalism through slavery. Southern Unionists likewise internationalized their case for national unity. By examining the evolution of and variation within these international perspectives, Tucker reveals the making of a southern nationhood to be a complex, contested process.

This dissertation revolves around the construction of Confederate identity in the states of Georgia, Louisiana, and Virginia and adds regional specificity into the discussion of Confederate nationalism. The "hodgepodge" nature of the Confederacy only

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emphasized the importance of understanding the foundation of Confederate nationalism and its uniformity, not regional variations. Whether or not Confederate identity formation during the war transcended state and regional variation or differed from place to place within these three Confederate states is the important question this study addresses. Confederate nationalism was not monolithic. Instead, this project identifies five themes which allowed southerners in the states of Georgia, Louisiana, and Virginia to construct an identity for themselves as Confederate citizens which they believed differed from the identity of their American counterparts. The five themes of Confederate nationalism were the American Revolution, religion, slavery, white supremacy, and states' rights. The five themes needed to accentuate the common connections which bonded citizens in the Confederacy together, highlight the differences between Confederate and American citizens, and provide justification for the war. The first four themes of Confederate nationalism promoted unity regardless of geographic location while the fifth theme of Confederate identity, states' rights, proved to be divisive. Within the state of Georgia, Governor Joseph E. Brown waged a campaign against conscription and the suspension of habeas corpus; two governmental policies he believed were detrimental to states' rights. In addition to questions about Confederate identity formation, this project also explores the lives of free African Americans and Jews who called these three states of the Confederacy their home. This study adds free African Americans back into the historical narrative of Confederate nationalism and re-

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examines their role in the seceded states in detail. This dissertation asks how the presence of free people of color and Jews impacted Confederate nationalism. Did the presence of free African Americans and Jews sustain or hinder Confederate nationalism in Georgia, Virginia, and Louisiana during the Civil War?

Historians often assert that Confederate nationalism had its origins in pre-Civil War sectional conflict with the North, reached its apex at the start of the war, and then dropped off quickly after the end of hostilities. Anne Sarah Rubin argues instead that white Southerners did not actually begin to formulate a national identity until it became evident that the Confederacy was destined to fight a lengthy war against the Union. She also demonstrates that an attachment to a symbolic or sentimental Confederacy existed independent of the political Confederacy and was therefore able to persist well after the collapse of the Confederate state. White Southerners redefined symbols and figures of the failed state as emotional touchstones and political rallying points in the struggle to retain local (and racial) control, even as former Confederates took the loyalty oath and applied for pardons in droves. Exploring the creation, maintenance, and transformation of Confederate identity during the tumultuous years of the Civil War and Reconstruction, Rubin sheds new light on the ways in which Confederates felt connected to their national creation and provides a provocative example of what happens when a nation disintegrates and leaves its people behind to forge a new identity.

Nationalism in nineteenth-century America operated through a collection of symbols, signifiers citizens could invest with meaning and understanding. In *Confederate Visions*, Ian Binnington examines the roots of Confederate nationalism by analyzing some of its most important symbols: Confederate

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constitutions, treasury notes, wartime literature, and the role of the military in symbolizing the Confederate nation.

Nationalisms tend to construct glorified pasts, idyllic pictures of national strength, honor, and unity, based on visions of what should have been rather than what actually was.

Binnington considers the ways in which the Confederacy was imagined by antebellum Southerners employing intertwined mythic concepts—the "Worthy Southron," the "Demon Yankee," the "Silent Slave"—and a sense of shared history that constituted a distinctive Confederate Americanism. The Worthy Southron, the constructed Confederate self, was imagined as a champion of liberty, counterposed to the Demon Yankee other, a fanatical abolitionist and enemy of Liberty. The Silent Slave was a companion to the vocal Confederate self, loyal and trusting, reliable and honest. The creation of American national identity was fraught with struggle, political conflict, and bloody Civil War. Confederate Visions examines literature, newspapers and periodicals, visual imagery, and formal state documents to explore the origins and development of wartime Confederate nationalism. This dissertation revolves around the construction of Confederate identity in the states of Georgia, Louisiana, and Virginia and adds regional specificity into the discussion of Confederate nationalism. The "hodgepodge" nature of the Confederacy only emphasized the importance of understanding the foundation of Confederate nationalism and its uniformity, not regional variations. Whether or not Confederate identity formation during the war transcended state and regional variation or differed from place to place within these three Confederate states is the important question this study addresses.

In the first comprehensive study of the experience of Virginia soldiers and their families in the Civil War, Aaron Sheehan-Dean captures the inner world of the rank-and-file. Utilizing

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new statistical evidence and first-person narratives, Sheehan-Dean explores how Virginia soldiers--even those who were nonslaveholders--adapted their vision of the war's purpose to remain committed Confederates. Sheehan-Dean challenges earlier arguments that middle- and lower-class southerners gradually withdrew their support for the Confederacy because their class interests were not being met. Instead he argues that Virginia soldiers continued to be motivated by the profound emotional connection between military service and the protection of home and family, even as the war dragged on. The experience of fighting, explains Sheehan-Dean, redefined southern manhood and family relations, established the basis for postwar race and class relations, and transformed the shape of Virginia itself. He concludes that Virginians' experience of the Civil War offers important lessons about the reasons we fight wars and the ways that those reasons can change over time.

Jefferson Davis faced the greatest crisis of his Confederate presidency in the fall of 1864. Stunning Union victories and thinning army ranks forced Davis to decide whether independence or slavery was most important. In November, Davis called on Congress to reconsider the role of the slave in the Southern war effort.

During the Civil War, some Confederates sought to prove the distinctiveness of the southern people and to legitimate their desire for a separate national existence through the creation of a uniquely southern literature and culture. Michael Bernath follows the activities of a group of southern writers, thinkers, editors, publishers, educators, and ministers--whom he labels Confederate cultural nationalists--in order to trace the rise and fall of a cultural movement dedicated to liberating the South from its longtime dependence on Northern books, periodicals, and teachers. By analyzing the motives driving the struggle for Confederate intellectual independence, by

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charting its wartime accomplishments, and by assessing its failures, Bernath makes provocative arguments about the nature of Confederate nationalism, life within the Confederacy, and the perception of southern cultural distinctiveness.

Stories were collective, as in the case of the antebellum proslavery argument or Confederate discourses about women. Sometimes they were personal, as in the private writings of figures such as Lizzie Neblett, Mary Chesnut, Thornton Stringfellow, or James Henry Hammond. These men and women regularly employed their pens to create coherence and order amid the tangled circumstances of their particular lives and within a context of social prescriptions and expectations.

Why We Fought is a timely and provocative analysis that examines why Americans really chose to sacrifice and commit themselves to World War II. Unlike other depictions of the patriotic “greatest generation,” Westbrook argues that, strictly speaking, Americans in World War II were not instructed to fight, work, or die for their country—above all, they were moved by private obligations. Finding political theory in places such as pin-ups of Betty Grable, he contends that more often than not Americans were urged to wage war as fathers, mothers, husbands, wives, lovers, sons, daughters, and consumers, not as citizens. The thinness of their own citizenship contrasted sharply with the thicker political culture of the Japanese, which was regarded with condescending contempt and even occasionally wistful respect. Why We Fought is a profound and skillful assessment of America's complex political beliefs and the peculiarities of its patriotism. While examining the

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history of American beliefs about war and citizenship, Westbrook casts a larger light on what it means to be an American, to be patriotic, and to willingly go to war. In this controversial history the author tells the story of how the Civil War and slavery were intertwined, and how internal social conflict undermined the Confederacy in the end.

Apples and Ashes offers the first literary history of the Civil War South. The product of extensive archival research, it tells an expansive story about a nation struggling to write itself into existence. Confederate literature was in intimate conversation with other contemporary literary cultures, especially those of the United States and Britain. Thus, Coleman Hutchison argues, it has profound implications for our understanding of American literary nationalism and the relationship between literature and nationalism more broadly. Apples and Ashes is organized by genre, with each chapter using a single text or a small set of texts to limn a broader aspect of Confederate literary culture. Hutchison discusses an understudied and diverse archive of literary texts including the literary criticism of Edgar Allan Poe; southern responses to Uncle Tom's Cabin; the novels of Augusta Jane Evans; Confederate popular poetry; the de facto Confederate national anthem, "Dixie"; and several postwar southern memoirs. In addition to emphasizing the centrality of slavery to the Confederate literary imagination, the book also considers a series of novel topics: the reprinting of European novels in the Confederate South, including Charles Dickens's Great Expectations and Victor Hugo's Les

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Misérables; Confederate propaganda in Europe; and postwar Confederate emigration to Latin America. In discussing literary criticism, fiction, poetry, popular song, and memoir, Apples and Ashes reminds us of Confederate literature's once-great expectations. Before their defeat and abjection—before apples turned to ashes in their mouths—many Confederates thought they were in the process of creating a nation and a national literature that would endure.

This master's thesis starts from the premise that Confederate nationalism was not just a political entity, but a cultural project. It examines the role of print culture in shaping a distinctive and unified Confederate community. Emerging on the eve of the Civil War, Confederate nationalism flourished due to the creation and dissemination of southern print culture through newspapers and magazines. This thesis approaches the development of Confederate cultural nationalism through a case study, Joseph Addison Turner, who wrote and edited a weekly journal, *The Countryman*, from 1862 to 1866. Through *The Countryman*, Turner advocated and shaped white southern beliefs and perceptions in an effort to unite Southerners around a common goal of an autonomous nation. By showing how Joseph Turner fostered a southern cultural movement to forge a patriotic bond amongst white Southerners, this research highlights the importance of print culture in the construction of Confederate nationalism.

In *Becoming Confederates*, Gary W. Gallagher explores loyalty in the era of the Civil War, focusing on Robert E. Lee, Stephen Dodson Ramseur, and Jubal A.

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Early--three prominent officers in the Army of Northern Virginia who became ardent Confederate nationalists. Loyalty was tested and proved in many ways leading up to and during the war. Looking at levels of allegiance to their native state, to the slaveholding South, to the United States, and to the Confederacy, Gallagher shows how these men represent responses to the mid-nineteenth-century crisis. Lee traditionally has been presented as a reluctant convert to the Confederacy whose most powerful identification was with his home state of Virginia--an interpretation at odds with his far more complex range of loyalties. Ramseur, the youngest of the three, eagerly embraced a Confederate identity, highlighting generational differences in the equation of loyalty. Early combined elements of Lee's and Ramseur's reactions--a Unionist who grudgingly accepted Virginia's departure from the United States but later came to personify defiant Confederate nationalism. The paths of these men toward Confederate loyalty help delineate important contours of American history. Gallagher shows that Americans juggled multiple, often conflicting, loyalties and that white southern identity was preoccupied with racial control transcending politics and class. Indeed, understanding these men's perspectives makes it difficult to argue that the Confederacy should not be deemed a nation. Perhaps most important, their experiences help us understand why Confederates waged a prodigiously bloody war and the manner in which they dealt with defeat.

Exploring privileged Confederate women's wartime experiences, this book chronicles the clash of the old

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and the new within a group that was at once the beneficiary and the victim of the social order of the Old South.

"We all live, I have come to believe, within the stories we tell," writes Drew Faust, "for these tales fashion a coherent direction and identity out of the discontinuities of our past, present, and future." Forging an identity was an extraordinary task for white southerners of the late antebellum and Civil War era. In the critically acclaimed *Southern Stories: Slaveholders in Peace and War*, Faust investigates the experiences of wealthy planters, common soldiers, intellectuals, and Confederate women. She breaks especially fresh ground in her attention to southern thought and belief, to southern society and culture during the Civil War, and to the role of gender relations within the Confederate South.

Offers a chronological account of the Civil War, reexamines theories for the South's defeat, and analyzes Confederate and Union military strategy As a border state during the American Civil War, Maryland experienced social and cultural divisions among its population. As the Civil War continued, Maryland politicians and legislatures adopted a pro-Union stance. In 1864, the state adopted a new constitution that abolished slavery and disenfranchised those who aided the Confederacy. During the war, many pro-Confederate Marylanders exiled themselves from the state to register their allegiance with the Confederacy. While previous studies have explored the experiences of Maryland

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Confederates in comparison with their Union counterparts, limited historical analysis exists about the surge of enlistments in the summer and fall of 1862. This wave of Confederate Marylanders culminated in the formation of new Maryland organizations in General Robert E. Lee's Army of Northern Virginia. Confederate Marylanders' diaries, letters, and memoirs demonstrate how Confederate Maryland soldiers viewed themselves in the failed effort for Confederate nationhood. Throughout the war, the men of these Confederate units secured for Confederate Marylanders an outlet for the creation of a Confederate Maryland identity both during and after the Civil War. Sustained Confederate nationalism led to the creation of a Confederate culture in postwar Maryland.

Between 1848 and 1865 white southerners felt the grounds of nationhood shift beneath their feet. The conflict over slavery that led to the Civil War forced them to confront the difficult problems of nationalism. What made a nation a nation? Could an individual or a group change nationality at will? What were the rights and responsibilities of national citizenship? Why should nations exist at all? As they contemplated these questions, white southerners drew on their long experience as Americans and their knowledge of nationalism in the wider world. This was true of not just the radical secessionists who shattered the Union in 1861, but also of the

moderate majority who struggled to balance their southern and American loyalties. As they pondered the changing significance of the Fourth of July, as they fused ideals of masculinity and femininity with national identity, they revealed the shifting meanings of nationalism and citizenship. Southerners also looked across the Atlantic, comparing southern separatism with movements in Hungary and Ireland, and applying the European model of romantic nationalism first to the United States and later to the Confederacy. In the turmoil of war, the Confederacy's national government imposed new, stringent obligations of citizenship, while the shared experience of suffering united many Confederates in a sacred national community of sacrifice. For Unionists, die-hard Confederates, and the large majority torn between the two, nationalism became an increasingly pressing problem. In *Shifting Grounds* Paul Quigley brilliantly reinterprets southern conceptions of allegiance, identity, and citizenship within the contexts of antebellum American national identity and the transatlantic "Age of Nationalism," shedding new light on the ideas and motivations behind America's greatest conflict.

In *Confederate Political Economy*, Michael Bonner suggests that the Confederate nation was an expedient corporatist state -- a society that required all sectors of the economy to work for the national interest, as defined by a partnership of industrial

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leaders and a dominant government. As Bonner shows, the characteristics of the Confederate States' political economy included modern organizational methods that mirrored the economic landscape of other late nineteenth-century and early-twentieth-century corporatist governments. Southern leaders, Bonner argues, were slave-owning agricultural capitalists who sought a counterrevolution against northern liberal capitalism. During secession and as the war progressed, they built and reinforced Confederate nationalism through specific centralized government policies. Bolstered by the Confederate constitution, these policies evolved into a political culture that allowed for immense executive powers, facilitated an anti-party ideology, and subordinated individual rights. In addition, the South's lack of industrial capacity forced the Confederacy to pursue a curious manufacturing policy that used both private companies and national ownership to produce munitions. This symbiotic relationship was just one component of the Confederacy's expedient corporatist state: other wartime policies like conscription, the domestic passport system, and management of southern railroads also exhibited unmistakable corporatist characteristics. Bonner's probing research and new comparative analysis expand our understanding of the complex organization and relationships in Confederate political and economic culture during the Civil War.

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