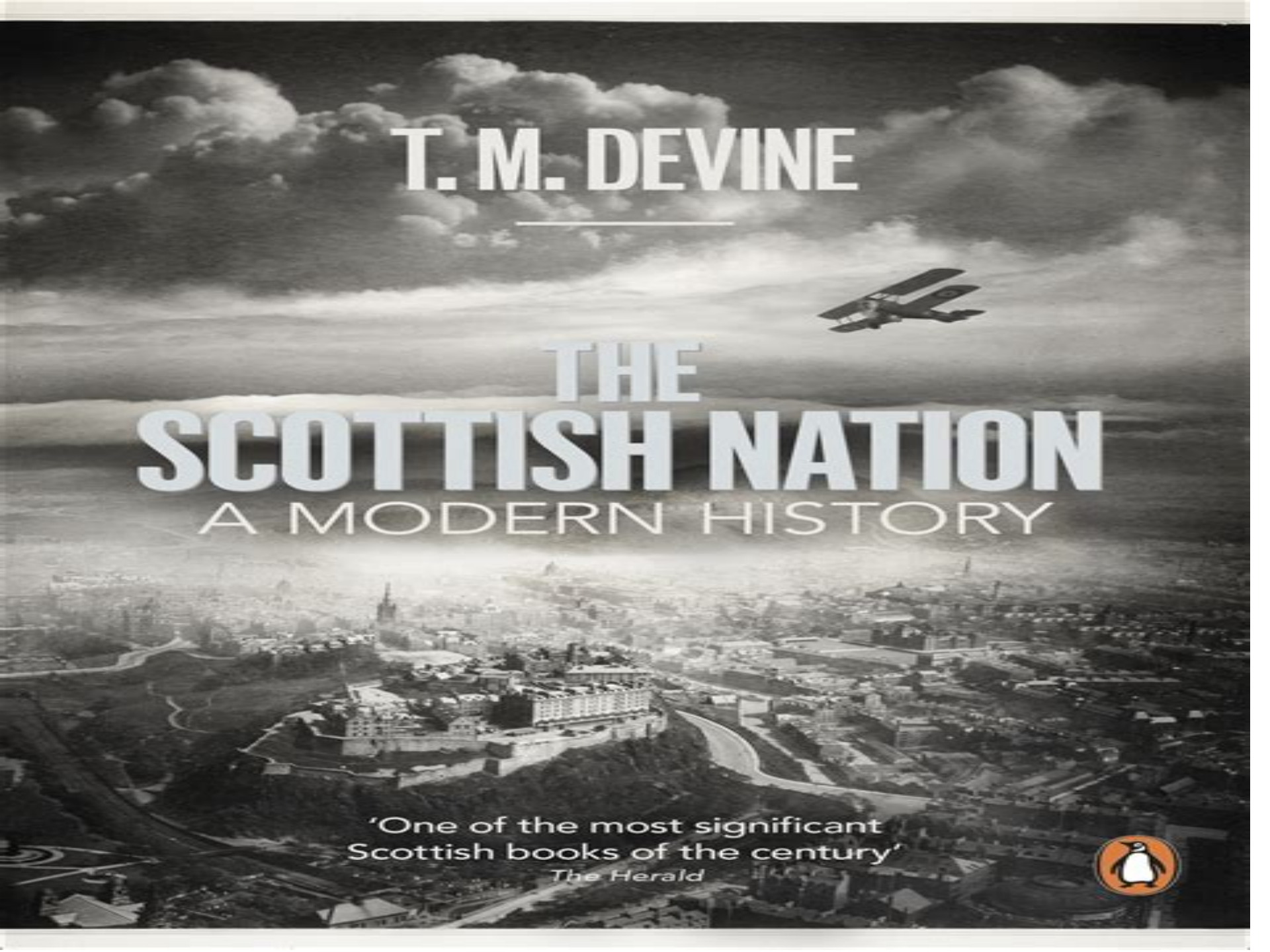


An aerial, black and white photograph of Edinburgh, Scotland, serves as the background. The city's architecture, including the prominent Edinburgh Castle on a hill, is visible. A biplane is shown in flight in the upper right portion of the sky, which is filled with dramatic, cloudy light.

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national hero an indispensable appendage to any possible interpretation of national identity and asks why scholars stop short before coming to terms with this elusive phenomenon. It finds answers by following heroic traditions in Scotland, Norway and Lithuania from the early modern period to the twentieth century. The book argues that heroic traditions prevailing trends in situating heroes in national history owe much to the early modern state. Both national heroes and the nation state had been conceived with a similar moral political mindset that looked for new ways to identify sources for commonality. The confluence of political theory and Realpolitik attested to three classical types of polities: i.e. *civitas popularis* (democracy), *regnum* (kingship) and *optimatum* (aristocracy) as found at that time in Scotland, Norway and Lithuania respectively. The author shows the varied impact these patterns had on heroic traditions. The long record of national heroes in Scotland is explained as a vestige of the legacy of civic humanism; the continuing traditions of the heroic king lines in Norway are seen as a result of long standing absolutism; while the belated arrival of national heroes in Lithuania is excused by the country's aristocratic if at times oligarchic past.

The Origins of Scottish Nationhood Neil Davidson, 2000-04-20

The traditional view of the Scottish nation holds that it first arose during the Wars of Independence from England in the thirteenth and fourteenth centuries. Although Scotland was absorbed into Britain in 1707 with the Treaty of Union, Scottish identity is supposed to have remained alive in the new state through separate institutions of religion (the Church of Scotland), education and the legal system. Neil Davidson argues otherwise. The Scottish nation did not exist before 1707. The Scottish national consciousness we know today was not preserved by institutions carried over from the pre-Union period but arose after and as a result of the Union for only then were the material obstacles to nationhood, most importantly the Highland/Lowland divide, overcome. This Scottish nation was constructed simultaneously with and as part of the British nation and the eighteenth century Scottish bourgeoisie were at the forefront of constructing both. The majority of Scots entered the Industrial Revolution with a dual national consciousness but only one nationalism which was British. The Scottish nationalism which arose in Scotland during the twentieth century is therefore not a revival of a pre-Union nationalism after 300 years but an entirely new formation. Davidson provides a revisionist history of the origins of Scottish and British national consciousness that sheds light on many of the contemporary debates about nationalism.

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