

Patriotism

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In a general sense, irrespective of geographical, philosophical, contextual, and linguistically differences, the affection with country is Patriotism (Griffin, 2005). Historically number of theorists and philosophers have described the characteristics of the passion ‘ Patriotism’ in diversified style. By combining altogether, Patriotism surrounds various questions and dimensions like exactly how actually Patriotism can be described? Could it be associated with comparable behaviors, for example is it an interrelated emotion to nationalism? How can its ethical standing in a general society be determined? Even the effectiveness of this passion raises questions i. e. either it is morally useful or it is the need of human soul. Irrespective of various differences, it includes special dedication and loyalty to the country, a sense of personal identification and special worries with respect to national interest, and willingness to sacrifice for the country’s benefit (Nathanson, 1993). The affection with respect to devotion to the country is significantly different from love. There are authors, who have used the term love and affection interchangeably; however, in deeper sense special affections are related to some sort of special concerns with the object. It means the definition of a patriot is not complete until and unless it does not emphasize on special concerns with the country. These are the special concerns which set off a person to sacrifice for the country enthusiastically. Similarly in many discussions the concept of Patriotism has been blemished by nationalism and both the terms have been used interchangeably. Very few authors could differentiate the terms from each other; however, their justifications are also vague and need elucidation. Lord Acton (1972) has elaborated these two terms as Patriotism is the consciousness of moral obligations to the country

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while nationalism is actually the relationship among the race to be precisely innate or physical. Contrary to this concept, Kedourie (1985) expressed the nationalism as a mature political and idealistic dogma. According to him, nationalism is an indispensable part of human race where each individual is capable to stumble upon liberty and fulfillment while Patriotism is just an attitude of love to the country. By concluding the theories and opinions of thinkers and philosophers over the years, the nationalism and Patriotism seem an identical set of thoughts and values. They cannot be set apart in terms of emotion or theory however can be distinguished with respect to their objects. Patriotism has deep roots with moral aspect of life as well and many thinkers argue that it is the heart of ethics and morally essential for a citizen. But at the same time, many are there who have analyzed it critically. Leo Tolstoy (1987) criticized the moral aspect of Patriotism that each patriot considers his country the best and has an aversion to rest of the world or at least degrades it, thus through moral scope of Patriotism only one country can qualify. Morality is always morality but it changes with respect to ideology and interests. Under the influence of extreme facet of moral Patriotism, national interest is paramount for one and he or she overrides all moral considerations which might come as a hurdle to his or her object. Machiavelli (1518) writes “ When the safety of one's country wholly depends on the decision to be taken, no attention should be paid either to justice or injustice, to kindness or cruelty, or to its being praiseworthy or ignominious” (Machiavelli 1518 [1998], 515). Although extreme morality does not favor the humanity in larger extent, however, it depends on partiality and impartiality of the community. It brings the concept of moderate or liberal Patriotism. This kind of Patriotism is not unrestricted, self-centered, and

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unsuspecting. The country is not compulsory to be the one's own. The person expects and accepts to stay there within certain limits and in that way put his or her efforts to support that country with commitment and special concerns. Similar to both robust and extreme patriot, liberal or moderate patriots love their countries firmly, and support it greatly till the time their safety or large interests remain concerned with it. Since the emergence and establishing of the nation-state, Patriotism has been imported to the political obligation. Like other versions, it also changes with priorities of the communities; however, it has been widely felt and observed that some sort of nationalism is quite obligatory for the unity of the state. This kind of nationalism makes the nation ready for solidarity and keeps them motivated to sacrifice for the country and participate to upgrade the general standard of public life. The conception of Patriotism is not narrow to certain geography, ideology or belief. However a much improved and mature version of Patriotism is somewhat with reference to the patriot's way of life and values about the intrinsic worth of his or her country, its requirements to be a member of a community and to exist as a module of a sequence of events. Further it must be associated to history and a future prospect which may go beyond the constricted boundaries both with respect to individual and collective lives and their daily apprehensions. Such Patriotism also surrounds the political and social state of affairs which have an effect on the flow of Patriotism along with cultural and political impacts. Works Cited Griffin, Dustin. Patriotism and Poetry in Eighteenth-Century Britain. Cambridge: Cambridge University Press. 2005. Nathanson, Stephen. Patriotism, Morality, and Peace, Lanham: Rowman & Littlefield, 1989.

Machiavelli, Niccolo. *The Discourses*, ed. B. Crick, trans. L. J. Walker, Harmondsworth: Penguin Books, (1518 [1998]).