

Diversities of Commemoration

Annotated Bibliography for 2016 NEH Summer Institute on Veterans in Society

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Bailey, Beth. *America's Army: Making the All-Volunteer Force*. Cambridge: Harvard University Press, 2009.

Bailey's *America's Army* offers a social and cultural history of the making of America's modern army. She details the importance of race and gender to the evolution of the all-volunteer force, and underscores the significance of American ideals of liberty, economic independence, and free will to this shift, though she questions the impact of the volunteer force on the duties and obligations of citizenship.

Bodnar, John. *The Good War in American Memory*. Baltimore: Johns Hopkins University Press, 2010.

In *The Good War*, Bodnar contends experiences and memories of World War II were in no way identical, despite the celebrations and commemorative activities that exalt the war as a time of national unity and hyperpatriotism. He shows soldiers themselves recognized the incoherence of a war reduced to a singular heroic myth, and suggests the ways Americans remember war has much to do with how they experienced it.

Budreau, Lisa. *Bodies of War: World War I and the Politics of Commemoration in America, 1919-1933*. New York: New York University Press, 2010.

Budreau details the politically inspired remembrance of World War I in America. She examines the treatment of the war dead as Americans struggled to grapple with their return to the United States. She explains the founding and subsequent work of the American Battle Monuments Commission, a bureaucratic organization devoted to the care and maintenance of American overseas cemeteries.

Childers, Thomas. *Soldier from the War Returning: The Greatest Generation's Troubled Homecoming from World War II*. Boston: Houghton Mifflin Harcourt, 2009.

Childers' *Soldier from the War Returning* traces the postwar lives of three US Army veterans to overturn the notion American GIs simply returned from World War II and got on with their lives. He details the alcoholism, divorce, medical problems, and psychological trauma suffered by returning soldiers, explain the limits of government assistance, and explores the impact of these issues on the lives of the veterans and their families.

Cox, Caroline. *A Proper Sense of Honor: Service and Sacrifice in George Washington's Army*. Chapel Hill: University of North Carolina Press, 2004.

A Proper Sense of Honor compares and contrasts the experiences of officers and enlisted men in the Continental Army. She uses the soldier's body as a conceptual tool to discuss the idea of honor, health care, death, burial, and the treatment of prisoners of war – all arenas in which the treatment of officers differed from that of enlisted men. In particular, she offers a brief look at the treatment of veterans, and suggests enlisted veterans (unlike the officers) were generally ignored.

Jarvis, Christina S. *The Male Body at War: American Masculinity during World War II*. DeKalb: Northern Illinois University Press, 2004.

The Male Body at War explains the impact of war on constructions of masculinity in the United States, and traces these constructions from the blighted masculinity of the Great Depression to the militarized masculinity of World War II. Government programs like the Civilian Conservation Corps attempted to

rehabilitate a weakened male body, while the popular culture of World War II reinforced the importance of a white male body as essential to the successful waging of war.

Savage, Kirk. *Standing Soldiers, Kneeling Slaves: Race, War, and Monument in Nineteenth-Century America*. Princeton: Princeton University Press, 2007.

Savage argues race was central to postbellum commemoration in both the North and the South. Monuments served not just as markers of memory on war-torn landscapes, but as political statements about the place of African Americans in American society and their role in liberating themselves during the Civil War. Commemoration became a language through which Americans could grapple with the meaning of the Civil War, the centrality of race to reconstruction and reconciliation, and the power of monuments to speak far into the future.