

Toward Multiculturalism through American Ethnic Studies in the Globalizing World

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I. Introduction

American ethnic studies is becoming more important in the curricula of American Studies programs and English departments today, because it poses the vital issue of American multiculturalism. Multiculturalism in the U.S. is a dominant social, cultural, and political phenomenon which is likely to define what contemporary American identity is in the globalizing world. Certainly, globalization is an important consideration for Americans.

Globalization seems to be a significant issue to Americans, leading them to understand other cultures and ways of communication.

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Originally globalization came from business, in particular overseas trade. However, like influence and wealth itself, both nation-state and internationalism exist in a dialectical relationship with global capitalism. When Bruce Robin said that “global view... is no more true of the inequality between a First and a Third World government than of the inequality between a metropolitan and a Third World nongovernmental organization (NGO)” (5), the power structure between the international corporations and the Third World nation’s NGOs would be severe. Americans have no doubt that many metropolitan global cities will be moved to the U.S. to cooperate with Third World NGOs. Therefore international relationships and multiculturalism have been important social issues since the 1970s.

The issues of globalization have spread everywhere. In order to prepare for the global world, for example, Korean youths are going to Ivy League colleges in the U.S., Koreans in their twenties are going to America for English language training, Koreans in their thirties are going there to get MBA degrees which can promise better incomes, and Koreans in their forties are emigrating to the U.S. or Canada for their own and their children’s better lives. Many Koreans are emigrating or going to study at the centers of globalization in order to prepare for future challenges and opportunities. Studying abroad, on the one hand, can give Korean youngsters the opportunity to be leaders of NGO, when they come back to Korea. On the other hand, Those Koreans inevitably losing confidence in their own nation join the diaspora to accomplish their “Korean Dreams” in these foreign countries.

II. Globalization in the U.S.A.

Let’s return to the discussion of the phenomena of American globalization. Ethnic diversity and/or conflict under multiculturalism

seem to me a clue to understand the ongoing process of globalization in the U.S. As soon as 9/11 occurred, *The Seattle Post-Intelligencer* reported on October 21, 2001:

It was recorded in 1994 during one of the many ethnic conflicts of that time. A close-up shot on an international TV news channel showed a very little child crying at the side of a dusty footpath. . . . The infant, its mother, other children and women make up 75 percent of the 20 million to 25 million internally displaced people and more than 12 million refugees across the world. That scene was from yesterday. Today a similar scenario is being replayed as Afghan refugees are running into Iran, Pakistan, Tajikistan, Turkmenistan and Uzbekistan. In the coming weeks, about 1.5 million of them—about one-quarter of Washington state's population—will flee in anticipation of military operations. . . .

(P-I Focus E7).

This article says that 9/11 might have resulted from a dark playing of ethnic conflict since 1994. Moreover, a growing number of intellectuals were voicing the opinion that Americans should consider the social, cultural, and political implications of military action. Terrence Cook, a professor in the political science at Washington State University said, "Understanding ethnic conflict in general is a good first step. That is certainly the root of things." Among his suggested readings is a book by Benjamin Barber entitled *Jihad vs. McWorld: How Globalism and Tribalism are Reshaping the World*. Barber argues that the forces of the global economy, combined with the rise of splinter groups, are the biggest threats to Christian humanism (*The Columbian*, World/Nation A12).

Now more humanistic counter-discourses on the American attack against terrorism are circulating, in case there is another political and ethnical attack toward the Moslem and Afghan communities. The movie *Fahrenheit 9/11* shows a good example of the background

negotiations between the Bushes and Bin Ladens, which can possibly reverse the historical motivation of 9/11. Americans today are generally in a state of panic over bio-terrorism, yet they are also concerned about the ethnic troubles with Afghans and Moslems in the U.S. who are treated as terrorists.

What comparisons and contrasts may be drawn from the American and Korean experiences? How come Americans have varied ways of looking back at the history of 9/11? Within the U.S. there must be a gap between the two different sets of ideas on America: one is that America should be the center of a national political and economic power, and the other, a part of the global capitalist system. How does globalization affect people in the world socially, culturally and economically? Those of us living in the less powerful countries have to confront what globalization is and discover whether it is a different issue from being an extension of American power, nationalism and imperialism. It seems that it is a different and larger phenomenon, one working in some ways to reduce nation-based American power. In my view therefore, globalization is not the flip side of the same coin of American imperialism or nationalism.

Globalization transcends a narrow nation-based viewpoint that is linked with nationalism through a new theory of "world systems" (qtd. Guibernau and Rex 9; Beck 25-6; Mies 37-8).¹ These viewpoints probably overplay the notion that the nation-state is no longer important (Beck 3-15, 36-37). Never before in the history of the world has there been such a concentration of capital in so few nations and in the hands of so few people. The countries that form the Group of

¹ This term, "world system" originated from Immanuel Wallerstein's *The Modern World System*. And Beck's view of the world system is based on the idea that there is not a single global society but at least two competing ones: the society of national states, and the many different transnational organizations. On the other hand, Mies views the world system characterized as capitalist-patriarchy.

Seven,² with their 800 million inhabitants, control more technological, economic, informatics, and military power than the rest of the approximately 5.2 billion who live in Asia, Africa, Eastern Europe, and Latin America.

We cannot question that half of all the multinational corporations are based in the United States. However, this concentration of capital itself corresponds to the character of the new technological revolution, creating metropolitan global cities such as London, Geneva, Paris, Tokyo, New York, Chicago, San Francisco, Los Angeles, and even Seattle. These global cities' accumulation of capital depends less and less on the intensive use of natural resources, labor, or even productive capital, but more and more on the accumulation of technology based on the intensive use of knowledge. The centralization of technological knowledge is more intense and monopolistic than other forms of capital, and therefore only increases the gap between the rich and the poor and especially between the "North" and the "South" (Hetata 273). Sassen also clearly denotes that "economic globalization has mostly been represented in terms of the duality of national-global where the global gains power and advantages at the expense of the national" (Sassen xix-xxxi). She emphasizes the importance of internationalization of capital and global cities as centers for the servicing and financing of international trade, investment, and headquarter operations.

III. The Globalization in the case of Toyotism, Tyson Chicken, and Benneton

To expand the world market, to globalize it, to maintain the new economic order, multinational corporations use economic power,

² Mainly the U.S., Germany, Japan, and Switzerland, that is the OECD (Organization for Economic Cooperation and Development) group.

power politics and the armed forces. Globalization denotes movements in both the intensity and the extent of international interactions. In the sense of intensity, it overlaps to some degree with related ideas of integration, interdependence, multilateralism, openness, and inter-penetration. Examples of new network enterprises and organizations of the information economy include such as “Toyotism,” “Tyson chicken,” and “Benneton.” The term “Toyotism” is opposed to “Fordism” which is based on mass production. The mass production model is based on productivity gains obtained by economies of scale in an assembly-line based, mechanized process of production of a standardized product, under the conditions of control of a large market by a specific organizational form. The large corporation using the Fordist model is structured on the principles of vertical integration and institutionalized social and technical division of labor (Castells, *Rise* 166). Charlie Chaplin’s *Modern Times* vividly shows us the realities of mechanized mass production and how it affects the human mind.

However, as Castells points out, the truly distinctive character of “Toyotism” does not concern relationships between firms, but between management and workers. It is a new and successful formula adapted to the global economy and to the flexible production system. Individual workers are empowered to be creative and develop their own production systems. They are cooperatively involved with their managers in horizontal organizations. The network allows for greater differentiation of the labor and capital components of the production unit, and probably includes greater incentives and stepped-up responsibility (*Rise* 166-67).

Therefore “Toyotism” is a management system designed to reduce uncertainty rather than to encourage adaptability. The flexibility is in the process, not in the product. The main difference can be characterized as the shift from vertical bureaucracies to the horizontal

corporation. The horizontal corporation is characterized by the following trends: a flat hierarchy, team management, measuring performance by customer satisfaction, rewards based on team performance, maximization of contacts with suppliers and customers, and information (*Rise* 166-76). “Benetton” workers who live in multiple countries have their own individual, interactive, and horizontal organizational relationships with managers to produce the most attractive clothes, after surveying the information from the consumers. “Tyson chicken” is also based on the individual and horizontal organization to produce the best-selling chicken.

A significant aspect of this modern production process is the geographical spread of labor via emigration or diaspora, universalization, and homogeneity. As already mentioned, impoverished migrant workers from all over the world migrate into the metropolitan global cities. Many Ethiopians living in Seattle are working as parking attendants. People in this ethnic group in a global city have recently immigrated to participate into the economic activity of globalization. They are Ethiopian by birth, but immigrate to the U.S.A. to make money due to the strong U.S. dollar. They work cooperatively by communicating through their own native language as well as beginners’ English. They use a dual language as well as Ethiopianized English. They correspond with their family and friends and help them find a way to come to the United States, if allowed by U.S. Immigration. They try not only to assimilate to the way of life of the surrounding people but also to preserve their own culture in a global and multicultural society. This is a cultural practice in which they establish their own identity in a global city.

Therefore, globalization is a part of the broad process of the restructuring of the state, nation, and civil society as well. Globalization will allow for “international civil society” which is different from what modern democracy has conventionally been

referring to in terms of liberalism. Democracy refers to the location of a state's power, in the hands of people, whereas "liberal" refers to the limitation of a state's power. From this viewpoint, "a liberal democracy is a political system in which the people make basic political decisions, but in which there are limitations on what decisions they make" (Holden 17). Liberals continue to dispute exactly how much power the state should have and how much power the people should have over and through the state. More positively, liberals emphasize the capacity of the individual for rational self-determination. This "involves seeking the maximum area of free choice and action" in civil society (Eschle 24-5).

International civil society, a part of the globalization phenomenon, should be as free as possible from public or state interference, although it still requires a stable regulative framework that only the international or multinational apparatus can provide for the individuals. Individual freedom in international civil society also requires the maintenance of private ownership of the means of production and an internationally competitive market economy. In the public realm, citizenship rights enable the individual to express his or her will to both the state and the international monetary apparatus by voting for a representative from a political party in periodic elections and, according to most liberals, by participating in supplementary interest groups. Civil society remains insulated from national influence, but maintains an ethnic basis. It is not only because ethnicity has been a fundamental source of meaning and recognition throughout human history, but also because ethnicity is a founding structure of social differentiation, and social recognition, as well as of discrimination, in many contemporary societies, from the United States to Sub-Saharan Africa. Thus, just as Anderson's explanation of nations as ideology like "imagined communities" is convincing, in such global cities, ethnicity can only be constructed at the service of power apparatuses

in the international civil society that globalization should accept in the near future. My hypothesis on these “imagined communities” that are based on ethnicity is produced through the labors of shared history, and then spoken in the images of communal languages whose first word is “we,” the second is “us,” and, unfortunately, the third is “them” (Castells, *Information* 52-3).³

IV. Nationalism and Imperialism versus Ethnicity and Globalization : *Dallas* and *Fahrenheit 9/11*

I have pointed to some distinctions of globalization in terms of trans-nationalism and international civil society. To get a more concrete categorization of globalization, it should be compared to and differentiated with imperialism that can be the other side of the same coin of nationalism. As Ernest Gellner defines, “nationalism is rooted in modernity, . . . culture and social organization are universal and perennial, while states and nationalisms are not” (Gellner 13). We all admit nationalism is a doctrine invented in Europe at the beginning of the nineteenth century. The end of World War II and the advent of the nuclear age spelled the end of empire for Britain and of the colonial stage of imperialism. Today the U.S. has replaced Britain as the center of a world Empire. Since 1970s many books and articles have been produced to define this new phenomena of American imperialism.

In contrast to the political and military imperialism of the Roman Empire, the notion of economic imperialism is somewhat less clear. Today the control of raw materials, exports, and means of communication can be obtained without either invasion or political

³ Castells emphasizes the language-based nationalism. I trigger a hypothesis to emphasize the ethnicity. My hypothesis of ethnic identity as a imagined community can not only cover Castells’ concept of ethnicity and race, but also share the fundamental idea of language-based nationalism.

annexation. What is cultural imperialism? McDonald's, Hollywood movies, and *Dallas*, a TV series in the 1980s and the 1990s, are products of American cultural imperialism. Even in the United States it seems to be accepted that America's culture has given it an empire. However, the fact we should remember is that imperialism, which is somewhat different from globalization, can only result from the policies of a sovereign state using some kind of force and power. Nobody ever mentioned cultural imperialism in relation to the spread of the potato or corn, both of which originated in America. When people use the term cultural imperialism, they are not usually referring to "high culture," which has a cultural influence, nor to scientific and technological knowledge. They are thinking of "mass culture," considered by some to be the best weapon to disseminate an ideology. Since mass culture is carried by media, and the makers and distributors of such material belong to big business, the debate belongs to the economic level rather than the cultural.

Paradoxically the cultural influence of the U.S. seemed to expand, providing America great financial benefits, while its political, and military prestige declined. In short, American media can be interpreted as either cultural imperialism or a process of globalization depending on how much the U.S. uses political force to support economic interests. Again, here is the important difference between imperialism and globalization. Imperialism is based on nationalist spirit, but globalization is based on trans-nationalization and international civil society. As I already agreed, globalization can be understood as the process in which the power structure doesn't exist among nation-states, but exists on the trans-nationalization between the First World metropolitan and the Third World NGO, and rather exists between the multicultural global city and the indigenous ethnic culture.

Therefore *Fahrenheit 9/11* seems to be a product of globalization. This movie points out the Bin Laden and Bush families have

entrenched individual business dealings that also exist on a governmental and global level, even though Bin Laden money was clearly involved in planning 9/11. Michael Moore said that the Carlyle Group, a company of munitions of war, was a mediator for the Bush to cooperate with the Bin Laden for a long time, because all the three pursued the utmost economic interests. However, when something bad and wrong like 9/11 occurred, Bush tried to treat Bin Laden's retaliation against himself as the issue of a national and international terrorist's attack. This movie is often criticized as a political propaganda against the Bush administration before the presidential election, but I would say this movie could also give us one phenomenon of globalization process in the U.S. to present the social conflict between the rich and the poor or between the major and minor ethnic group. Only the poor and minority ethnic group are persuaded to recruit for the Iraq War to make money, while only one out of 535 congressmen in the federal government sent their sons to conscribe in the war. This movie also present a real story to show that a patriot and middle class mother, who had sent her loving son into the Iraq War, turned into a pessimistic and anti-nationalist, when she realized her patriotism is in vain after loosing her son. *Dallas* is a soap-opera showing how the U.S. national business of oil company successfully established the eat-or-be-eaten code with other states' business such as Iran and Iraq during the 1970s, *Fahrenheit 9/11* is a movie with a global sense that is still of the same code of the eat-or-be-eaten, but is essential to the defense of social welfare and its concern about inequality among diverse ethnic groups.

From now on I'd like to explore the importance of ethnicity from a different perspective. In order to understand cultural identity in the U.S. and to comprehend the American global phenomena, we should consider ethnic issues, central of which is the idea of multiculturalism. Multiculturalism in the U.S. has prevailed and brings forward the

ideology of cultural nationalism. Most theorists on nationalism explain how nations reflect the strategy of liberalism under the name of nationalism in the modern age. Bernard Yack, one such theorist, has the common basic assumption of which I also agree: “the age of liberal individualism has also been the age of nationalism; liberal practices have been realized, for the most part, within the framework of national communities” (115).

However, as I already mentioned, liberalism is also rooted on the international civil society on behalf of globalization. Individuals have their own cultural identities with the “possession in common of a rich legacy of memories” (Renan 19) in the metropolitan global cities. There are two kinds of nations in the globalizing world: one is the ethnic nation, and the other is the civic nation. Without a rich legacy of memories such as history, culture, and language, civic nations have no communal loyalties to be tested by consent. An ethnic nation like Korea suggests that you have no choice at all in the making of your national identity: you are your cultural inheritance and nothing else. The United States is one of the most representative of civic nations. The myth of the civic nation that American citizens have, in contrast, suggests that your national identity is nothing but your choice: you are the political principles you share with other like-minded individuals (Yack 107). The myth of the civic nation is born when “the liberal legacy of individual rights and political rationality has developed within political communities that impart a kind of inherited cultural identity” (Yack 115). Within this framework we have every reason to construct and defend distinctions between more and less inclusive forms of national community. “Melting pot” and “American dream” are the most evident examples of formation of cultural identity within the U.S. that set up American civic nationalism.

Kai Nielsen asserts the definition of nation should be given in cultural terms, because a nation must have a pervasive public culture.

Without such a pervasive encompassing culture, something there in the public domain of a society, it would not be a nation. Having such a culture is a necessary but not a sufficient condition for some geographical entity being a nation. His argument exemplifies how the nation with encompassing culture is important not only in civic nation but in the ethnic nation. Therefore he concludes “all nationalisms are cultural nationalisms of one kind or another.” It is because cultural nationalism defines the nation in terms of a common encompassing culture. This culture can be, and typically is in the West, a liberal democratic culture. Sometimes it takes ethnic forms, sometimes it takes civic forms like in the U.S.A., and sometimes non-ethnic but dictatorial forms such as Brazilian, Chilean, and Argentinean nationalisms under their juntas. And sometimes it takes the form of liberal nationalisms, as was the case earlier in this century in Norway, Finland, and Iceland and as is the case now in Quebec, Belgium, Wales, and Scotland (Nielsen 124-28).

V. Ethnic Identity in the U.S.A.

I will specifically discuss about how the many diverse cultures within the U.S. have their own “imagined communities” (Anderson) within a nation. When we focus on the case of the U.S., American nationalism is categorized into civic cultural nationalism with diverse ethnic cultural nationalism. And American history is one of immigration of diverse ethnicities. Immigrant groups in the U.S. are paradigmatically ethnic groups. An ethnic group in the U.S. is quite distinct from a nation whose historic homeland has been incorporated into a larger U.S. The immigrant ethnic group, sharing a common culture, does not intentionally seek to be a political community, does

not seek self-governance, and certainly does not seek to constitute themselves into a state through colonization or voluntary federation.

For them a crucial issue is how to integrate successfully into their adopted homeland while still preserving something of their ethnic identity. Struggling to assimilate to the main social stream where white dominant culture prevails or concealing their uniqueness as an ethnic group, are no longer important in the multicultural society of the U.S. today. They have double consciousnesses, divided between their ethnic homeland and their adopted homeland where they want to become U.S. citizens and free subjects. They try to maintain a balance between their own ethnic distinction and American civic culture as well. This is the reason why ethnic issues and literature are so important in the United States. The economic dimensions of globalization have grown vigorously, yet contrastingly they coexist with the unforeseen resurgence of ethno-nationalism within civic cultural nationalism. The former phenomenon can make the U.S. homogeneous, while the latter can make it politically and culturally heterogeneous. When we study American literature, the interpretation of ethnicity is necessary not only to define American multicultural society but also to estimate the extent of the globalizing world.

What is ethnicity and how do we define the social terms of ethnicity? To begin with, let's look at the word "ethnic." The word "ethnic" is derived from the Greek "ethnos," which originally meant heathen or pagan (Hutchinson & Smith 4). Until the mid-nineteenth century in the U.S., it referred to racial characteristics and cultural uniqueness among Caucasians. "Ethnic" came to be used as a polite term referring to Jews, Italians, Irish and other people of color considered inferior to the dominant group of people of largely British descent (Eriksen, *Ethnicity* 28).

The term ethnicity became increasingly crucial in the social sciences after the 1960s. The 1960s are marked by the consolidation

of the process of decolonization in Africa and Asia. In the U.S., the Civil Rights movement was strongest in the early 1960s associated with the issue of racism. Racism has its roots in slavery that was finally abolished in 1863, but racism remains in many forms and degrees of severity. So anti-colonial and anti-racist arguments contributed to the generation of a new term, "ethnicity."

The term "ethnic group" may be used only to classify minorities and those who are considered inferior, whereas the dominant groups in the majority do not see themselves as ethnic at all. Thus, in the U.S. the term today is used to refer primarily to non-white immigrants. In order to eliminate the prejudice or discrimination of the non-white ethnic group, the term "Negro" and "Black" has been changed to "African-American," Mexican and Latin Americans are referred to as "Latinos," American Indians are now called "Native Americans," and many other Asian ethnic groups who have recently immigrated and rediscovered their origins and identities as "Asian Americans." So there are four main ethnic studies in academia, that is, African-American, Latino, Native-American, and Asian American that are in juxtaposition to the dominant European Americans.

As Spoonley has suggested, ethnicity creates "positive feelings of belonging to an in-group" (54), while racism refers to the "concept of xenophobia" (Wieviorka 291) or also simply to the ideologies of exclusion or treating ethnic minorities as inferior. In Michael Banton's view, "race refers to the categorization of people, while ethnicity has to do with group identification." He argues that ethnicity is generally more concerned with the identification of "us," while racism is more oriented to the categorization of "them" (Eriksen, *Reader* 35). So an ethnic group, generally speaking, has an organic solidarity and a subjective belief in their common descent because they have the similarities of physical type, of customs, and a sense of the role of history in shaping their ethnic group. Furthermore, they have common

memories of the past and their experiences as immigrant communities. Above all, a common language exists among an ethnic group to represent their collective consciousness found in their myths, folklore and religion, and they unite together in political action as a central feature to the dynamic of their ethnicity.

What is more important is that ethnic identity is both a psychological and a sociological term. It may provide a definition, an interpretation of the "self" that establishes what and where the person is in both social and psychological terms. As Anthony Cohen put it, "ethnicity has come to be regarded as a mode of action and of representation" to show a certain "cultural identity" (119). For example, if you are a third-generation Korean American or are a mix of ancestries such as Italian, Irish, or Chinese, how do you come up with an answer to a question on a census form about your ethnicity? In this case, your ethnic identity is much more symbolic and psychological according to how you define yourself and where you psychologically feel you belong. So, individual attachment to the collective entity is primarily symbolic and socio-emotional rather than pragmatic or utilitarian.

As I already mentioned, globalization today attempts to transcend the boundaries of a nation or nationalism, and globalization is reflected in the diverse ethnic groups in a nation-state that represent multiculturalism and multi-ethnicities. In the near future all the nations are to define themselves as "multicultural" or "multiethnic," mainly because of transnational migrant communities. In a multicultural society, John Rex suggests that "ethnicity is necessarily placed within the framework of immigration." But ethnic group identity is also constituted to serve particular purposes such as the assertion of "political control or sovereignty over a territory," especially when an ethnic group migrates across different territories as

“a diaspora with an ideology of diasporic nationalism” (Rex 8-10; Guibernau and Rex 7-8).

A multicultural society such as the U.S. is based on diverse ethnic communities. The ethnic community has an ideology of cultural nationalism that insists on a unified identity as the only effective means of opposing and defending itself against marginalization in a society. It is because ethnic identity is not only based upon the reality or myth of unique cultural ties but is also formed with the impact of nationalism. Nationalism does not constitute a political theory as such, but rather consists of a politicized cultural phenomenon. The single most potent influence on the ethnic revival has been the birth and diffusion of nationalism since the late 1950s and early 1960s. The revival of ethnicity, therefore, is strongly bound up with the widespread acceptance of nationalist ideologies in the modern world, and with the rise of self-conscious nationalist movements.

VI. Study of Ethnic Literature

For example, after the uprising of the Civil Rights movement, African-American ethnic writers have turned to cultural nationalism. Some African-American writers such as Ralph Ellison, Richard Wright, James Baldwin, Ishmael Reed, Toni Morrison, Alice Walker and Zora Neale Hurston feel that blacks must determine their own literary standards, develop their own theater, and expose aspects of the black experience. In the past, blacks have not been encouraged and in some cases were not even permitted to use those themes and expressions which reflect their unique cultural background. Cultural nationalism allows African-Americans to come to terms with the distinctive character of their lives and their experience in a way possible only by themselves (Emerson 211-12). The African-

American ethnic writers associated with the Harlem Renaissance were even more interested in using and interpreting the uniqueness of African culture in their writing than they were in advancing the case for racial justice. Affirming the existence of a distinctive black culture, they wrote avidly of black life. As Robert Bone has pointed out, Renaissance Harlem to them was a place of love and laughter, not one of struggle and oppression (65-66).

I'll introduce another supporting the necessity of ethnic studies in the U.S. in the globalizing world. If knowledge of Native American spiritualism contributes towards an understanding of the works of Louise Erdrich and Leslie Silko, it is also useful to compare how both Native American writers have used aspects of their local cultures in responding to the effects of colonialism and the modernization on their societies. When reading Native American literature, we have to enrich our understanding of traditional Indian notions of history and geography and familiarize ourselves with the traumatic changes in Native American cultures after their forced assimilation into white culture. We have to make one comprehensible with the other without erasing their differences.

In order to arrive at an inter-cultural understanding of Silko's *Ceremony* (1977), the reader must accomplish several things. First, we must become familiar with the concept of storytelling as a performing act in the oral tradition. Second, we must have a sound knowledge of numerous Pueblo myths such as Ts'it'isi'nako, animal people, and the spirits of the place where people must have evolved. Third, we must be familiar with the notion of time as circular, and simultaneously fulfilled. Finally, we must develop an understanding of a cultural imagination that holds that the individual and the world are interconnected and interdependent. So when something is disturbed, it must be reconstituted through ceremony and storytelling as well.

Ceremony is the process of the ethno-medical healing that realigns man with nature.

It is important, when reading Silko's works, to understand that the novel itself is storytelling that is composed of many frames of storytelling. The novel begins with a poem to depict the Laguna creation myth. It is a story about Ts'its'isi'nako, the Thought Woman, the Spider Grandmother, who is the namer and creator of all. And the work ends with Thought Woman's last word, "Sunrise." Silko participates in the creative expression of an indigenous outlook that is filled with the spirit of place and the ongoing cycle of life that is constantly renewing itself. The purpose of ceremony is to heal, and that of storytelling to teach.

Therefore, American ethnic literature, that is, the literature being produced by the immigrant population is preoccupied with the investigation of the concepts of identity, home, and nation. It attempts to revive ideals of tribal origin and community and to re-inscribe the modern invention of cultural nationalism as a political strategy to avoid ethnic assimilation. On the other hand American ethnic literature also reveals aspects of shared American culture and ideology--the shared values of individualism and community and the unique ways in which ethnic identities fulfill a very American need. Americans in general increasingly perceive themselves as undergoing cultural homogenization, yet they also try to identify themselves and differentiate themselves from each other. So ethnicity, now that it is respectable and no longer a major cause of conflict, seems therefore to be ideally suited to serve as a distinguishing characteristic. Moreover, in a mobile society caused by immigration or emigration in a global world system or global village, people who often find themselves living in communities of strangers. To cope, they tend to look for commonalities that make strangers into neighbors, and shared ethnicity may provide mobile people with at least an initial excuse to

get together. Ethnicity in America is an endlessly fascinating and constantly changing phenomenon, which still has real political and social consequences in shaping American thinking about race relations.

VII. Conclusion

With the advent of globalization, the ethnic issue is very important when studying American literature and especially when trying to identify what Americanism is. Consideration of ethnic identity in the American novel affords the chance not only to understand the nature of America as a melting pot, but also to study the multicultural phenomenon of the cultural mix of nations and peoples in the age of globalization.

Universities all over the world have been, in general, notoriously prone to deal with cultural studies and with the humanities in isolation from their political and economic context, that is, what is commonly called “practice.” However, recent cultural theory has been trying to deal with the other/I dichotomy, and to find ways out of this dilemma in the representations of other cultures. The questions of cultural studies associated with such thinking remain largely in the realm of politics and economics. Significantly, their power of discourse can also address the difficulties that the realm of politics and economics find hard to negotiate. We can say that the main aim of cultural studies is to “dissolve the subjected other.” The problems that currently exist between the U.S. and the Muslim world could be ameliorated with a greater understanding of the difference of “other” cultures. They attacked the United States just because America controls the global economy at the sacrifice of their economy, religion and culture. The Arab fundamentalists believe that their banks, their companies, their trade, their arms should be a part of the global economic system. They

attempt to propagate their own religion, culture and the military power, since happiness or unhappiness and wealth or poverty are apportioned by Allah. They wish to let Americans know this truth that is totally based on their culture and religion. Otherwise, the conflicts between the U.S. and all other third world countries will be only another stage of endlessly continuing anti-colonialist struggles, because the globalization forces are homogenizing other indigenous cultures everywhere.

Multiculturalism and other postmodern trends often appropriate the culture of the “others” instead of allowing them to speak for themselves. Multicultural studies can help to bridge the gap between people in the South and in the North. They can bring the cultures of the South closer to the North, combat the ill effects of orientalist tendencies and their offspring. The cultural theorist Stuart Hall has argued in "The New Ethnicities" that the new concepts of ethnic difference today can provide a counter to "the dominant discourse, from its equivalence with nationalism, imperialism, racism and the state" (Hall 257). As a result these new forms of cultural practice can counter with the drive for a homogeneous national identity that the globalizing world imposes on us.

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Abstract

Toward Multiculturalism through American Ethnic Studies in the Globalizing World

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This paper aims to develop several ideas of multiculturalism, American ethnic studies, and American globalization to better understand the relationships among them. The U.S. can be a center of globalization process. While the term ‘globalization’ originates from the area of international trade and business, this paper tries to focus on the cultural aspects of globalization. Academia and government in the U.S. have developed policies emphasizing ethnic diversity and multiculturalism that embrace incoming immigrants. Ethnic studies is an area in academia to understand others and intersect the common experience among different cultures in the U.S. While many Americans try to de-emphasize racial differences, ethnicity emerges as rather an important term in the process of globalization in the U.S. Different and diverse cultures in the U.S. are exposed to the mass with their own ways of lives, religions, food, and customs, but they still believe all of them are Americans enough to assume the same American identity.

This paper attempts to define globalization, which is quite different from American nationalism, imperialism, or internationalism. Globalization exists somewhere between the First World metropolitan global city and the Third World NGO’s indigenous area, between multiculturalism and ethnicity. It has its own “world system” by intervening in international civil society. With a global spirit people go with transnational idea, and migrate to several metropolitan global cities to earn money. Most of the monetary fund is poured into the global cities, where people enjoy their diverse and unique cultures in

their own imagined community. That is the reason ethnic belonging and ethnic studies should be embraced as part of globalization in the U.S.

In conclusion, this paper contends that a vision that the equality of multicultural phenomena in the U.S. can accomplish the ideal model of globalization for the world. So everybody who tries to move toward globalism feels at home even in a global city, and they can succeed in their pursuits of reaching beyond nationalism.

Keywords: multiculturalism, globalization, American ethnic literature, transnational, nationalism