

## Creating An American Culture 1775 1800 A Brief History With Documents

Kentucky's first settlers brought with them a dedication to democracy and a sense of limitless hope about the future. Determined to participate in world progress in science, education, and manufacturing, Kentuckians wanted to make the United States a great nation. They strongly supported the War of 1812, and Kentucky emerged as a model of patriotism and military spirit. *Kentucky Rising: Democracy, Slavery, and Culture from the Early Republic to the Civil War* offers a new synthesis of the sixty years before the Civil War. James A. Ramage and Andrea S. Watkins explore this crucial but often overlooked period, finding that the early years of statehood were an era of great optimism and progress. Drawing on a wealth of primary and secondary sources, Ramage and Watkins demonstrate that the eyes of the nation often focused on Kentucky, which was perceived as a leader among the states before the Civil War. Globally oriented Kentuckians were determined to transform the frontier into a network of communities exporting to the world market and dedicated to the new republic. *Kentucky Rising* offers a valuable new perspective on the eras of slavery and the Civil War. This book is a copublication with the Kentucky Historical Society.

America was born in an age of political revolution throughout the Atlantic world, a period when the very definition of 'nation' was transforming. Benjamin E. Park traces how Americans imagined novel forms of nationality during the country's first five decades within the context of European discussions taking place at the same time. Focusing on three case studies - Massachusetts, Pennsylvania, and South Carolina - Park examines the developing practices of nationalism in three specific contexts. He argues for a more elastic connection between nationalism and the nation-state by demonstrating that ideas concerning political and cultural allegiance to a federal body developed in different ways and at different rates throughout the nation. *American Nationalisms* explores how ideas of nationality permeated political disputes, religious revivals, patriotic festivals, slavery debates, and even literature.

For most Americans, the Revolution's main achievement is summed up by the phrase "life, liberty, and the pursuit of happiness." Yet far from a straightforward attempt to be free of Old World laws and customs, the American founding was also a bid for inclusion in the community of nations as it existed in 1776. America aspired to diplomatic recognition under international law and the authority to become a colonizing power itself. As Eliga Gould shows in this reappraisal of American history, the Revolution was an international transformation of the first importance. To conform to the public law of Europe's imperial powers, Americans crafted a union nearly as centralized as the one they had overthrown, endured taxes heavier than any they had faced as British colonists, and remained entangled with European Atlantic empires long after the Revolution ended. No factor weighed more heavily on Americans than the legally plural Atlantic where they hoped to build their empire. Gould follows the region's transfiguration from a fluid periphery with its own rules and norms to a place where people of all descriptions were expected to abide by the laws of Western Europe—"civilized" laws that precluded neither slavery nor the dispossession of Native Americans. *Creating an American Culture, 1775-1800*A Brief History with DocumentsMacmillan

American literary nationalism is traditionally understood as a cohesive literary tradition developed in the newly independent United States that emphasized the unique features of America and consciously differentiated American literature from British literature. Robert S. Levine challenges this assessment by exploring the conflicted, multiracial, and contingent dimensions present in the works of late eighteenth- and nineteenth-century American and African American writers. Conflict and uncertainty, not consensus, Levine argues, helped define American literary nationalism during this period. Levine emphasizes the centrality of both inter- and intra-American conflict in his analysis of four illuminating "episodes" of literary responses to questions of U.S. racial nationalism and imperialism. He examines Charles Brockden Brown and the Louisiana Purchase; David Walker and the debates on the Missouri Compromise; Nathaniel Hawthorne, Herman Melville, and Hannah Crafts and the blood-based literary nationalism and expansionism of the mid-nineteenth century; and Frederick Douglass and his approximately forty-year interest in Haiti. Levine offers critiques of recent developments in whiteness and imperialism studies, arguing that a renewed attention to the place of contingency in American literary history helps us to better understand and learn from writers trying to make sense of their own historical moments.

This book shows how modern Brooklyn's proud urban identity as an arts-friendly community originated in the mid nineteenth century. Before and after the Civil War, Brooklyn's elite, many engaged in Atlantic trade, established more than a dozen cultural societies, including the Philharmonic Society, Academy of Music, and Art Association. The associative ethos behind Brooklyn's fine arts flowering built upon commercial networks that joined commerce, culture, and community. This innovative, carefully researched and documented history employs the concept of parallel Renaissances. It shows influences from Renaissance Italy and Liverpool, then connected to New York through regular packet service like the Black Ball Line that ferried people, ideas, and cargo across the Atlantic. Civil War disrupted Brooklyn's Renaissance. The city directed energies towards war relief efforts and the women's Sanitary Fair. The Gilded Age saw Brooklyn's Renaissance energies diluted by financial and political corruption, planning the Brooklyn Bridge and consolidation with New York City in 1898.

"To an astonishing extent, the 1920s resemble our own era, at the turn of the twenty-first century; in many ways that decade was a precursor of modern excesses....Much of what we consider contemporary actually began in the Twenties." -- from the Introduction  
The images of the 1920s have been indelibly imprinted on the American imagination: jazz, bootleggers, flappers, talkies, the Model T Ford, Babe Ruth, Charles Lindbergh's history-making flight over the Atlantic. But it was also the era of the hard-won vote for women, racial injustice, censorship, widespread social conflict, and the birth of organized crime. Bookended by the easy living of the Jazz Age, when the booze and money flowed seemingly without end, and the crash of '29 that led to breadlines and a level of human suffering not seen since World War I, *New World Coming* is a lively, entertaining, and all-encompassing chronological account of an age that defined America. Chronicling what he views as the most consequential decade of the past century, Nathan Miller -- an award-winning journalist and five-time Pulitzer nominee -- paints a vivid portrait of the 1920s, focusing on the men and women who shaped that extraordinary time, including, ironically, three of America's most conservative presidents: Harding,

Coolidge, and Hoover. In the Twenties, the American people soared higher and fell lower than they ever had before. As unprecedented economic prosperity and sweeping social change dazzled the public, the sensibilities and restrictions of the nineteenth century vanished, and many of the institutions, ideas, and preoccupations of our own age emerged. With scandal, sex, and crime the lifeblood of the tabloids, the contemporary culture of celebrity and sensationalism took root and journalism became popular entertainment. By discarding Victorian idealism and embracing twentieth-century skepticism, America became, for the first time, thoroughly modernized. There is hardly a dimension of our present world, from government to popular culture, that doesn't trace its roots to the 1920s, and few decades are more intriguing or significant today. The first comprehensive view of the era since *Only Yesterday*, Frederick Lewis Allen's 1931 classic, *New World Coming* reveals this remarkable age from the vantage point of nearly a century later. It's all here -- the images and the icons, the celebrities and the legends -- in a book that will resonate with history readers, 1920s aficionados, and Americans everywhere.

Relatively little attention has been paid to American military history between 1783 and 1812—arguably the most formative years of the United States. This encyclopedia fills the void in existing literature and provides greater understanding of how the nation evolved during this era. • Offers comprehensive, accessible, in-depth information and analyses in a format that lends itself to quick and easy use for readers from the high school level to senior scholars researching the field • Provides in-depth coverage of the Tripolitan War, key weapons, major battles, and Native Americans and Native American tribes

When the Revolutionary War began, the odds of a united, continental effort to resist the British seemed nearly impossible. Few on either side of the Atlantic expected thirteen colonies to stick together in a war against their cultural cousins. In this pathbreaking book, Robert Parkinson argues that to unify the patriot side, political and communications leaders linked British tyranny to colonial prejudices, stereotypes, and fears about insurrectionary slaves and violent Indians. Manipulating newspaper networks, Washington, Jefferson, Adams, Franklin, and their fellow agitators broadcast stories of British agents inciting African Americans and Indians to take up arms against the American rebellion. Using rhetoric like "domestic insurrectionists" and "merciless savages," the founding fathers rallied the people around a common enemy and made racial prejudice a cornerstone of the new Republic. In a fresh reading of the founding moment, Parkinson demonstrates the dual projection of the "common cause." Patriots through both an ideological appeal to popular rights and a wartime movement against a host of British-recruited slaves and Indians forged a racialized, exclusionary model of American citizenship.

In seven representative episodes of black masculine literary and cultural history—from the founding of the first African American Masonic lodge in 1775 to the 1990s choreographies of modern dance genius Bill T. Jones—*Constructing the Black Masculine* maps black men's historical efforts to negotiate the frequently discordant relationship between blackness and maleness in the cultural logic of American identity. Maurice O. Wallace draws on an impressive variety of material to investigate the survivalist strategies employed by black men who have had to endure the disjunction between race and masculinity in American culture. Highlighting their chronic objectification under the gaze of white eyes, Wallace argues that black men suffer a social and representational crisis in being at once seen and unseen, fetish and phantasm, spectacle and shadow in the American racial imagination. Invisible and disregarded on one hand, black men, perceived as potential threats to society, simultaneously face the reality of hypervisibility and perpetual surveillance. Paying significant attention to the sociotechnologies of

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vision and image production over two centuries, Wallace shows how African American men—as soldiers, Freemasons, and romantic heroes—have sought both to realize the ideal image of the American masculine subject and to deconstruct it in expressive mediums like modern dance, photography, and theatre. Throughout, he draws on the experiences and theories of such notable figures as Frederick Douglass, W. E. B. Du Bois, Booker T. Washington, and James Baldwin.

Amid the battle for American independence and the struggle to invent a federal government, American Revolutionary leaders and intellectuals sought also to create a culture that would unify a territory of immense regional, ethnic, and religious diversity. In a sophisticated yet accessible interpretive narrative, Eve Kornfeld examines the efforts of Noah Webster, Benjamin Rush, George Washington, Judith Sargent Murray, David Ramsay, Mercy Otis Warren, and others to invent a national literature, narrate a story of nationhood, and educate a diverse people for virtuous Republican citizenship. Among the 31 documents following the narrative are early attempts at American epic poetry, excerpts from the first narrative histories of the United States, and commentaries on the place of women and Indians in national life. Headnotes to the documents, reproductions of early paintings and portraits, a chronology, questions for consideration, a bibliography, and an index are also included.

In December 1860, South Carolinians voted to abandon the Union, sparking the deadliest war in American history. Led by a proslavery movement that viewed Abraham Lincoln's place at the helm of the federal government as a real and present danger to the security of the South, southerners—both slaveholders and nonslaveholders—willingly risked civil war by seceding from the United States. Radical proslavery activists contended that without defending slavery's westward expansion American planters would, like their former counterparts in the West Indies, become greatly outnumbered by those they enslaved. The result would transform the South into a mere colony within the federal government and make white southerners reliant on antislavery outsiders for protection of their personal safety and wealth. Faith in American exceptionalism played an important role in the reasoning of the antebellum American public, shaping how those in both the free and slave states viewed the world. Questions about who might share the bounty of the exceptional nature of the country became the battleground over which Americans fought, first with words, then with guns. Carl Lawrence Paulus's *The Slaveholding Crisis* examines how, due to the fear of insurrection by the enslaved, southerners created their own version of American exceptionalism—one that placed the perpetuation of slavery at its forefront. Feeling a loss of power in the years before the Civil War, the planter elite no longer saw the Union, as a whole, fulfilling that vision of exceptionalism. As a result, Paulus contends, slaveholders and nonslaveholding southerners believed that the white South could anticipate racial conflict and brutal warfare. This narrative postulated that limiting slavery's expansion within the Union was a riskier proposition than fighting a war of secession. In the end, Paulus argues, by insisting that the new party in control of the federal government promoted this very insurrection, the planter elite gained enough popular support to create the Confederate States of America. In doing so, they established a thoroughly proslavery, modern state with the military capability to quell massive resistance by the enslaved, expand its territorial borders, and war against the forces of the Atlantic antislavery movement.

Sounds American provides new perspectives on the relationship between nationalism and cultural production by examining how Americans grappled with musical diversity in the early national and antebellum eras. During this period a resounding call to create a distinctively American music culture emerged as a way to bind together the varied, changing, and uncertain components of the new nation. This played out with particular intensity in the lower Mississippi River valley, and New Orleans especially. Ann Ostendorf argues that this region, often considered an exception to the nation—with its distance from the center of power, its non-British colonial past, and its varied

population—actually shared characteristics of many other places eventually incorporated into the country, thus making it a useful case study for the creation of American culture. Ostendorf conjures the territory's phenomenally diverse “music ways” including grand operas and balls, performances by church choirs and militia bands, and itinerant violin instructors. Music was often associated with “foreigners,” in particular Germans, French, Irish, and Africans. For these outsiders, music helped preserve collective identity. But for critics concerned with developing a national culture, this multitude of influences presented a dilemma that led to an obsessive categorization of music with racial, ethnic, or national markers. Ultimately, the shared experience of categorizing difference and consuming this music became a unifying national phenomenon. Experiencing the unknown became a shared part of the American experience.

Transatlantic Revolutionary Cultures, 1789-1861' argues that the revolutionary era constituted a coherent chapter in transatlantic history and that individual revolutions were connected to a broader, transatlantic and transnational frame. As a composite, the essays place instances of political upheaval during the long nineteenth century in Europe and the Americas in a common narrative and offer a new interpretation on their seeming asynchrony. In the age of revolutions the formation of political communities and cultural interactions were closely connected over time and space. Reciprocal connections arose from discussions on the nature of history, deliberations about constitutional models, as well as the reception of revolutions in popular culture. These various levels of cultural and intellectual interchange we term ?transatlantic revolutionary cultures.?

Unfortunately, civic values such as equity and justice that constitute the moral grounding of American democracy are losing their place in public affairs. The promise of this democracy is inclusive: no one is to be left out. Yet many people are. Education and the Making of a Democratic People regards the challenge of inclusiveness as a fundamental and non-negotiable educational agenda. America's public schools are a main public forum in which people can learn to preserve and actively protect our democratic process. The value of our schools as a democratic forum extends beyond the classroom to parents and other members of local communities. By engaging in conversations and actions that support the democratic purpose of schools, local communities can ensure that the United States will become a healthy, robust democracy that represents all of its citizens.

Translingual Inheritance tells a new story of the early days of democracy in the United States, when English had not yet become the only dominant language. Drawing on translingual theory, which exposes how language use contrasts with the political constructions of named languages, Elizabeth Kimball argues that Philadelphians developed complex metalinguistic conceptions of what language is and how it mattered in their relations. In-depth chapters introduce the democratically active communities of Philadelphia between 1750 and 1830 and introduce the three most populous: Germans, Quakers (the Society of Friends), and African Americans. These communities had ways of knowing and using their own languages to create identities and serve the common good outside of English. They used these practices to articulate plans and pedagogies for schools, exercise their faith, and express the promise of the young democracy. Kimball draws on primary sources and archival texts that have been little seen or considered to show how citizens consciously took on the question of language and its place in building their young country and how such practice is at the root of what made democracy possible.

A historian offers the biography of the soldier and explorer for whom Pike's Peak is named, describing his amazing expeditions through areas that would become modern-day Mississippi, Minnesota and Arkansas before being captured by the Spanish.

Presents a comprehensive reference to the role of women in American politics and government, including biographies, related topics, organizations, primary documents, and significant court cases.

A masterful history of a long underappreciated institution, *How the Post Office Created America* examines the surprising role of the postal service in our nation's political, social, economic, and physical development. The founders established the post office before they had even signed the Declaration of Independence, and for a very long time, it was the U.S. government's largest and most important endeavor—indeed, it was the government for most citizens. This was no conventional mail network but the central nervous system of the new body politic, designed to bind thirteen quarrelsome colonies into the United States by delivering news about public affairs to every citizen—a radical idea that appalled Europe's great powers. America's uniquely democratic post powerfully shaped its lively, argumentative culture of uncensored ideas and opinions and made it the world's information and communications superpower with astonishing speed. Winifred Gallagher presents the history of the post office as America's own story, told from a fresh perspective over more than two centuries. The mandate to deliver the mail—then “the media”—imposed the federal footprint on vast, often contested parts of the continent and transformed a wilderness into a social landscape of post roads and villages centered on post offices. The post was the catalyst of the nation's transportation grid, from the stagecoach lines to the airlines, and the lifeline of the great migration from the Atlantic to the Pacific. It enabled America to shift from an agrarian to an industrial economy and to develop the publishing industry, the consumer culture, and the political party system. Still one of the country's two major civilian employers, the post was the first to hire women, African Americans, and other minorities for positions in public life. Starved by two world wars and the Great Depression, confronted with the country's increasingly anti-institutional mind-set, and struggling with its doubled mail volume, the post stumbled badly in the turbulent 1960s. Distracted by the ensuing modernization of its traditional services, however, it failed to transition from paper mail to email, which prescient observers saw as its logical next step. Now the post office is at a crossroads. Before deciding its future, Americans should understand what this grand yet overlooked institution has accomplished since 1775 and consider what it should and could contribute in the twenty-first century. Gallagher argues that now, more than ever before, the imperiled post office deserves this effort, because just as the founders anticipated, it created forward-looking, communication-oriented, idea-driven America.

The *American Educational History Journal* is a peer-reviewed, national research journal devoted to the examination of educational topics using perspectives from a variety of disciplines. The editors of AEHJ encourage communication between scholars from numerous disciplines, nationalities, institutions, and backgrounds. Authors come from a variety of disciplines including political science, curriculum, history, philosophy, teacher education, and educational leadership.

Acceptance for publication in AEHJ requires that each author present a well-articulated argument that deals substantively with questions of educational history.

The fourth annual compilation of selected articles from the online Journal of the American Revolution.

American political culture and military necessity were at odds during the War for American Independence, as demonstrated in this interpretation of Continental army administration. E. Wayne Carp shows that at every level of authority -- congressional, state, and county -- a localistic world-view, a deferential political order, and adherence to republican ideology impeded the task of supplying the army, even though independence demanded military strength. Placing military history within the context of colonial and revolutionary historiography, Carp finds that the colonial American belief that authority and political power should be decentralized deeply influenced Congress's approach to the task of supplying the army. Furthermore, most Congressmen had neither military experience nor any idea of how to administer an army, while local governments constantly thwarted the army's efforts to obtain supplies -- they blocked impressment and interfered with the movement of food and clothing. Carp shows that political leaders eventually adjusted their ideals to the imperatives of winning the war. He offers a revisionist analysis of the origins of the Nationalist movement of 1780-83 that was begun by army officers and state legislators fearing the imminent failure of the Revolution. Lacking unity and blinded by republican ideology, the Nationalists did not markedly improve the administration of the army. Instead, it was largely through the efforts of Superintendent of Finance Robert Morris, the cooperation of the French, and sheer luck that the British were ultimately defeated. Carp concludes that the Americans won the Revolution "in spite of, rather than because of, their political beliefs."

"A history of the private enterprise that made uneasy peace with slavery to rescue free Africans and transplant them on the west coast of Africa"--cover.

Volume III of America's Indomitable Character concerns itself with: ?American character identity as represented by ten selected Colonial female authors, among them the early Colonial authors of religious freedom Anne Hutchinson and Anne Dudley Bradstreet; the Colonial adventuress Sarah Kemble Knight; Anne Cotton and her eye-witness accounts of the history of Virginia; Mercy Otis Warren, a contemporary historian of the American Revolutionary Period; Abigail Adams who gave her husband John Adams, the second President, political advice; Judith Sargent Murray, a Colonial feminist; the African-American poet Phillis Wheatley; Hannah Webster Foster, an early advocate of female education; and Susanna Haswell Rowson, America's first professional female novelist. ?How the Thirteen Original Colonies became states. ?The American Constitution and American character identity. ?Attempts to destroy the American Constitution. ?The Monroe Doctrine and American character identity. ?The origin and essence of Romanticism and its importance in

America. ?A presentation of Nature, human nature, society, the social contract, and education in selected works of William Hill Brown, Philip Morin Freneau, Charles Brockden Brown, Washington Irving, William Cullen Bryant, David Crockett, James Fenimore Cooper, Edgar Allan Poe. ?The Bill of Rights. ?David Crockett's Not Yours to Give Speech. ?Why Colonists and immigrants came to America and how they became Americans. ?Individualism and anti-elitism in America's character. ?America as a place where individuals form and decide of their own destiny; where, as Don Fredrick says, society "means nothing more than a collection of many individual citizens in the same place; where there exist not many rules telling a person what he is permitted to do, but only a few rules telling him what he cannot do. Or, at least, that is what America was when the aforementioned authors wrote about the nation."

This fascinating book is the first volume in a projected cultural history of the United States, from the earliest English settlements to our own time. It is a history of American folkways as they have changed through time, and it argues a thesis about the importance for the United States of having been British in its cultural origins. While most people in the United States today have no British ancestors, they have assimilated regional cultures which were created by British colonists, even while preserving ethnic identities at the same time. In this sense, nearly all Americans are "Albion's Seed," no matter what their ethnicity may be. The concluding section of this remarkable book explores the ways that regional cultures have continued to dominate national politics from 1789 to 1988, and still help to shape attitudes toward education, government, gender, and violence, on which differences between American regions are greater than between European nations.

How American colonists reinterpreted their British and colonial histories to help establish political and cultural independence from Britain In Past and Prologue, Michael Hattem shows how colonists' changing understandings of their British and colonial histories shaped the politics of the American Revolution and the origins of American national identity. Between the 1760s and 1800s, Americans stopped thinking of the British past as their own history and created a new historical tradition that would form the foundation for what subsequent generations would think of as "American history." This change was a crucial part of the cultural transformation at the heart of the Revolution by which colonists went from thinking of themselves as British subjects to thinking of themselves as American citizens. Rather than liberating Americans from the past--as many historians have argued--the Revolution actually made the past matter more than ever. Past and Prologue shows how the process of reinterpreting the past played a critical role in the founding of the nation.

Two centuries ago, Elizabeth Patterson Bonaparte was one of the most famous women in America. Beautiful, scandalous, and outspoken, she had wed Napoleon's brother Jerome, borne his child, and seen the marriage annulled by the emperor himself. With her notorious behavior, dashing husband, and associations with European royalty, Elizabeth became one of America's first celebrities during a crucial moment in the nation's history. At the time of Elizabeth's fame, the United States had only recently gained its independence, and the character of American society and politics was not yet fully formed. Still concerned that their republican experiment might fail and that their society might become too much like that of monarchical Europe, many Americans feared the corrupting influence of European manners and ideas. Elizabeth Patterson Bonaparte's imperial connections and aristocratic aspirations made her a central figure in these debates, with many, including members of Congress and the social elites of the day, regarding her as a threat. Appraising Elizabeth Patterson Bonaparte's many identities—celebrity, aristocrat, independent woman, mother—Charlene M. Boyer Lewis shows how Madame Bonaparte, as she was

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known, exercised extraordinary social power at the center of the changing transatlantic world. In spite of the assumed threat that she posed to the new social and political order, Americans could not help being captivated by Elizabeth's style, beauty, and wit. She offered an alternative to the republican wife by pursuing a life of aristocratic dreams in the United States and Europe. Her story reminds us of the fragility of the American experiment in its infancy and, equally important, of the active role of women in the debates over society and culture in the early republic.

Examines the history, events and people in the years after the Revolutionary War up to the Civil War, gathered by historians, scientists, archaeologists, and other scholars.

This volume covers the period 1783 to 1828, picking up after the end of the American Revolution and continuing up to the years when America was expanding westward. It provides an overview of the period, a chronology and hundreds of eyewitness testimonies to the political events and social change.

Amid the battle for American independence and the struggle to invent a federal government, American Revolutionary leaders and intellectuals sought also to create an American culture that would unify a territory of immense regional, ethnic, and religious diversity. In a sophisticated, yet accessible, interpretive narrative, Eve Kornfeld examines the efforts of Noah Webster, Benjamin Rush, George Washington, Judith Sargent Murray, David Ramsay, Mercy Otis Warren, and others to invent a national literature, narrate a story of nationhood, and educate a diverse people for virtuous republican citizenship. Among the 31 documents following the narrative are early attempts at American epic poetry, excerpts from the first narrative histories of the United States, and commentaries on the place of women and Indians in national life. Headnotes to the documents, reproductions of early paintings and portraits, a chronology, questions for consideration, a bibliography, and an index are also included.

This book is a documentary history of the rights found in the American state constitutions adopted between 1776 and 1790. Despite the rich tradition of rights at the state level, rights in America have been identified almost exclusively with the national Bill of Rights. Indeed, there is no work that provides a comprehensive treatment of the early state declarations of rights. Rather, these declarations have been viewed as halting first steps towards the adoption of the national Bill of Rights in 1791. Bringing together the full text of the rights provisions from the 13 original states and Vermont, this book presents America's first tradition of rights on its own terms and as part of this country's heritage of rights. Early chapters will examine the sources of these rights and provide a comparative framework. An introduction to each chapter will review that state's colonial history, focusing on any charters or legislation related to rights protections that help explain its constitutional provisions. This work will make it possible for students, scholars, and interested citizens to rediscover the first fruits of the American Revolution.

We immerse ourselves daily in expressions of popular culture—YouTube videos, hip hop music, movies, adverts, greeting cards, videogames, and comics, to name just a few possibilities—and far too often we pay only scant critical attention to them. The essays in this collection redress this situation by probing a wide range of topics within the field of popular culture studies. Written in engaging and jargon-free prose, contributions critically examine various offerings in film, television, social media, music, literature, sports, and related areas. Moreover, they often pay special attention to the ways in which these pop culture artefacts intersect with issues of race, ethnicity, gender, sexual orientation, age, and ability. Providing a rich mixture of broad perspectives and intriguing case studies, the essays form a compelling mosaic of findings and viewpoints on popular culture. Exploring everything from toxic masculinity in twenty-first century television programmes to gendered

greeting cards and adult colouring books, this provocative volume is essential reading for anyone interested in that fabricated and all-pervasive environment we call popular culture.

John Brown Russwurm and African American Settlement in West Africa examines Russwurm's intellectual accomplishments and significant contributions to the black civil rights movement in America from 1826 - 1829, and more significantly explores the essential characteristics that distinguished his thoughts and endeavours from other black leaders in America, Liberia and Maryland in Liberia. Not surprisingly, the most controversial of Russwurm's ideas was his unwavering support of the American Colonization Society (ACS) and the Maryland State Colonization Society (MSCS), two organizations that most civil rights activists found racist and pro-slavery. Beyan probes the social and intellectual sources, underlying motives and the legacies of Russwurm's thoughts and endeavours, all in an attempt to dissect why Russwurm acted and made the choices that he did.

Questions about the original meaning of the Bill of Rights remain a source of active concern and controversy in the twenty-first century. In order to help students consider the intentions of the first Constitutional amendments and the significance of declaring rights, Jack Rakove traces the tradition and describes the deliberations from which the Bill of Rights emerged.

Published by OpenStax College, U.S. History covers the breadth of the chronological history of the United States and also provides the necessary depth to ensure the course is manageable for instructors and students alike. U.S. History is designed to meet the scope and sequence requirements of most courses. The authors introduce key forces and major developments that together form the American experience, with particular attention paid to considering issues of race, class and gender. The text provides a balanced approach to U.S. history, considering the people, events and ideas that have shaped the United States from both the top down (politics, economics, diplomacy) and bottom up (eyewitness accounts, lived experience).

What is Americanism? The contributors to this volume recognize Americanism in all its complexity--as an ideology, an articulation of the nation's rightful place in the world, a set of traditions, a political language, and a cultural style imbued with political meaning. In response to the pervasive vision of Americanism as a battle cry or a smug assumption, this collection of essays stirs up new questions and debates that challenge us to rethink the model currently being exported, too often by force, to the rest of the world. Crafted by a cast of both rising and renowned intellectuals from three continents, the twelve essays in this volume are divided into two sections. The first group of essays addresses the understanding of Americanism within the United States over the past two centuries, from the early republic to the war in Iraq. The second section provides perspectives from around the world in an effort to make sense of how the national creed and its critics have shaped diplomacy, war, and global culture in the twentieth and twenty-first centuries. Approaching a controversial ideology as both scholars and citizens, many of the essayists call for a revival of the ideals of Americanism in a new progressive politics that can bring together an increasingly polarized and fragmented citizenry. Contributors: Mia Bay, Rutgers University Jun Furuya, Hokkaido University, Japan Gary Gerstle, University of Maryland Jonathan M. Hansen, Harvard University Michael Kazin, Georgetown University Rob Kroes, University of Amsterdam Melani McAlister, The George Washington University Joseph A. McCartin, Georgetown University Alan McPherson, Howard University Louis Menand,

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Harvard University Mae M. Ngai, University of Chicago Robert Shalhope, University of Oklahoma Stephen J. Whitfield, Brandeis University Alan Wolfe, Boston College

Informing current discussions about the growing gap between rich and poor in the United States, *The Lost Tradition of Economic Equality in America* is surprising and enlightening.

Traces African American literacy acquisition in the 19th century through family and community efforts.

This brief, up-to-date examination of American colonial history draws connections between the colonial period and American life today by including formerly neglected areas of social and cultural history and the role of minorities (African-Americans, Native-Americans, women, and laboring classes). It summarizes and synthesizes recent studies and integrates them with earlier research. Key topics: European Backgrounds. The Native Americans. The Spanish Empire in America. The Portuguese, French, and Dutch Empires in America. The Background of English Colonization. The Tobacco Colonies: Virginia and Maryland. The New England Colonies. The Completion of Colonization. Seventeenth-Century Revolts and Eighteenth-Century Stabilization. Colonial Government. African-Americans in the English Colonies. Immigration. Colonial Agriculture. Colonial Commerce. Colonial Industry. Money and Social Status. The Colonial Town. The Colonial Family. Religion in Colonial America. Education in Colonial America. Language and Literature. Colonial Arts and Sciences. Everyday Life in Colonial America. The Second Hundred Years' War. The Road to Revolution. The Revolutionary War. Governments for a New Nation. Market: For anyone interested in Colonial History, American Revolution, or Early American Social History.

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