

Manifest Destiny And Mission In American History

In 2007 the United Nations approved the United Nations Declaration on the Rights of Indigenous Peoples. United States endorsement in 2010 ushered in a new era of Indian law and policy. This book highlights steps that the United States, as well as other nations, must take to provide a more just society and heal past injustices committed against indigenous peoples.

Offering the first full-scale analysis of the filibustering movement, Robert May relates the often-tragic stories of illegal expeditions into Cuba, Mexico, Ecuador, Nicaragua, and other Latin American countries and details surprising numbers of aborted plots, as well. May investigates why thousands of men joined filibustering expeditions, how they were financed, and why the U.S. government had little success in curtailing them. Surveying antebellum popular media, he shows how the filibustering phenomenon infiltrated the American psyche in newspapers, theater, music, advertising, and literature. Condemned abroad as pirates, frequently in language strikingly similar to modern American denunciations of foreign terrorists, the filibusters were often celebrated at home as heroes who epitomized the spirit of Manifest Destiny--Publisher's Website.

Watch the Author Interview on KNME In both the historic record and the popular imagination, the story of nineteenth-century westward expansion in America has been characterized by notions of annexation rather than colonialism, of opening rather than conquering, and of settling unpopulated lands rather than displacing existing populations. Using the territory that is now New Mexico as a case study, *Manifest Destinies* traces the origins of Mexican Americans as a racial group in the United States, paying particular attention to shifting meanings of race and law in the nineteenth century. Laura E. Gómez explores the central paradox of Mexican American racial status as entailing the law's designation of Mexican Americans as “white” and their simultaneous social position as non-white in American society. She tells a neglected story of conflict, conquest, cooperation, and competition among Mexicans, Indians, and Euro-Americans, the region's three main populations who were the key architects and victims of the laws that dictated what one's race was and how people would be treated by the law according to one's race. Gómez's path breaking work—spanning the disciplines of law, history, and sociology—reveals how the construction of Mexicans as an American racial group proved central to the larger process of restructuring the American racial order from the Mexican War (1846–48) to the early twentieth century. The emphasis on white-over-black relations during this period has obscured the significant role played by the doctrine of Manifest Destiny and the colonization of northern Mexico in the racial subordination of black Americans.

"For years there has been little or no critical reexamination of how and why the ultimately successful postwar American policy of 'patient but firm and vigilant containment of Soviet expansionist tendencies...and pressure against the free institutions of the western world' (as George Kennan formulated it at the time) has over six decades turned into a vast project for ending tyranny in the world. We defend this position by making the claim that the United States possesses an exceptional status among nations that confers upon it special international responsibilities, and exceptional privileges in meeting those responsibilities. This is where the problem lies. It has become somewhat of a national heresy to suggest the U.S. does not have a unique moral status and role to

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play in the history of nations and therefore in the affairs of the contemporary world. In fact it does not." Cogently, thoughtfully, powerfully, William Pfaff--whose columns and commentary over the past 40-odd years have given him the widest international influence of any American commentator--lays out the historical roots behind the American exceptionalism that has animated our politics and foreign relations for decades, and makes clear why it is flawed and bound to fail. Those roots lie in the secularization of western society brought about by the Enlightenment. "My proposition in this book is that the United States' separation from 1800 to 1941 from the common history of the west has disqualified it from the mandate it has assumed as the society that embodies the future"...and in many ways is responsible for the impasse in which it finds itself at the end of the disastrous events of the last 8 years. "It has failed to learn from experience because it lacks the indispensable experience Europeans have acquired of modern ideological folly and national tragedy."

Long before the United States became a major force in global affairs, Americans believed in their superiority over others due to their inventiveness, productivity, and economic and social well-being. U.S. expansionists assumed a mandate to civilize non-Western peoples by demanding submission to American technological prowess and design. As an integral part of America's national identity and sense of itself in the world, this civilizing mission provided the rationale to displace the Indians from much of our continent, to build an island empire in the Pacific and Caribbean, and to promote unilateral--at times military--interventionism throughout Asia. In our age of smart bombs and mobile warfare, technological aptitude remains preeminent in validating America's global mission. Michael Adas brilliantly pursues the history of this mission through America's foreign relations over nearly four centuries from North America to the Philippines, Vietnam, and the Persian Gulf. The belief that it is our right and destiny to remake foreign societies in our image has endured from the early decades of colonization to our current crusade to implant American-style democracy in the Muslim Middle East. *Dominance by Design* explores the critical ways in which technological superiority has undergirded the U.S.'s policies of unilateralism, preemption, and interventionism in foreign affairs and raised us from an impoverished frontier nation to a global power. Challenging the long-held assumptions and imperatives that sustain the civilizing mission, Adas gives us an essential guide to America's past and present role in the world as well as cautionary lessons for the future.

Essays, biographies, and primary documents make this an all-in-one resource on America's Westward Expansion.

The Oxford History of the United States is by far the most respected multi-volume history of our nation. In this Pulitzer prize-winning, critically acclaimed addition to the series, historian Daniel Walker Howe illuminates the period from the battle of New Orleans to the end of the Mexican-American War, an era when the United States expanded to the Pacific and won control over the richest part of the North American continent. A panoramic narrative, *What Hath God Wrought* portrays revolutionary improvements in transportation and communications that accelerated the extension of the American empire. Railroads, canals, newspapers, and the telegraph dramatically lowered travel times and spurred the spread of information. These innovations prompted the emergence of mass political parties and stimulated America's economic development from an overwhelmingly rural country to a diversified economy in which commerce and industry took their place alongside agriculture. In his story, the author weaves together political and military events with social, economic, and cultural history. Howe examines

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the rise of Andrew Jackson and his Democratic party, but contends that John Quincy Adams and other Whigs--advocates of public education and economic integration, defenders of the rights of Indians, women, and African-Americans--were the true prophets of America's future. In addition, Howe reveals the power of religion to shape many aspects of American life during this period, including slavery and antislavery, women's rights and other reform movements, politics, education, and literature. Howe's story of American expansion culminates in the bitterly controversial but brilliantly executed war waged against Mexico to gain California and Texas for the United States. Winner of the New-York Historical Society American History Book Prize Finalist, 2007 National Book Critics Circle Award for Nonfiction The Oxford History of the United States The Oxford History of the United States is the most respected multi-volume history of our nation. The series includes three Pulitzer Prize winners, a New York Times bestseller, and winners of the Bancroft and Parkman Prizes. The Atlantic Monthly has praised it as "the most distinguished series in American historical scholarship," a series that "synthesizes a generation's worth of historical inquiry and knowledge into one literally state-of-the-art book." Conceived under the general editorship of C. Vann Woodward and Richard Hofstadter, and now under the editorship of David M. Kennedy, this renowned series blends social, political, economic, cultural, diplomatic, and military history into coherent and vividly written narrative.

America views itself as a nation inhabiting a "promised land" and enjoying a favoured relation with God. This view of unique election has been coupled with racial exclusivism and the marginalization of non-white citizens. America, Amerikkka traces the historical and ideological patterns behind America's sense of itself. In its examination of America's "choseness", the book ranges across the doctrine of the "rights of man" in the 18th and 19th centuries, the role of America in the twentieth century as "global policeman", and the enforcement of neo-colonial relations over the "third world". The volume argues for a vision of global relations between peoples based on justice and mutuality, rather than hegemonic dominance.

The brief period from 1829 to 1849 was one of the most important in American history. During just two decades, the American government was strengthened, the political system consolidated, and the economy diversified. All the while literature and the arts, the press and philanthropy, urbanization, and religious revivalism sparked other changes. The belief in Manifest Destiny simultaneously caused expansion across the continent and the wretched treatment of the Native Americans, while arguments over slavery slowly tore a rift in the country as sectional divisions grew and a national crisis became almost inevitable.

Excerpt from Woman's Manifest Destiny and Divine Mission, Vol. 1 of 4 This is so wide a subject, that what I can say upon it will be hardly more than suggestive. Let us go back to those times of which faint traditions are preserved in so many nations. They are the traditions of the Eden Age, the Golden Age.. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Manifest Destiny is the evolution of humanity's continued drive to claim and colonize other worlds. The new world is Adelphi, a viable planet fifteen light-years away from our current solar system. In this story, we follow the advanced colonizing party as they make their epic journey. On board, their ship, the Poseidon, the crew, and passengers face many difficulties, challenges, and triumphs on their way to their new home. Manifest Destiny is the unique tale of perseverance, love, and sacrifice of this diverse group of people with a common goal.

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This book documents the potency of Manifest destiny in the antebellum era.

Before this book first appeared in 1963, most historians wrote as if the continental expansion of the United States were inevitable. "What is most impressive," Henry Steele Commager and Richard Morris declared in 1956, "is the ease, the simplicity, and seeming inevitability of the whole process." The notion of inevitability, however, is perhaps only a secular variation on the theme of the expansionist editor John L. O'Sullivan, who in 1845 coined one of the most famous phrases in American history when he wrote of "our manifest destiny to overspread the continent allotted by Providence for the free development of our yearly multiplying millions." Frederick Merk rejected inevitability in favor of a more contingent interpretation of American expansionism in the 1840s. As his student Henry May later recalled, Merk "loved to get the facts straight." --From the Foreword by John Mack Faragher

In this cultural history of the origins of the Cold War, John Fousek argues boldly that American nationalism provided the ideological glue for the broad public consensus that supported U.S. foreign policy in the Cold War era. From the late 1940s through the late 1980s, the United States waged cold war against the Soviet Union not primarily in the name of capitalism or Western civilization--neither of which would have united the American people behind the cause--but in the name of America. Through close readings of sources that range from presidential speeches and popular magazines to labor union debates and the African American press, Fousek shows how traditional nationalist ideas about national greatness, providential mission, and manifest destiny influenced postwar public culture and shaped U.S. foreign policy discourse during the crucial period from the end of World War II to the beginning of the Korean War. Ultimately, he says, in the atmosphere created by apparently unceasing international crises, Americans rallied around the flag, eventually coming to equate national loyalty with global anticommunism and an interventionist foreign policy.

Michel Gobat traces the untold story of the rise and fall of the first U.S. overseas empire to William Walker, a believer in the nation's manifest destiny to spread its blessings not only westward but abroad as well. In the 1850s Walker and a small group of U.S. expansionists migrated to Nicaragua determined to forge a tropical "empire of liberty." His quest to free Central American masses from allegedly despotic elites initially enjoyed strong local support from liberal Nicaraguans who hoped U.S.-style democracy and progress would spread across the land. As Walker's group of "filibusters" proceeded to help Nicaraguans battle the ruling conservatives, their seizure of power electrified the U.S. public and attracted some 12,000 colonists, including moral reformers. But what began with promises of liberation devolved into a reign of terror. After two years, Walker was driven out. Nicaraguans' initial embrace of Walker complicates assumptions about U.S. imperialism. *Empire by Invitation* refuses to place Walker among American slaveholders who sought to extend human bondage southward. Instead, Walker and his followers, most of whom were Northerners, must be understood as liberals and democracy promoters. Their ambition was to establish a democratic state by force. Much like their successors in liberal-internationalist and neoconservative foreign policy circles a century later in Washington, D.C., Walker and his fellow imperialists inspired a global anti-U.S. backlash. Fear of a "northern colossus" precipitated a hemispheric alliance against the United States and gave birth to the idea of Latin America.

As the mutineers plead with Lewis and Clark to save them, they must decide what is best for the mission. Is this the end of the Corps of Discovery?

During the 1840s the United States and England were in conflict over two unsettled territories along the undefined Canadian-American border. This riveting account of the Maine and Oregon boundary treaties is brought to life masterfully by Professors Howard Jones and Donald Rakestraw. The events in this story paved the way for one of the most far-reaching developments in American history: the age of

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expansion. The United States gradually came to believe in manifest destiny, the irreversible expansion of the States across the continent. The country's success with England in resolving the two territorial disputes marked the dawn of this new era. Complicating the U.S.-English situation in the 1840s was a border conflict brewing with Mexico. Failure to resolve the disputes with England might have led the United States to war with two nations at once. Careful negotiations led to settlements with England instead of war. But the United States went to war with Mexico from 1846 to 1848. Prologue to Manifest Destiny offers a rare, detailed look at the tense Anglo-American relationship during the 1840s and the two agreements reached regarding the land in the Northeast and the Northwest. Presidents John Tyler and James Polk and the robust master of diplomacy, Daniel Webster, were among the American actors who played center stage in the drama, as well as Britain's Lord Ashburton, who worked closely with Webster to keep the turbulent conflict over the Northeast territory from escalating into war. This gripping frontier story will fascinate as it educates. Prologue to Manifest Destiny is perfect for courses in American history, international relations, and diplomatic history.

"A book so gripping it can scarcely be put down. . . . Superb."— New York Times Book Review "WESTWARD HO! FOR OREGON AND CALIFORNIA!" In the eerily warm spring of 1846, George Donner placed this advertisement in a local newspaper as he and a restless caravan prepared for what they hoped would be the most rewarding journey of a lifetime. But in eagerly pursuing what would a century later become known as the "American dream," this optimistic-yet-motley crew of emigrants was met with a chilling nightmare; in the following months, their jingoistic excitement would be replaced by desperate cries for help that would fall silent in the deadly snow-covered mountains of the Sierra Nevada. We know these early pioneers as the Donner Party, a name that has elicited horror since the late 1840s. With *The Best Land Under Heaven*, Wallis has penned what critics agree is "destined to become the standard account" (Washington Post) of the notorious saga. Cutting through 160 years of myth-making, the "expert storyteller" (True West) compellingly recounts how the unlikely band of early pioneers met their fate. Interweaving information from hundreds of newly uncovered documents, Wallis illuminates how a combination of greed and recklessness led to one of America's most calamitous and sensationalized catastrophes. The result is a "fascinating, horrifying, and inspiring" (Oklahoman) examination of the darkest side of Manifest Destiny.

Examining the social and cultural implications of noir and Western narratives in video games, *Manifest Destiny 2.0* explores the performative literacy of gaming as a means by which Western and noir genres continue to influence twenty-first-century attitudes and global culture.

When John O'Sullivan wrote in 1845, "...the right of our manifest destiny to overspread and to possess the whole of the continent which Providence has given us for the development of Liberty and federated self-government entrusted to us", he coined a phrase that aptly describes how Americans from colonial days and into the twentieth century perceived their privileged role. Anders Stephanson examines the consequences of this idea over more than three hundred years of history, as Manifest Destiny drove the westward settlement to the Pacific, defining the stubborn belief in the superiority of white people and denigrating Native Americans and other people of color. He considers it a component in Woodrow Wilson's campaign "to make the world safe for democracy" and a strong factor in Ronald Reagan's administration. As the population of the 13 colonies grew and the economy developed, the desire to expand into new land increased.

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Nineteenth-century Americans believed it was their divine right to expand their territory from the Atlantic Ocean to the Pacific. "Manifest destiny," a phrase first used in 1839 by journalist John O'Sullivan, embodied the belief that God had given the people of the United States a mission to spread a republican democracy across the continent. Advocates of manifest destiny were determined to carry out their mission and instigated several wars, including the war with Mexico to win much of what is now the southwestern United States. In *Manifest Destiny: Westward Expansion*, learn how this philosophy to spread out across the land shaped our nation.

A political history of how the fledgling American republic developed into a democratic state at the onset of the Civil War offers insight into how historical beliefs about democracy compromised democratic progress, providing coverage of the rivalry between Jeffersonians and Federalists, and identifying the roles of key contributors, including Andrew Jackson, Anti-Masons, and fugitive slaves. Reprint.

James McCaffrey examines America's first foreign war, the Mexican War, through the day-to-day experiences of the American soldier in battle, in camp, and on the march. With remarkable sympathy, humor, and grace, the author fills in the historical gaps of one war while rising issues now found to be strikingly relevant to this nation's modern military concerns.

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Utilizing memoirs, diaries, biographies, newspapers, and vast amounts of both foreign and domestic correspondence, Frank Lawrence Owsley, Jr., and Gene A. Smith reveal an insider's view of the filibusters and expansionists, the colorful - if not sometimes nefarious - characters on the front line of the United States's land grab.

In this thoughtful social history of New Mexico's nuclear industry, Lucie Genay traces the scientific colonization of the state in the twentieth century from the points of view of the local people. Genay focuses on personal experiences in order

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to give a sense of the upheaval that accompanied the rise of the nuclear era. She gives voice to the Hispanics and Native Americans of the Jémez Plateau, the blue-collar workers of Los Alamos, the miners and residents of the Grants Uranium Belt, and the ranchers and farmers who were affected by the federal appropriation of land in White Sands Missile Range and whose lives were upended by the Trinity test and the US government's reluctance to address the "collateral damage" of the work at the Range. Genay reveals the far-reaching implications for the residents as New Mexico acquired a new identity from its embrace of nuclear science.

Jane McManus Storm Cazneau (1807-1878) was a complex person who died at sea the way she lived at the center of a storm of controversy. Whether as Aaron Burr's mistress, land speculating in Texas, behind enemy lines during the Mexican War, filibustering for Cuba or Nicaragua, promoting Mexican revolution from a dugout in Eagle Pass, or urging free blacks to emigrate to the Dominican Republic, Cazneau seldom took the easy path. She foresaw a nation with equal rights for all in a world in which representative government was the norm rather than the exception. As a journalist, an advisor to national political figures, and publicist, she helped shape United States domestic and foreign policy from the mid-1840s into the 1870s. Cazneau's most unique contribution was as a staff writer for John L. O'Sullivan, editor of the *United States Magazine and Democratic Review*, where she described the mission of the United States as "Manifest Destiny," thereby coining one of the most significant and influential phrases in American political history. A single parent and working mother, Cazneau was not a women's rights woman who agitated for suffrage. She ridiculed the Seneca Falls housewives' complaints because real oppression existed for women in the factories, in the needle trades, on Indian reservations, and in the Caribbean. Cazneau advised working women to educate themselves and take better-paying men's clerical jobs. Although it appeared that her schemes and speculations failed, many of the policies she advocated eventually succeeded. She promoted the need for a steam navy and merchant marine fifty years before Alfred T. Mahan. She wrote about the problems of the working class sixty years before it became a Progressive crusade, advocated agrarian reform fifty years before Populists took up the cause, and assisted republican revolutionaries a hundred years before the United States awoke to the needs of the ordinary people in the sister republics of the Western Hemisphere. Cazneau's letters, books, journal, and newspaper articles leave little more than a hint of her intelligence and conversational wit, a mere suggestion of her sexuality and explosive temper, a glimpse of her courage and spirituality, and a trace of her sense of humor reflected in the sparkle of violet eyes beneath raven hair and a dark complexion that was her distinguishing trait. She was dedicated to the expansion of republican government; she had a special place in her heart for the abandoned and neglected, whether persons or animals; and she had a deep and abiding love for her country and faith in its people and in its future.

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Throughout the Civil War, soldiers and civilians on both sides of the conflict saw the hand of God in the terrible events of the day, but the standard narratives of the period pay scant attention to religion. Now, in *God's Almost Chosen Peoples*, Li

American myths about national character tend to overshadow the historical realities. Mr. Horsman's book is the first study to examine the origins of racialism in America and to show that the belief in white American superiority was firmly ensconced in the nation's ideology by 1850. The author deftly chronicles the beginnings and growth of an ideology stressing race, basic stock, and attributes in the blood. He traces how this ideology shifted from the more benign views of the Founding Fathers, which embraced ideas of progress and the spread of republican institutions for all. He finds linkages between the new, racialist ideology in America and the rising European ideas of Anglo-Saxon, Teutonic, and scientific ideologies of the early nineteenth century. Most importantly, however, Horsman demonstrates that it was the merging of the Anglo-Saxon rhetoric with the experience of Americans conquering a continent that created a racialist philosophy. Two generations before the new immigrants began arriving in the late nineteenth century, Americans, in contact with blacks, Indians, and Mexicans, became vociferous racialists. In sum, even before the Civil War, Americans had decided that peoples of large parts of this continent were incapable of creating or sharing in efficient, prosperous, democratic governments, and that American Anglo-Saxons could achieve unprecedented prosperity and power by the outward thrust of their racialism and commercial penetration of other lands. The comparatively benevolent view of the Founders of the Republic had turned into the quite malevolent ideology that other peoples could not be regenerated through the spread of free institutions.

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