

UNIVERZA V LJUBLJANI
Fakulteta za družbene vede

Alja Perger

*AKULTURACIJA, ASIMILACIJA IN
MULTIKULTURALIZEM V ZDA*

*ACCULTURATION, ASSIMILATION AND
MULTICULTURALISM IN UNITED STATES OF
AMERICA*

MAGISTRSKO DELO

MASTER THESIS

Ljubljana, 2008

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Lejli Francine

“I have a dream, that my four little children will one day live in a nation, where they will not be judged by the color of their skin. . . but by the content of their character.”

MARTIN LUTHER KING (1929 - 1968)

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PREFACE

“ The world is becoming a smaller place. The interactions between peoples of different civilizations are increasing; these increasing interactions intensify civilization consciousness and awareness of differences between civilization and commonalities within civilizations. “

(HUNTINGTON, Samuel P. “ *The Clash of Civilization?* “ 1993 : 25)

The main aim of the following work is to make an alternative approach to give a detail picture of the society in the United States of America, mostly facing its main problem, which is an attitude towards different races. Above all, there is my tendency to pose the following questions:

- What could be the unique term of definition an American “culture”, is it any?
- Why does USA, as a dominant country to some minor ethnic groups, still not act as a real pluralistic society.
- Why all the ethnic groups play an important role through all American history and society.
- What ethnicity is ", “Why does ethnicity matter?” and "What are the new forms of ethnicity in the contemporary society?"
- If individuals from different ethnic backgrounds have achieved the equal social and economic positions in society but they still maintain distinct cultural practices, then does ethnicity really matter for them?"
- Ethnicity becomes a primary basis of social mobilization. They uses ethnicity as a means to claim a set of rights and privileges through collective action.

I shall try to show and answer these questions during the process of proving the main hypothesis of this paper – i. e. how in United States some urban areas are marked by a rich diversity of ethnic nationalities and the mix of ethnic groups still play an important role through all American history and society. Further, ther is shown an important subject of

acculturation and assimilation, how these processes affected them in a sense that specific groups became identified with certain regions in the United States.

First, the theoretical perspective, on which the following paper rests, will be defined. I shall trace all the backgrounds of hierarchical principles situated in the United States tradition, especially towards other nowadays ethnicity cultures. Some advantages of this shall be exposed and most of the time different and opposite ideologies among ethnic groups as well. I do not claim how this is the only right concept. The standard I shall follow is to represent known concepts of a group, regarding the concept of the melting pot and in order to combine all them with an original combination of both. According to all the mentioned above, I will divide my work into three major levels.

On the first level, the level of the context of global multiculturalism, I shall concentrate on the main subject concerning the process of assimilation among different ethnic groups in United States of America. Most of the time, there is strong tendency of understanding the social relationship between the main group, living in the territory and the group entering into their ideological life. So, traditional culture of ones has been understood from two points of view. First, it could be a major start for the main assimilation process for the others or the second, it could represent some racial attitudes towards the others.

On the second level, I shall concentrate on the immigration processes since the seventeenth century until today. In connection with it, there is a strong additional level on the interactions, which lead to a creation of many minorities nowadays in United States. Further, there is a pattern of different show-up of many ethnical groups, from Natives, Blacks, Hispanics and the ideology of pluralism and integration among them all, as a foreigners in the USA.

On the third level, I shall point out the same ideology in Europe. Of course, not so precisely, as I did with all the territory in USA, but my intention was only to create a few similarities, consider the same path is going on nowadays, when all the Europe is “repeating” the main integration with the rest of the nations. And at the same time, they are entering into same very similar facts and circumstances, as all the minority groups in USA.

Finally, the written work shall be organized in a highly hypothetical sociological and anthropological model, which should demonstrate the concept of, futuristic and real,

relationship between ethnicity and race United States ideologies and what is more, also comparing them both with order that is as one of the important case of European identity and cultural aspects.

My methodology and operational hypotheses are following as further explanation:

In constructing models of Ethnicity in contemporary America, everything in this thesis is basically theoretical. As such, it applies a method derived from:

- a)* a social-historical method in the tradition of ethnicity facts studies, which enables a better classification of certain ethnicity groups in socio-cultural context in USA.
- b)* The comparative method where a competition and class determination of such ethnical background often make a structural and very important shape of individualism in particular ethnic group.
- c)* A social-demographic view of each ethnic group in nowadays American society, their establishment, adjustments, conflicts as a combination of the “real world”, where an economic inequality, different races and capabilities create a specific life of one ethnic group.
- d)* As the USA is the most influential and in many areas the most successful and the most prominent country in the world, the world of Western democracy shows many different ethnic groups and their visions in search for better economic opportunities.
- e)* All in all, the doctrine of melting pot was born and before also a view of individualism, as the assumption how anyone can become an equal and successful American citizen, regardless of language, religion or race...as long as they obey certain criteria, named by the majority in that sense.
- f)* Finally, I wanted to make some clear similarities with today situation in European Union. Mostly, to show some influences, creating as “one” union, but with so different expectations, understandings among different nationalities. We may say also how we will be witnesses to another melting pot in the future. But there is one difference, in USA all the ethnic groups were established in a run for searching some better economic opportunities. In Europe there is also a strong struggle for domination among nations, perspectives are different and expectations as well. And a philosophy of melting pot could become similar here, of course in a long term period.

In considering American political culture, I shall add the following operational hypothesis:

- a) *Hypothesis 1:* How the relationship among the “races” are one of the biggest problems of the American nation. This is seen in the politics of a melting pot. This is tested in Introduction and Chapter 1 and in Chapter 9, 10.
- b) *Hypothesis 2:* American society is a society of “Whites”. Others are socially different, Native’s, American Blacks, Mexican Americans. But all of them have been suffering the most as a result of the socio-political policy of the melting pot. Assimilation may work for some group but not for all. However, immigrants became “americanized” and still participated strongly in a pluralistic society, where they obtain certain tradition in a sense of common collective identity. This is seen in Chapters 1, 2, 3 and Chapter 10.
- c) *Hypothesis 3:* The interactions among races and different nationalities in multicultural societies are parts of many social problems, everywhere when some ethnic groups have appeared. The United States is supposed to be formed as a leading world power country with a major backgrounds of equality but also regarding all the political and economic rivals among them. In Chapter 3 it is widely shown the approach of some backgrounds of a few well known American minorities with all their cultural characteristics.
- d) *Hypothesis 4:* What should happen to United States racial and ethnic groups in pluralistic society as such is responsible out of conflicts among cultural standards and out of these to be able and obtain some cultural distinction. And at the individual level, the ethnic future will be shaped by our personal decisions. Chapter 9 and 10.
- e) *Hypothesis 5:* How Europe should be a cultural unit. The various states of Europe are so similar in their customs, morals, laws and social structures that they could in practice be regarded as one big nation. However, all plans were not so positive afterwards. It should not be tried to adopt only one and single lasting identity of Europe. Doing this, this identity would find itself following and comparing with either East or West. With no intention for our future it is clever to add the following thought, as a conclusion and to stay cautious and aware. Chapter 11, 12 and 13.

FOREWORD

American cities have long been marked as the most notizable destinations from all parts of the world. Many early Europeans settled in urban places, and they continue to be as an examples for recent ethnic groups arriving mostly from Latin America and Asia. As a result, in Unites States some urban areas are marked by a rich diversity of ethnic nationalities and the mix of ethnic groups has played and it continues to play an important role through all American history.

Nowadays, each large American city contains a changeable proportions of two or even more ethnic nationalities. The total number of cities with English, German, Irish, Italian, Scottish and much more ethnic populations is larger than those with Dutch, Portugese, Japanese, Chinese origins. All in all, they contibute to the rich diversity of urban America. Some ethnic groups show that some nationalities are spread through urban areas, while the others exist in two or three concentrations. Over the years, the process of acculturation and assimilation has changed and eventhough they are assimilated, still they leave behind an important contributions to American culture.

Most immigrants to the United States came in search of economic opportunity. All through the nineteenth century, this often meant the possibility of acquiring land, especially many of the unoccupied areas. Some also went to urban centers. They were prepared to move thousands of miles into new and especially unfamiliar territories. It was only natural that they were able to carry the security, protection and support of their own cultural group. All in all, each maintaining its own identity as far as possible.

Through years, they settled and they have used the land enormously and after all, specific groups became identified with certain regions in the United States. Even today, many of these cultural areas can still be identified by the character of the landscape. All these rural ethnic settlements are generally marked as being ethnic provinces depending on their size in terms of population and area. The term *ethnic provinces* should be noted as a large area, containing several thousands of persons. Such places in the United States are in the territory in parts of South, as a living “residence” for African Americans. Southwest is followed as a place for Hispanics and Native Americans have deserved a territory in Oklahoma and Southwest also. There is a contrast, as understanding a ethnic island, where they are smaller in area and populations but are quite more numerous and they include a wide variety of ethnic groups.

In the nineteenth century and also earlier, most of the ethnic communities were easy to identify. Some of them were and still are, very well known. Later, some of them were urged to change and many of them had been found in the path of suburban expansion. As a consequence they sold all the land and they started to be involved to urban occupation bases. The only reservation here was, how the closeness and understandings of the ethnic group slowly disappeared and finally, in most of the cases its identity has been lost. All these different approaches worked as a trail to assimilation and as a addition, many of the immigrant parents supported it, so that their children might get the full benefits from the complete participation and involvement in the affairs of the new country. The rate of assimilation varied also with a number of factors including the difficulties of language, the group's physical accessibility and the strength and size of the ethnic community.

Today, all the cultural landscapes of other ethnic groups in United States of America are not easy to be noted and judged. However, they do exist and are important in local areas. Since they settled in these places, they went through all kinds of processes. Some of them were there to weak their mentality but the others tried to show them how they could become as important as the real residents were back in time. Above all, only slowly they are becoming notizable and mostly appreciated as valuable components of the American cultural heritage.

INTRODUCTION

Being a sociologist, political analyst or especially researcher in a social or cultural sciences, you are bound to be surrounded all the time with some main questions as follows "What ethnicity is ", "Why does ethnicity matter?" and "What are the new forms of ethnicity in the contemporary society?" To define ethnicity it does relate to many researchers to dig into theories of ethnic and racial relations. However, for the moment I will confine myself as a conceptual analyst of ethnicity.

There have been two major perspectives in the definition of ethnicity. The first perspective is to view ethnicity as a status. This perspective tends to regard ethnicity as attributes, given at birth and is often unchangeable.

The alternative perspective is to view ethnicity as a social construction. According to this perspective, some characteristics may be a key criteria of ethnicity, but not the one to decide. Only socially relevant characteristics are used as criteria of ethnicity. In some cases characteristics are intentionally used as criteria of group membership. The fact of the social construction perspective tend to emphasize the ecological and structural factors as the determinants of ethnicity. They are interested in investigating the dynamic nature of ethnicity and its instrumental purpose for ethnic members.

I assume how a good definition of ethnicity should incorporate both perspectives, being viewed as a status and the social construction mentioned above. Social construction of ethnicity usually develops around existing characteristics such as common origins and cultural traits. However, those characteristics are not the sufficient condition for the emergence of ethnicity. This is the good place to discuss the distinction between a *group* and a *category*. A group, by definition has some degree of coherence and solidarity. It has a set of goals and interests shared by its members. Whereas, category has no more than a patterned differentiation. The connotation of ethnic group is that its members are at least latently aware of common interests and attempt to use their ethnic identity as a primary principle of social organization. Especially individuals who share common origins and cultural traits but do not have common interests remain at an ethnic category.

What makes an ethnic category an ethnic group is the sense of "we-understanding" and common interests in advancing group's position in society through collective actions. From this perspective, Yinger¹ provides the most satisfactory definition of ethnicity as "*a segment of a larger society whose members thought, by themselves and/or others, to have a common origin and to share important segments of a common culture and who, in addition, participate in shared activities in which the common origin and culture are significant ingredients*".

His definition incorporates the objective cultural characteristics and subjective self-identification. What is particularly important in his definition is that the common origin and culture work as bases of social mobilization. To sum up, the criteria of ethnicity include common origin and cultural traits, self-identification, and shared interests in advancing group's position in society.

Once we define ethnicity in this fashion, it provides us good grounds to explain why ethnicity is resilient in modern American society. Bell² argues that varied social movements in modern American setting have taken political form and the disadvantaged groups use their ethnicity as a means to claim a set of rights and privileges which the existing power structure have denied them. By the same logic, Peterson³ interprets that the rise of ethnicity is based on the wider functions of the state and thus the greater impetus to organized in order to get what the state is distributing. This line of analysis points out the transformation of "ethnic group in itself" into "ethnic group for itself" in modern American society.

We have already answered at least partially the second question, "Why does ethnicity matter?" To remind it, let me rephrase the question: "If individuals from different ethnic backgrounds have achieved the equal social and economic positions in society but they still maintain distinct cultural practices, then does ethnicity really matter for them?" Cumulating

¹ Yinger, Milton. 1985. "Ethnicity." *Annual Review of Sociology* 11:151-180.

² Bell, Daniel. 1975. "Ethnicity and Social Change," in *Ethnicity: Theory and Experience*, pp. 141-174, Edited by Nathan Glazer and Daniel P. Moynihan. Cambridge, M.A.: Harvard University Press.

³ Peterson, William. 1980. "Concepts of Ethnicity," pp. 234-242 in the *Harvard Encyclopedia of American Ethnic Groups*. Stephan Thernstrom, ed. Cambridge, MA: Harvard University Press.

sociological researches show us that ethnicity is in many cases a basis of social stratification or a consequence of social stratification. Ethnicity usually estimates with social and economic inequality between majority and minority groups. What makes ethnicity a topic of sociological inquiry is not that social scientists are amazed by a variety of ethnic groups (at least anthropologists may be interested in this topic) but that it is used as a basis of social stratification. Ethnicity and class have been the two dominant modes of coherent group feeling and action. Sometimes it seems how something is a cause of the other. There might be a connection in this, mostly because that classes do exist even though individuals are not chained to these social positions. Of course, it does not imply that everyone, let's rather say majority, reach the level of economic comfort, social recognition, or authority that she or he wants or perhaps deserves. To put aside a term of ethnicity a little bit, American society at the present time appears to be at a stage that is somewhat short and extreme, even though we are fond to believe in the notice of an open class society in fair and especially impartial. What makes social scientists get interested in ethnicity is that it is often used as basis of maintaining unequal social structure or as basis of social mobilization by the disadvantaged groups to advance their common interests.

The previous discussions provide some clues to the third question, "What are the new forms of ethnicity in the contemporary American society?" Bell and Peterson point out the instrumental purpose of ethnic identification for economic and political advancement of the disadvantaged groups in America. It has been also pointed out that generally ethnicity was strongest among first-generation respondents, persons in the working class. The experiences of Cubans, Mexicans, and Puerto Ricans in America and the different function of ethnicity for Cubans, Mexicans and Puerto Ricans also found some place inside this work. Especially for the disadvantaged groups like Mexicans and Puerto Ricans, ethnicity becomes synonymous with minority status.

Ethnicity provides different functions for the disadvantaged ethnics and the well-to-do ethnics. For the disadvantaged ethnics, ethnicity becomes a primary basis of social mobilization. They use ethnicity as a means to claim a set of rights and privileges through collective action. Instrumental function of ethnicity is always among them. Alternatively, for the well-to-do ethnics, ethnicity loses its relevance to earning a living. Symbolic or expressive function of ethnicity is cultivated to maintain their ethnic identity. From this point of view, the main distinction between the minority status and ethnic group is very

illustrating. The minority status implies the social and economic disadvantages of groups, while ethnic group only imply cultural diversity. For members of minority status, ethnicity will take a political and radical forms of social movement, where for ethnic group members ethnicity will take a symbolic and cultural forms of entertainment.

* * * * *

In the following work we could understand everything as a rather flexible structured outline. To discuss each ethnic group as to its origin, diffusion, socioeconomic characteristics and settlement patterns. As well as varies with each ethnic group and is an expression of that group's historical development and the author's interpretation of that minority group.

First, I would like to start with some terms, which have to be interpreted as well. A *minority*, in a general sense, means a number forming less than one-half of the whole. When applied to ethnic or social relations, several characteristic appear. Additionally, being a member of a minority indicates that one is a member not only of a social group but frequently of a political unit as well. A dominant group in society normally shares a host of common traits such as language and religion, a common value system and history, and a common physical appearance or an identifiable "biological visibility". Culture traits, value systems, and physical appearance of a minority are frequently devalued by the dominant group. Minorities are also conscious of themselves as a group and usually resist intermarriage.

Another term that has to be brought up is *ethnic*. Mentioned it is often used to refer to minority or racial groups. The word is derived from the Greek word *ethnos*, meaning a "people" or "nation". Considering as a popular term, emphasizes the cultural ethnos of a group. An ethnic group by itself, has been defined as a group of people living as a minority in a large culture and having common cultural tradition, taken from their ancestors. What is the most important here is how they are able to produce a strong and unique feeling of group identity, especially of belonging, and most of the time characterizes ethnicity.

Unlike a nationality group, an ethnic group usually does not include a strong attachment to loyalty considering to a former nation-state. It is hard to make some boundaries, but a few of them are more then urgent here. As nationality also includes such meanings as the individual's place of birth, citizenship of the individual or group, or most of the cases the ancestor's place of birth. My intentions here are not descriptive in a way to distinguish each term separately. At that point I would just like to conclude how different ethnic groups may

base their identity on different traits. As we already know, for the French Canadians that is their mother tongue, Jews use religion and for the Amish it is religion and we cannot forget African Americans. They identify themselves with race. And finally the Appalachian Southerners use their folk culture as their point zero.

Above all, a few thoughts should be added when I mentioned the term “race”. Term *race* is used to refer to a group of persons connected by common physical and biological characteristics. Scientifically we could hardly prove the bare definitions what race really means. Also we would get some contradictorial answers from the people living as one race. That term was really full of misunderstandings and different myths explanations. Race should not be confused with “culture” or “nationality”. The main view of it has to be the way how *experience* was put into the human behaviour. It has been judged all through the history of anthropological theory in American psychologism⁴ that whatever changes outthere it is more than true to be a source of influence in a changed behaviour of a human being. Another anthropologist⁵ from that time pointed out the main turning point in history about race and culture identity of one particular nation. The theory itself was strongly connected with his main thought about obvious diversion from history of culture and history of race. During all the period of nineteenth century in United States that had a meaning of a great lost in a common sense back then. A new wave had started which had brought a completely different placement of race and culture itself. And just to end with a thought. At that time the main difference was among different races. Being as a “low” or “high” race counted sometimes more than being human. Out of it they plugged some connection among Europeans and Noneuropeans. Everything had actually started because of the enormous amount of written ethnographical material that proved how the development of maybe one culture (we can also say the evolution of one culture) was at the highest level among European nations. There were no marks about the others “people” as they had called them. Europeans were white and whatever was different from that point further on, it was considered as “low” and not satisfactory. Europeans were understood as the best potential for achievements in culture and also it did not matter about the conditions inside their social life. At the same time all the others were affected with poor unitarism of being Noneuropeans. Not being white was

⁴ Relationship among human being and culture. As well as linearity model of culture transfer in different generation base. The most important anthropologists in that period were R. Benedict, M. Mead, Linton and Kardiner.

⁵ Tylor.

followes as main biological mistake and out of it quite impossible to achieve the same development level as Europeans.

Culture is learned behaviour. As it had already been written in a texts in 1871 by a famous British anthropologists Edward Burnett Tylor, who was one of the father of formation for cultural anthropology world wide and further everything what nowadays considers as a main path of a cultural anthropology. He was a strong representative of a cultural evolutionism and with all the remarks his participation was responsible for a later conflict between American and British anthropology. The main consequence out of it was the split in anthropology, in one hand the revolution of the cultural anthropology and an the other hand a fixation of the social anthropology. However, in his work⁶ he brought up a definition how there had to be understandable about the complexity of the culture as a whole and inside it contains all the knowledge, faith, religion, art, morality, laws, customs or any other habits and personal fascilities, that a human being can use and get as a member in a participated society.

In a strict sense, race itself infers a few biological connotations, but using the term means sometimes a dominant group. It was not my intention here to write about it. And not either to follow some reserch about concept of ethnic minority. It was just some help on my way to find out about the facts of understanding a few major ethnic groups in United States nowadays.

In the first part, the opening chapter discusses migration theory and processes of acculturation. Following it, there is some facts about immigration history of the United States from 1607 to the present. Including of course, major immigration legislation and how to provide a background for understandings of entry, volume and spatial distribution of various immigrant groups. Separate chapters then follow on selected ethnic minorities that include the Native Americans, African Americans, Mexican Americans, Cuban Americans, Puerto Ricans, Japanese, Jews, Chinese.

Later, there is a description of specific ethnic groups, the majority of which are of non-European ancestry.

In part 3, there is a focus on selection of specific immigrant groups, primarily of European heritage and with all that how their various impacts on the cultural landscape of the United States were made through centuries.

⁶ Tylor, 1871, A Primitive culture.

Finally, there is also a small part focusing on the ethnic mixes, mainly European, in some American cities, their urban settlement concentrations and others such features as the foreign language press, foreign language broadcasting and ethnic festivals.

All the time, I was pretty much aware how the study of ethnic minorities should be interdisciplinary in nature. Anthropologists, sociologists, demographers, historians, political scientists, economists and geographers as well have written quite a lot on the subject. Admittedly, each discipline approaches the study of ethnic groups differently. Each distinguishes itself by the questions it concerns and not just as the phenomena it investigates. The main questions were having the most important positions in my mind, as how do humans organize their society in space to accomplish their needs and wants. As well as how are minority groups related spatially to other groups within a society. It supposed to be a great volume of ethnicity in contemporary America.

Ronald Takaki once said how America did not belong to one race or group and how especially Americans have been constantly redefining their national identity from the moment of first contact on the Virginia shore.

Multiculturalism is a term which came into usage after the idea of a "melting pot" was criticized by minorities as both assimilationist and white-dominated. The social idea of a multiplicity of racial and ethnic identities, greatly influenced artistic and intellectual production after the war. For mine purposes here, a multiculturalist is any person of color, white ethnic, or biracial person whose work is largely oriented around issues of race and/or ethnicity. Multicultural writing after World War II is often defined by autobiographical or pseudo-autobiographical work and by a growing investment in the idea that racial and ethnic minority voices are a crucial element in United States literary history and culture as well. At that point, the question of human diversity is at least as important as every term inside the mentioned multiculturalism's point of view. Diversity can be defined as all the characteristics, which differentiate us as individuals, as well as all the characteristics, which make us alike. There are many dimensions to diversity that go well beyond obvious differences such as race, gender, age, physical abilities, and marital status. The less obvious dimensions of diversity include also veteran status, education, sexual orientation, lifestyle, national origin, religious or political affiliation, departmental or organizational "culture", and employee status - unskilled, skilled, professional, etc. Understanding the dynamics of diversity allows people to respect and value differences. When people feel valued, respected, and empowered, they are more motivated to work together for the common good of all.

America used to be known as a center for multicultural relations. An American background is made of all peoples and cultures from around the world who came to the United States and have become "Americans". Multiculturalism is being followed as the policy or practice of giving at least equal attention or representations possibilities to the cultural needs and contributions of all the groups in a society. Especially some special emphasis may be given to minority groups which were underrepresented in the past.

The historical roots of multicultural understanding lie in education of the civil rights movements of various historically groups. Many trace the history of multicultural education back to the social action of African Americans and other people of color who challenged discriminatory practices in public institutions during the civil rights struggles of the 1960s. Among those institutions specifically targeted were educational institutions, which were among the most oppressive and hostile to the ideals of racial equality. The backstage full of activists, community leaders, and parents called for curricular reforms and insisted on a reexamination of hiring practices. They demanded how both should be more consistent with the racial diversity in the country. In the late 1960s and early 1970s, also the women's rights movement joined this willing start for education reform. Women's rights groups challenged inequities in employment and educational opportunities as well as income, identifying education as a primary contributing factor in institutionalized and systemic sexism. Feminist scholars and other women activists, like groups of color before them, insisted on curricula more inclusive of their histories and experiences. They challenged the discrepancy low number of female administrators relative to the percentage of female teachers.⁷ And just to come up with some additional thoughts, multicultural education is education which values cultural pluralism. Multicultural education rejects the view that all the institutions and especially schools should seek to melt away cultural differences or the view that they should merely tolerate cultural pluralism. Instead, multicultural education affirms how it should be oriented toward the cultural enrichment of all children and youth through programs rooted to the preservation and extension of cultural alternatives. Multicultural education recognizes cultural diversity as a fact of life in American society, and it affirms that major education institutions should strive to preserve and enhance cultural pluralism.

⁷ (Multicultural Philosophy Series, Part1: A Brief History of Multicultural Education" by Paul Gorski).

To endorse cultural pluralism is to endorse the principle that there is no one American model. In cultural pluralism is to understand and appreciate the difference that exist among the nation's citizens. It is to see these differences as a positive force in the continuing development of a society which professes a wholesome respect for the intrinsic worth of every individual. Cultural pluralism is more than a temporary accommodation to please racial and ethnic minorities. It is a concept that aims toward a heightened sense of being and of wholeness of the entire society based on the unique strengths of each of its parts.

It rejects both assimilation and separatism as ultimate goals. The positive elements of a culturally pluralistic society will be realized only if there is a healthy interaction among the diverse groups which comprise the nation's citizenry. Such interaction enables all to share in the richness of America's multicultural heritage. This interaction provides a means for coping with intercultural tensions that are natural all around and can not be avoided in a growing, dynamic society. To accept cultural pluralism is to recognize that no group lives in a vacuum that each group exists as part of an interrelated whole. If cultural pluralism is so basic a quality of our culture, it must become an integral part of the educational process at every level. Education for cultural pluralism should include four major points as, *the teaching of values*, which support cultural diversity and individual uniqueness, the *encouragement of the qualitative expansion of existing ethnic cultures and their incorporation into the mainstream of American socioeconomic and political one*, the *support of explorations in alternative and emerging life styles* and the *encouragement of multiculturalism, multilingualism, and multidialectism*. While schools must insure that all students are assisted in developing their skills to function effectively in society, such a commitment should not imply or permit the denigration of cultural differences.

Educational institutions play a major role in shaping the attitudes and beliefs of the nation's youth. These institutions have the heavy task of preparing each generation to assume the role and responsibilities of adult life. In helping the transition in society that values cultural pluralism, educational institutions must provide leadership for the development of individual commitment to a social system where individual worth and dignity are fundamental.

In addition, special emphasis programs must be provided where all individuals are helped to understand that being different explains neither superiority nor inferiority programs where students of various social and ethnic backgrounds learn freely from one another: programs that help different minority students understand who they are, where they are going and how they can make their contribution to the society in which they live. More important than the acceptance and support of these differences is the recognition of the right of these different

cultures to exist. The goal of cultural pluralism can be achieved only if there is full recognition of cultural differences and an effective educational program that make cultural equality real and meaningful. The attainment of this goal will bring a richness and quality of life that would be a long step toward realizing the democratic ideals so nobly proclaimed by the founding fathers of this nation.

Meanwhile, the cultural landscape of the United States continued to become less visibly white Christian and more visibly rich with cultural, racial, ethnic, and religious diversity, underscoring the necessity for everyone to develop a set of skills and knowledge that the present system was failing to provide all individuals. These included creative and critical thinking skills, intercultural competence, and social and global awareness. The education system was not only plagued by unequal treatment of traditionally oppressed groups, but was also precisely prepared to even the most highly privileged students to competently participate in an increasingly diverse society.

1. THE CONTEXT OF GLOBAL MULTICULTURALISM

Some major diversity issues have been understood and will continue to be recognizable as a factors in shaping the future of societies around the world. First is the importance of equity. If it were not for the inequities of the past, the issue of diversity would not be so important today. Since its inception, the United States has been a multicultural society, but not an equitable all the time.

The nation began as a society of vertical multiculturalism, in which people of certain groups, for example, men and white people in general, had built some legal and other structural advantages over the others. Since that time, one of the major themes in American life has been the struggle how to move toward becoming a society of horizontal multiculturalism, in which members of diverse groups share equal rights and opportunities. For example, the abolition of slavery and passage of the 19th amendment giving women the right to vote were steps from vertical toward horizontal multiculturalism. However, these actions did not mean the achievement of full horizontality, because many other equity issues remained, such as racial segregation and denial of full access for women. Good libraries should provide some opportunities to explore the many struggles for equality in such areas as race, ethnicity, gender, religion, disability, language, and sexual orientation.

The following importance is balance and tolerance. Multicultural societies like ours are involved in a continuous balancing act. On the one hand, we need to strengthen, even while modifying, our common culture in order to provide society glue. At the same time we need to recognize the imperatives growing from diversity, particularly the presence of multiple cultures within our boundaries.

Good libraries should not only contain materials on the American balancing act of common and multiple cultures. They should also provide opportunities for comparatively exploring how this balancing act operates in other societies. Take, for example, the ways that other nations have dealt with the issues of multiple languages, divergent policies on the officializing of languages, and the relationship between religion and government.

How far should we go in fighting toward unity or diversity? Put another way, at what points should we put limits on the conformist extremes of unity at all costs and the anarchic extremes of diversity at all costs? Take religion: as a nation we support diversity by drawing limits on religious conformity by guaranteeing freedom of religion. Yet at the same time we

draw limits on religious diversity. For example, you cannot establish a religion based on the taking of human life.⁸ Questions of limits, to both unity and diversity, arise continuously regarding such issues as racial profiling by law enforcement, establishment of English-only regulations by government and private enterprise, the Equal Rights Amendment, gay marriage, the nature of citizenship, and domestic partnership benefits. Libraries should support the examination of these complex and often controversial limits questions.

And when people learn about difference is a strong participation od perception of all. In this way, people develop deep preconceptions about groups with whom they have never had significant personal contact. It should be provided with resources for exploring how group images come into existence, are disseminated, become reinforced, and sometimes change, as well as the ramifications of those images for life in a multicultural society and shrinking globe.

Yet most people, sooner or later, will come into direct personal contact with diversity. Yet with whom people do really interact. Intergroup perceptions may develop at a distance. According to philosopher Richard Bernstein, when people avoid contact with those who are different and mainly interact with people like themselves, they contribute to what he calls "fragmented pluralism." Worse yet, he argues, they ultimately lose or fail to develop the ability to communicate with and understand others, therefore creating a situation of polemical luralism.

The United States is a multicultural nation, as are many others. Yet we face the deep societal issue of moving beyond merely being multicultural to becoming truly intercultural, where we develop the capacity for intergroup understanding, communication, and cooperation.

Above all, not only is change inevitable, it will also inevitably occur more rapidly in the future. As England's Queen Victoria once said, "Change must be accepted, when it can no longer be resisted ". Obviously the United States is undergoing a dramatic demographic revolution. By the middle of the 21st century, people of color will comprise half of the nation.

⁸ But what about animal sacrifice? That unity-diversity limits issue is still up for grabs. In a recent decision, the U.S. Supreme Court unanimously struck down an ordinance by the city of Hialeah, Florida, which prohibited the killing of animals in public ceremonies, saying this was a veiled attack on religion. The law's target was clearly the growing practice of SanterĒa, which began as an Afro-Caribbean religion, came to the United States through immigration, and in which animals are sometimes killed as part of ceremonies. Yet the court did not indicate how it would rule if Hialeah or some other community banned all killing of animals, not just in public ceremonies, and this ban incidentally restricted the practice of religion.

All in all, we should be strongly reminded how increasing multiculturalism in our society is inevitable as we enter the new millennium. The six issues that we addressed, equity, balance, limits, perception, change and interaction should become our everyday awareness and a collectively preparation for a rapidly changing world of increasing diversity. This is more than an intellectual challenge, it is also a societal imperative of paramount importance.

1.1 Racial Attitudes, The Macro and Micro Dynamics

Some issues of importance, including race were not crucial issues as recently as the early 1960s. In the mid-1960s happened a fundamental change in this situation. Racial concerns gained a prominent foothold on the national political agenda, and in the process, they took on a clear partisan meaning, the emerging issues of race, and the social welfare issues of the New Deal were now reinforcing. The key event in this transformation no doubt was the presidential election in 1964.

Recent political science works explain the profound changes in the US political and racial landscape since the 1960s in terms of legislative and electoral politics during critical moments in history. These accounts embody an emerging consensus in public opinion research that the political beliefs and sentiments of ordinary individuals are structured by elite actors and institutional channels of information like mass media. Importantly, works in this elite, top-down approach often use changes in mass beliefs on racial policy during the 1960s to illustrate their elite-driven account. By isolating political change in this era to political elites in the mid-1960s, these works diminish the significance of the prior period of mass protest that propelled civil rights onto the legislative and electoral agenda by the mid-1960s and effectively render the purposive agency behind mass participation irrelevant.

1.2. Ethnicity and race

It has been said that race is the plague of civilization. In 1977, Andrew Young, at that time the chief U.S. representative to the United Nations, claimed that a race war in South Africa would inevitably cause racial conflict in the United States. Some countries, like Great Britain and Australia, eliminate the potential for conflict by simply denying or severely limiting entry. However, American society has always been enriched by its waves of immigrants. John Kennedy observed how Alexis de Tocqueville saw the United States as "a society of

immigrants, each of whom had begun life anew, on an equal ground. This was the secret of America: a nation of people with the fresh memory of old traditions who dared to explore new frontiers ..."

A group, named as a minority group, typically numerically inferior to the rest of the population of a state, in a non-dominant position, whose members as being nationals of the state try to possess ethnic, religious, or linguistic characteristics distinguishing them from the rest of the population. Typically, members of a minority group share a sense of solidarity and a desire to preserve their culture, traditions, religion, or language. A minority group can sometimes be a numerical majority in a minority group position. Minority group status is not a matter of numbers; it is determined by the presence of distinguishing features such as discrimination. Central features characterizing a minority group are that the members of a minority group suffer various disadvantages at the hand of another group. How a minority group is identified by group characteristics that are socially visible and that a minority is a self-conscious group with a strong sense of "oneness". People usually do not become members of a minority group voluntarily, they are born into it.

1.3. A socialist theory of racism

What is the relationship between the struggle against racism and socialist theory and practice in the United States? Why should people of color active in antiracist movements take democratic socialism seriously? And how can American socialists today learn from inadequate attempts by socialists in the past to understand the complexity of racism? In this pamphlet, I try to address these crucial questions facing the democratic socialist movement. First, I in a few past Marxist efforts to comprehend what racism is and how it operates in varying contexts. Second, to put up a new conception of racism which builds upon, yet goes beyond the Marxist tradition. Third, it is shown how this new conception sheds light on the roles of racism in the American past and present. Finally in this short chapter , I try to show that the struggle against racism is both morally and politically necessary for democratic socialists.

Most socialist theorizing about racism has occurred within a Marxist framework and has focused on the Afro-American experience in the past. While my analysis concentrates on people of African descent, particularly Afro-Americans, it also has important implications for

analyzing the racism that plagues other peoples of color, such as Spanish-speaking Americans (for example, Chicanos and Puerto Ricans), Asians, and Native Americans

There are four basic conceptions of racism in the Marxist tradition. The first describes racism under the general rubric of working-class exploitation. This viewpoint tends to ignore forms of racism not determined by the workplace. At the turn of the century, this position was put forward by many leading figures in the Socialist party. It has been believed that white racism against peoples of color was solely a "divide-and-conquer strategy" of the ruling class and that any attention to its operations "apart from the general labor problem" would constitute racism in reverse. For the Socialist party, this yielded a "color-blind" strategy for resisting racism in which all workers were viewed simply as workers with no specific identity or problems. Complex racist practices within and outside the workplace were reduced to mere strategies of the ruling class.

The second conception of racism in the Marxist tradition acknowledges the specific operation of racism within the workplace (for example, job discrimination and structural inequality of wages) but remains silent about these operations outside the workplace. This viewpoint holds that peoples of color are subjected both to general working-class exploitation and to a specific "super-exploitation" resulting from less access to jobs and lower wages.

Multiculturalism and the known terms of cultural diversity and cultural pluralism are a new facts in this worls. They signify anything and everything. This is not simply an example of sloppy terms; these phrases have become a new ideology. To put it provocatively, especially multiculturalism flourishes as a programme while it weakens as a reality. The cultural diversity covers an unwelcome truth: cultural differences are diminishing, not increasing. For better or worse only one culture "exists fearless" in the United States, the culture of business, work and consuming....

America's multiple cultures' exist within a single consumer society. Professional sports, Hollywood movies, automobiles, designer clothes, name-brand sneakers, television and videos, commercial music and DVDs shows America's multiculturalism. These cultures' live, work and dream in the same society. Chicanos, like Chinese-Americans, want to hold good jobs, live in the suburbs, and drive well-engineered cars. This is well and fine, regardless so does almost everyone, but finally assumed how do these activities or aspirations compose unique cultures? No one admits that the diverse cultures' do not offer any real alternative to

American life, leisure or business. A section of the Left may be the worst sinner or the most hypocritical. It shows the facts about diversity, hegemony and the other, but its vision is no different than anyone else's. But as a matter of fact the implicit goal is always the same: what is the best way to enter and prosper in the American mainstream?

Obviously all groups do not participate in American society with the same success. Those excluded because of racial or ethnic injustice, however, do not necessarily constitute a distinct culture. Good evidence for this exists for a counter-argument. The racial mix in schools and campuses; the alterations in curriculum; the spread of ethnic restaurants and eating; the new immigrants: all can be chalked up as proof of a certain multiculturalism. None of this can or should be dismissed. Confirmation of a new cultural heterogamy is more than just evident at the first glance.

1.4. Migration theory

Human beings have always tended to be rather mobile. Especially that was easily seen in societies experiencing and having strong and fast economic and technological progress, mostly in transportation and communication. The mobility is evidenced by the linguistic, social, religious and racial mixing of the whole world population. For example, in the United States, one out of fourth of its residents do not reside in the state in which they were born, and every year about one out of five American moves to a new home, a new residence.

Migration by itself is not random and neither is biologically determined. It is more or less selective and all the time strongly influenced by some demographic characteristics as race, age, gender and a host of other additional subjects, as education, occupation, marital status, pressures considered economic and educational views. Some migrate by their own free will and the others are forced. A term of migration should be understandable as a individual free choice, but the majority of all the worldwide migration in the twentieth century have been everything else than liberal. Many groups emigrate in a desperate search for better jobs, general improvement in their quality of life. More than 100 million person have been forced to move because of ecological changes in their homelands, international or civil war, differences in political ideologies or pressing economic conditions. It is true how these displaced persons or refugees are recognized as a type of migratory movement different from that of those taking it as a free will. A lot of refugees had realized that all their movements are

permanent. Only a small number among them really do believe in their moves as temporary and do expect to return at a future date.

There are usually enormous social and cultural adjustments whenever a migration is asked or later on also completed. Such as job skills to be acquired, language problems, search for a domestic employment and housing and most of it some acceptance into the host society.

In 1885 and 1889 was established one of the first migration theory by British demographer Ravenstein.⁹ In his first paper work, he summarized five items and a few years later he added two more. His notes were made out of all the studies he had made in Britain and after his research adding more than twenty countries. The conclusions were first that most migrants travel a short *distance*, but those who travel further tend to move to larger cities. (2) *Migration by stage*, when migration produces “currents of migration” and people surrounding cities move to them. (3) *Streams and counterstreams*, when each main current or stream of migration produces a counterstream. (4) *Urban-rural differences*, that means that people living in towns or urban areas are less migratory than those inhabiting rural areas. (5) *Predominance of females among short-distance migrants*, when mostly females tend to be predominant among short-distance migrants. (6) *Migration and technology*, when improvements in technology regarding transportation and industrial development encourage an increase in migration. (7) *Dominance of the economic motive*, when other variables such as climate and social and political pressures are important, but the desire to improve one’s economic status is a dominant variable.

Later on in the century Everett S. Lee pointed out how it does not matter how easy it is or how difficult it is, and at the same time how short or how long it is every act of migration should be followed as involving an origin, a destination and an intervening set of obstacles. Usually, before moving, a potential migrant considers the positive and negative factors at the point of origin. Family ties may be a plus, but a cold climate and being unemployed may be minuses. At the point of destination, family ties may be negative, but a warmer climate and the opportunities for the job are pluses and pull factors. So finally it could be added that the migration can be thought of in terms of pluses and minuses, or “push and pull” factors. It is absolutely true that when these variables are evaluated and a potential decision is made, the final act of moving cannot be pursued until the intervening obstacles are collected. Financial and psychic costs, together with marital status, number of family members, educational

⁹ E.G. Ravenstein, “The Laws of Migration,” 1885.

skills, health, age, involving distance. Even if everything really works, the decisions may not be always rational.

A separated part in all this is how voluntary migration is selective rather than random with biological and cultural determinants, such as ethnic compositions, sex, marital status, educational attainment and occupational skills. On the other hand forced migration forces are at work, resulting in many refugees and displaced persons. Certain life cycles or stages can also affect migration. Graduation from high school or university, marriage, entrance into the labor market. Divorce, death of a spouse or retirement, all are the factors that may lead an individual to migrate.

All the migration issues should be examined at international, national and local levels. Many migration models include the classic “push and pull” theories. Mentioning these theories the migration serves to establish social and political order and a socioeconomical balance to prevent some tensions between countries of emigration and immigration, judging on the income policies, availability of jobs and quality of life.

Between 1970 and 1980 another school was established, dealing with the structural and conflict theories, strongly including neo-Marxist perspectives such is world system theory. Many of these structural models judge international migration as an integral view of an inequality and world domination. Both of the aspects are pulled out of a capitalist world system and because of the domination of the two, the mentioned theories about structure do not explain the causes of migration in terms of “push and pull” factors but the opposite, which could be mostly inappropriate for the world situation. After all this, migration is seen as providing cheap labor to the development countries under the capitalistical approaches. Following that it is easier to say how the migrants are widely exploited and inequality still maintain as a world wide problem. Especially in the United States an inequality reinforcing between developing nations and development by itself. More or less in the world system, migration is rather seen as inherent to the world capitalist system. It happened in the past how newcomers to the US got employment in low-level jobs taken by native workers. In this view, migration is not perceived as a positive phenomenon. Immigrants can frequently cause competition and inequality in the labor market of the host country. For newcomers having to accept low-paying jobs, normally characterized by unstable working conditions without a lot of chance to upward their status. Eventually social and political integration into the host society may cause difficulties. On the other hand, skilled migrants entering the host society have less problems acculturating into the host society.

Another theory which supports immigration as a positive phenomenon is a theory of multiculturalism, earlier had been known as a cultural pluralism. This theory supports immigration as a factor so well needed in a case of desirability of multiethnic societies, especially in complex societies which consist of different ethnic and religious groups. Multiculturalism is appealing as an ideology and social policy and includes the recognition and all the acceptance of ethnocultural minorities. Multiculturalism is difficult to accept without modifying the host country's socioeconomic and political structure.

1.5 Acculturation, assimilation and multiculturalism

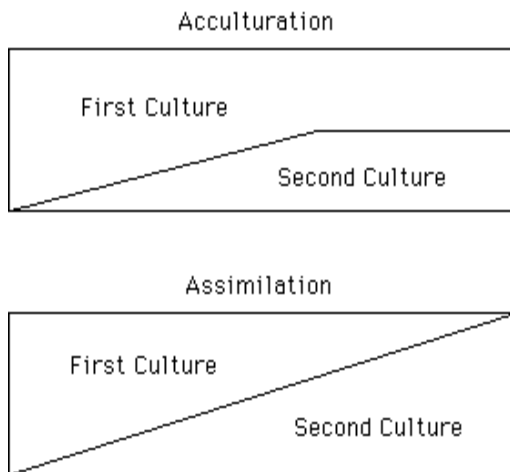
First, we are supposed to start with the main term of *culture* which is defined by Clifford Geertz as, being a system of inherited conceptions that are mostly expressed in symbolic forms out of which are we as a human beings able to communicate, perpetuate and develop our knowledge among us in all our attitudes towards life.

Second, the definition of culture leads us into the meaning of *inculturation*. It is within the culture that persons are socialized or inculturated into the society. Afterwards, we adapt knowledge, language, images, and symbols to construct, create and understand or as well as interpret our own creations. Further, the process of inculturation can be ongoing and is not limited to a one time moment.

Third, the meaning of *acculturation* is, a connection inside the regulations of one culture and another, or the encounter between cultures. Socialization is the process of learning one's first and original culture. That is, the socialization process that influences how we behave, think, and feel from early periods in our life. *Acculturation*, on the other hand, is generally considered to be the process of learning a second culture. Further, and in contrast to acculturation, *assimilation* is understood to be the abandonment of one's first culture in favor of a second culture. So, all people are socialized in a culture of their own origin. Some immigrants to another country may gradually lose their original culture in favor of the second, that is why they assimilating. Many immigrants, however, may learn the second culture but may prefer to preserve their original culture as well. That is, they decide to acculturate by adding a second culture to their behavioral attitudes. Those who acculturate but do not assimilate may keep their culture of origin for enjoyment around friends and family, and for personal satisfaction. That is what seems to happen with a large number of Hispanics. They may in varying degrees learn the US mainstream culture but do not abandon their original culture.

1.5.1. Acculturation and assimilation are 'continua'

There are multiple degrees of acculturation and assimilation. Talking about perfect biculturalism may be fruitless because people acquire cultures to varying degrees. So we are showing a possible understanding about *continua*. The following diagrams may serve to illustrate the mentioned concepts:



In a first diagram, describing acculturation, there is a gradual acquisition of the second culture, and then a state of equilibrium in which both cultures play a role. The exact point at which the first and the second culture stabilize is expected to vary widely. For some, the first culture may play a role of much greater importance throughout their entire lives than the second culture. For others, the second culture may take over completely, as illustrated in the lower part of the diagram. In this case, assimilation can be viewed as an extreme case of acculturation, in which the second culture dominates totally.

Also, it is important to notice that acculturation and/or assimilation can happen in one generation or across several generations. For example, some individuals of Mexican origin in Falfurrias, Texas, may still preserve the culture of their ancestors with relatively little modification, and their participation in the US general culture may be somewhat limited.

The dominant culture creates a dual socialization process for minority groups who are in the process of acculturation. Mainstream institutions, mass media, public schooling, national holidays and heroes, all reinforce the norms of the dominant culture which influences minorities in the acculturation process. That is why how sometimes it is strongly proposed

that ethnic minorities are confronted by the issue how development and their maintenance of one's dominant ethnic group by retaining its own cultural identity. And nevertheless to have and continue their desire to seek some crucial interethnic contact by valuing and judging positive relations with the dominant society.

Transmission of culture from one community to another is known as acculturation. Acculturation differs from socialization in the same way that second language learning differs from first language learning. Infants have no language or culture prior to what they acquire from their families and communities. But adults have both language and culture. So, when an adult community adopts new cultural (including also some linguistic) traits, these traits must be expressed on traits already in place. Such expression is not mere addition but accommodation, especially to being aware how whatever is adopted must also be adapted to what preceded it.

As commonly understood, acculturation is usually the result of either or both of two transmissive processes: migration and exchange. Migration, as permanent relocation of a community, is distinguished from nomadism, whereby hunting peoples follow game in a roughly circular pattern, and transhumance, whereby pastoral peoples alternate their herds between seasonal pastures. Of apparent prehistoric migrations, two of the most extensive were the overland expansion of the Indo-Europeans from Ireland to Tocharia (in Chinese Turkestan) and the transoceanic expansion of the Austronesians (or Malayo-Polynesians) from Madagascar to Hawai'i.

Most archaeologists regard overland migrations as typical and transoceanic migrations as exceptional. As analogs of the Indo-European expansion, they cite Turkish expansion from Siberia to the Balkans and Bantu expansion from Nigeria to Natal, treating the Austronesian pattern as unique. Few archaeologists, however, have had extensive maritime experience or have engaged in underwater explorations. They are consequently predisposed to regard bodies of water, especially large ones, as obstacles to travel rather than as pathways to potential new homelands (Doran 1971). But, if anything, deserts like the Sahara and mountain ranges like the Himalayas are probably greater impediments to migration than are seas and oceans.

1.5.2. *Multiculturalism and a 'melting pot'*

At that point it should be written how a minorities are created. A term minority refers to group of people who are members of a social group that include less than one-half of the total population. Usually they share a host of social and cultural traits that help to tight the group together as a domestic group in a greater complex society. They may possess certain physical or cultural traits that are held in lower level by the dominant culture. Minority groups exist through four processess such are (1) voluntary migration, (2) involuntary migration, (3) annexation and (4) colonialism. Many minority groups have become out from voluntary migration, but some of them have been involuntary, such as African Americans and the American Indian has been the dominant group falling under the category of annexation. And mostly colonialism has not ben a major factor in the creation of minorities within the United States.

The American public has always been concerned with the acculturation of minority groups into mainstream American society, particularly when the volume of migrants increases rather rapidly in a short time. In the past, more concern has been expressed with the desire of these new immigrants to adopt the English language and a political ideology which is compatible with democratic ideals than with the religious preference of these new arrivals. In the United States is still a highly welcomed freedom a religious choice.

Although each migratory movement to the United States is unique and has its own historical pattern with regard to acceptance, adaptation, acculturation or possible assimilation into American society and certain generalizations can be stated with regard to specific internal dynamics in the way migrations evolve and the acceptance, marginalization or exclusion of specific ethnic groups by the host culture.

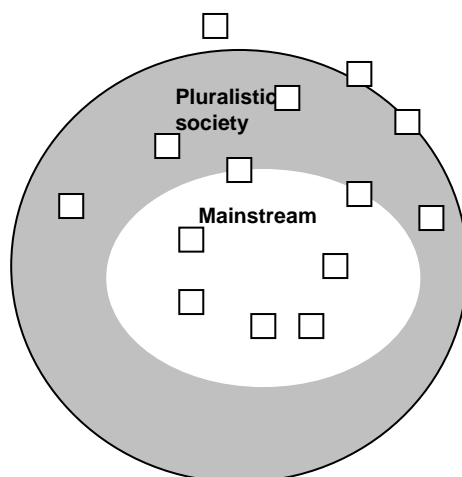
The process of migrants becoming Americanized is guided by three basic concepts. Anglo-comfortizem, the melting pot and multiculturalism.

The Anglo-conformity concept always involves keeping English as the official language and adopting Anglo-culture norms as the standard of life. Especially the americanization of European ethnic groups has been rather successful, but non-European immigrants have frequently been denied full assimilation into the Anglo-culture because of their skin color and visibility. For these groups some acculturation has been urged but after all some structural assimilation has not taken place. Discrimination, prejudice and sometimes even segregation have kept many of these minority groups in a second level position.

Secondly, the melting pot concept assumes that as different ethnic groups come to the United States, they produce a new composite national stock and a new branch called the “Americans”. In practice, the melting pot concept has become similar to that of Anglo-conformity. Through time the minorities have been ignored and contributions have been lost in the melting pot. Both of these concepts in actuality are based on the absorption and eventual disappearance of the immigrant cultures into an overall “American culture”. Especially those immigrants who came to the United States in the late nineteenth and early twentieth centuries give evidence to the melting pot and mentioned Anglo-conformity theories and conform the idea that assimilation does occur in American society.

Multiculturalism is here as a variable alternative. It enables a minority group to keep its identity and to maintain its culture to participate in the dominant society. However, multiculturalism is based on prejudice and inferiority of certain ethnic groups and after all this is not a sensible substitute. The best alternative is a workable relationship between the dominant and subordinate cultures. In a next diagram it will be shown that many groups have Americanized and are part of the mainstream, especially Canadians, Scots, Irish, whereas other ethnic groups have not been fully assimilated. They do operate as subcultures in a pluralistic society, regarding as African Americans, Native Americans. Some of these subcultures function close to the mainstream; others are on the margin of plural acceptance.

□ - ethnic group



After all, researchers have developed other theories that explain how minorities adapt to dominant-minority relationships. These theories are generally referred to as race relations cycles. Just one such cycle involves the alternatives of (1) *separatism*, (2) *accommodation*, (3) *acculturation*, (4) *assimilation* and (5) *amalgamation*. We have already said about the meaning of a few of them and also it is important to have the fulfillment with the other terms. *Separatism* refers to the geographic separation of a group so they can maintain their way of life. The early history and especially settlement patterns of the Mormons and the Amish present this mode of adaptation quite well. Some groups tend to promote self needs and security but it does not occur as a strong separatism.

Accommodation is a sort of state where the minority or subordinate group must because of its necessity, adopt various traits and conform to a certain degree to the wishes and behaviour of the dominant group. As an addition to the description about the *acculturation* mentioned in the previous chapter, it is also widely important how it is as a process where individuals adopt traits from another group. Usually the adoption of material traits, language and secular behavior is undertaken. Certain elements of the minority culture, however, may be maintained and practices in a subcultural fashion. Later, cultural attitudes, values and other nonmaterial traits from the dominant culture are acquired. Most ethnic groups must acculturate to some extent with the dominant or host culture. In return, the dominant or host culture frequently makes accommodations and adopts some of the minority's cultural traits, including both cultures to coexist.

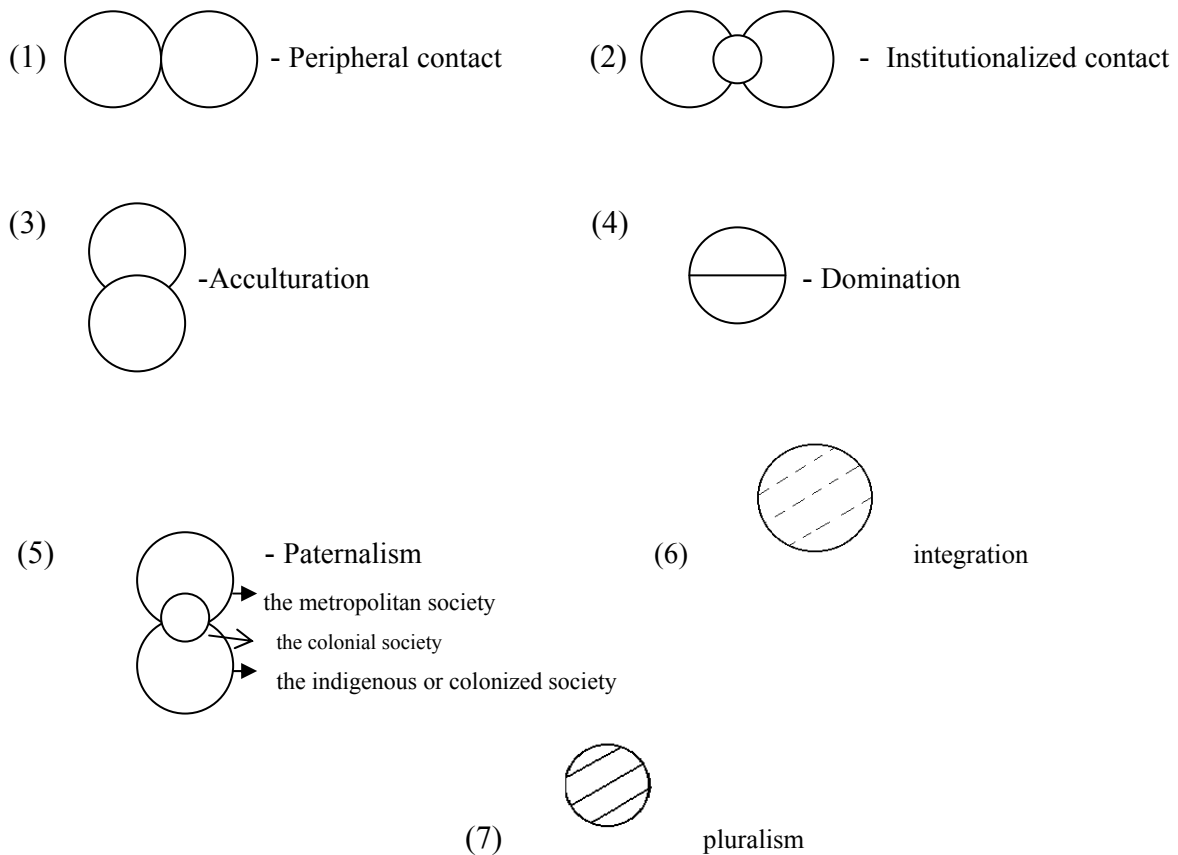
Assimilation occurs when a minority individual or minority group adopts the cultural traits of the dominant group and identifies themselves with that group, and the dominant group accepts assured that intermarriage can occur without fear confronting the dominant group. When full assimilation occurs, the minority status ceases to exist.

Amalgamation is the biological merging of a distinct racial stock with the dominant racial group. Some amalgamation will always take place between dominant and minority groups with or without formal approval should the two groups interact and live in close proximity to each other.

Finally, minority groups do not always follow all these five alternatives in a line. For instance, acculturation is not always followed by assimilation and some minority groups may never fully assimilate. Traditionally, in American society it can be stated that most minority groups have tended to achieve some form of accommodation, acculturation or assimilation. It is true that after contact, competition between groups for jobs, land and other personal goals occurs, especially violence and most of the hostile activities. One group then establishes dominance

and the groups learn to accommodate each other. In the United States a contact, domination and pluralism are the most appropriate models of race relations. The contact, paternalism and integration best describes the experience of European-African relations. Part of it had been shown in the South of the United States with regards to white-black relations, but the final order, integration, has not developed. The final stage in the South is better categorized as pluralism. The third option of sequence as from contact, acculturation and integration has been the general one for many white migrants to the United States. Normally, except where race and color is a significant factor, these immigrants have become Americanized by the third generation. However, most of the time in the third generation the grandchildren of immigrants attempt to recover the heritage of the first generation.

Other interesting types of race relation cycles have been proposed also by Michael Banton. In his research he had pointed out in creation six orders of race relations as a (1) peripheral contact, where groups remain independent, (2) institutionalized contact and acculturation, (3) domination, (4) paternalism, (5) integration, (6) pluralism. With all this he established a developmental sequence among the orders.



Numerous migrants from northwestern Europe, as well as other white migrant groups, have had an easier time of adapting and being accepted into the mainstream. Researchers efforts to document this include the use of social distance. It is true how over more than forty years there is striking similarity in the hierarchy of acceptance of various groups. Although some groups have moved up or down in the interior acceptance, as Japanese, Russians and Italians, the main order has been for white Americans and people of North Europe to maintain in the upper third of the distance. When certain racial, like blacks, and religious, as Jews, minorities have been exposed the longtime resident Americans had been asked about their perceptions of various immigrant groups. One remark was that migrants from Latin america (Caribbean) ranked somewhere near the bottom in terms of how Americans view immigrants, and the most favored among them were for sure an European immigrants.

Through recent years some studies have shown that immigrants from northwest Europe and later people from south and east of Europe have adapted into American society quite suddenly and they may more closely resemble the Anglo-conformity or “melting pot” model. Many Native Americans, African Americans and as well Hispanics and Asians have had a more difficult time assimilating into the society like American society and after all these years they could not fit the Anglo-conformity model very well. Especially adaptation and limited cultural, economic assimilation may best describe some of these groups. The rise of multiculturalism has turned out as a partial result of America’s failure to assimilate these groups or also as a failure of these groups to want to assimilate. In addition, multiculturalism today involves more than ethnic identity and it appears in a variety of other developments such as the feminists and gay movements as well as in the recognition of some other groups such as for example Florida Jews, the Amish society, Appalachians, Sikhs in California.

1.5.3. Options

If a society recognizes the existence of minorities, then the society is confronted with the issue of possible disappearance of that status. Especially an extermination, expulsion and secession do not appear in all this as appropriate solutions. Assimilation, amalgamation and Americanization may work for some groups but not for all. Occasionally, for most minorities world wide, participation in a pluralistic society seems to be a significant aspiration. Much of the research in the past focused on assimilation models and especially how immigrants became “americanized”, many nowadays studies no longer emphasize so strongly the assimilation but stress adaptation and integration and after all they see immigrants adapting as

opposed to assimilate in a post-World War II America. Multicultural models promote ethnic and racial differentiations within society and downplay assimilation and with it the Anglo-conformity melting pot issue.

Minority groups in a pluralistic society obtain certain traditions and cultural traits with some degree of common collective identity. The dominant group accepts the minority identity and after all among them it assures equality and especially human dignity in the dominant-minority relations. The relationship between the dominant and minority groups should be and stay agreeable. Consequently there is an impossible objective to achieve, how the minority status should never be removed from all the groups. After all, the minorities in a pluralistic society offer an alternative to extermination, expulsion, secession or Anglo-conformity. But there should always be a link how there are supposed to be some difference between cultural and social pluralism. Although in practice both go well together, cultural pluralism refers to the maintenance of ethnic subcultures with their traditions, values and styles. When a social pluralism refers to the extent that society is structurally organized into sets of institutions and into corporate groups that are different in a function on a basis than culture is.

The most important consequences of the cultural pluralism are new opportunities for the minorities world widely. There is a strong tendency for a development a global culture in a sense of its formation. However, it is also true that many countries nowadays do not have other choice than to accomplish their reality status and a variety of many minority groups inside their national frontiers. All these groups have been always marginalized and isolated through past years and as a final act all that has influenced their power of existence. In other words, there would still be a lot of cultural and language non-similarities, even though many of them tried to put away all the racial and discriminatory thoughts.

Furthermore, a mentioned culture of the new global understandings is strongly supported by a media, international traveling and as well as migrations. Nowadays it is easier that people are confronted with a different cultures and other ethnical groups. As a goal it should be marked how being different it shall not be a sign of inferiority anymore but despite all this as a bright chance for a choice among the others. All the international migrations are a potential cover-ups against all the problems in our world.

All in all, it should not be forgotten that in the past some countries were isolated from a international migration policies. With a decline of USSR and Eastern Europe transformations a lot of countries become involved into a major changes and mostly pressures in their historical

backgrounds. Some minor traditional cultures could establish a total different philosophy of the one that confronted with all these pressures. That is why we could judge the past situations in former Yugoslavia, when the destructive nationalism had led into a decline of it and as a consequence it had caused a tendency among nations to enter into a war situation.

2. HUMANITY ON THE MOVE

Immigration has become a critical issue in the United States since the 1970s. It began with the rise of immigrants from Latin America and Asian countries, especially as a steady flow of a group of undocumented workers. Following problems had risen up in the 1980s and 1980s, when the problems of refugees concerned U.S. citizens and especially Congress of the State how to work on immigration policies.

The United States is a nation of immigrants and after all this it is deeply involved into a humanitarian evolution and consequently concerns for the socially, politically and especially economically depressed people. No matter what is happening among the tendencies of these national groups it is still a main concern how to follow up and open its immigration policy regarding the volume, source areas, demographic and socioeconomics characteristic of all the immigrants included.

One of the main question inside those problems is should the United States continue to promote bilingualism or support the learning of English speaking knowledge. There is the main problem of acculturation into American society of many of non-European ethnic groups. That is why a population growth become also a main point of discussion in a Congress since it is estimated that half percent of the national population growth is attributable to immigration. Not just mentioned questions of course but mostly numbers and issues of process of acculturation are reasons for concern for the residents.

United States Immigration and Naturalization Service offers a Statistical Yearbook of the Immigration and Naturalization Service in a few past decades in the United States. A few years ago, in 1996, almost 84% of all Cubans planned to settle in Florida, mostly 42% of all Filipinos in California, close to 68% of all Mexicans in Texas and California as well, people from the People's republic of China were almost a 54% of them living in New York and California and 52% of all Dominicans in New York.

It is estimated that more than 63 million people immigrated to the United States between 1820 and 1996, and millions more have entered illegally. It is evident out of this that much mixing and acculturation of these people have taken place. It is true, how this mixing has frequently caused many people to think of America as a already mentioned melting pot. Each group is reflecting distinctiveness and overall cohesiveness within American society. Zelinsky

had brought up a reflection of the importance of selected individuals and selected cultural traits. With all that, it was easier to connect a line between a massive transformation of Old World elements into the singular American part. Another factor, being very important is, the simple fact of long distance transfer of people and their cultural tensions. A continuing interchange with other parts of the world and the local evolution of American culture was strongly connected with some cultural borrowings from some aboriginal populations.

The main sequence of migration within Europe moved in a wave through time and space from an area around the North Sea toward the north, east and south region. All the early arrivals in the seventeenth and eighteenth and as well an early part of the nineteenth centuries wanted to settle in the East side. The later arrivals in the 1800s and early 1900s were interested to seek opportunities in the central and western part of the United States. But all in all, it is important to get more familiar with the present issues of immigration and to find the connections with the past migration trends and immigration policies in the United States. That is why I would try to perform a brief historical development of immigration in the United States and what could also serve as an introduction to my next chapter, including a discussion of the specific groups settled in that area.

2.1 Immigration since the seventeenth century

During this period of the beginning of the era when all these cultures, taken out from the Old World, particularly Europe, to America the landscape began to transform into something widely American and that is why a fascinating topic and critical issue to the close understanding of American history and the main development of American culture, generally speaking. The development processes of American culture have been changing a lot and continually produce a changeable nation paths. As new group arrive and the exchange of cultural traits takes place, there is only a slightest differences in whar America emerges. Certain groups have had more impact than others and some of their impact on the landscape has become more noticeable. Our connections to Europe are evident in our basic cultural traits of language, religion, political system and technological achievement. Nowadays, we could be a witness how the various Asian groups and as well groups from Latin America are strongly present. It is however true, that the main contribution of these groups to all the American society has not been fully realized.

The immigration waves to America at this point could be located in many ways. First there was an early U.S. period and colonial affection, a period when an immigration policy had to be done, the period before and after World War II, the present situation known as a Immigration boom. Before entering into a more detailed description of some nation origin and more precise indication that the United States really is a nation of immigrants, it is well to get more familiar with a few thesis about a formation of these so sometimes called problematic situation through history.

2.2. The beginning of the stream

In the early years, in the seventeenth century, the initial wave had been provided from the English and the Welsh together with Africans. Of course Africans may have been the first non-Indian permanent settlers in what is today the United States. They were considered to be counted as a servants and not slaves, but after all a slavery code came out and it spread all around the country.

Other small ethnic and religious groups included the Spanish, Dutch, French, Jews and Italians and all in all, the British accounted for the largest number of immigrants. Their superiority in military, economic and political strength caused its superiority in eastern North America. In addition, it is also estimated that more than one million Native Americans lived within the present day borders of the United States.

At that time there were a major military conflicts in America and Europe and that is why immigration from abroad to the United States was light back at that time.

Concerning to the American Revolution, the United States obviously had no immigration policy. British influence was dominant and also other ethnic groups had settled and pluralism was evident in American life. Since the United States had not been collecting detailed information on immigrants, Congress established an urge for the law in 1819, named as a *Steerage Legislation*, requiring that select information would be gathered on immigration by nationality, gender, occupation and age. Later, during the period from 1821 and 1930, the number of immigrants and all the process of acculturation was slightly different from the previous period when most of them were from Great Britain and their cultural adjustment and acculturation processes were minimal. It is also true, how most late- nineteenth and early twentieth-century migrants experienced more “culture shock” influences and they had to work harder at learning the ways of life in America, mostly under difficult situations and

circumstances. In that period it was an intermittent periods of war, economic depression and also immigration restrictions and the flow of migrants, mainly from Europe, contributed to increase during most of this period. At the same time the *quota acts* were put into effect and most migrants came from the Western Hemisphere nations and northwestern Europe.

From 1820 to 1996 there was notizable a sharp increase and periodic decline, especially the first ten years more than 700,000 people immigrated to the United States. Immigration continued to increase all these years, mostly when a potato famines in Ireland in 1840 and political turbulences in Europe made a first step toward an emigration beginnings to America.

A large number of Catholic Irish immigrants made their own rights and some anti-Irish feeling began to emerge in America. They were accused of bringing diseases to the United States and appealing others to commit some crime situations. After the Civil War immigration became stronger and with all this the economy and the settlement of the West expanded and as a consequence the need for labor increased. After, close to the year 1920 it was a period known as the Great Deluge. In can be named as a period that was based on the volume of immigrants. It is true how the quota acts of 1921 and 1924 put an immigration down a little bit but afterwards many people continued to come to the United States during this period, especially from the Western Hemisphere, which had not established any quotas.

Because of the number of migrants, close to 26,500,000 immigrants entered into the United States in the decade naed as the Transition Decade. Migration from southern and eastern Europe was 49% of the total, northern and western Europe close to 35% of the total and Northern Amrica, as Canada and Newfoundland close to 8%. As a conclusions, more than 50 % of the immigrants originated from southern and eastern Europe. So, the volume of immigration varied. It declined slightly before the turn of the twentieth century when certain immigration restrictions¹⁰ were passed. From that period and right to the beginning of World War 1, migration had been increasing and it declined in the early 1930, due to the quota act and the Great Depression in that area. It has been written in U.S. Immigration Policy and the National Interest in their Annual Report, how close to 5.2 million people migrated to the United States between 1881 and 1890 and out of these 27.7 % were from Germany, 15 % from the United Kingdom and around 12% from Ireland and almost 8% from Canada and Sweden.

¹⁰ Such as the Chinese Exclusion Act in 1882 and also other Oriental Exclusion Acts, which were designed to restrict immigration of Chinese to California. Other laws prescribed immigrants physical and mental health, morals and financial status.

The largest decade was from 1901 to 1910 when more than 8.7 million immigrants entered the United States, mainly from eastern Europe, especially from Italy, Russia and the first high increase in history happened in 1907, when more than one million people entered the United States and a second, even higher increase happened in 1911, when almost two million people were admitted.

These immigrants made a lot of their settlement to the larger cities and to the Northeast. But many, especially Germans and Scandinavians occupied north and central states. Very few were settled in the South and the main explanation for this was an inferior of economic opportunity, even after the emancipation process, a social climate and a xenophobia, and all these mentioned may have been a cause and effect of the low incidence of foreigny.

2.3 Immigration Policy and its effects

As it was already said, from 1881 to 1920, more than twenty-three million immigrants arrived in the United States. A feeling of xenophobia was a main problem for many Americans. They were expressing many concerns over the number of incoming migrants and the perceived cultural inferiority of these people and especially their ability to assimilate into American society. Mostly discrimination against Jews, Italians and other eastern and southern Europeans became as a prior concern.

In the beginning of the twentieth century, it was written how the knowledge of the English language is a main requirement for citizenship. These restrictions were made because of the main fier believing that migrants from these areas were quite differet whatever concerns religion, linguistic facilities and cultural involvement. In 1921, Congress had passed the Emergency Quota Act that established annual quotas principally from European countries and after all that produced visas to each nationality, most of the time it was defined by country of birth. A few years later, when also the National Origins Act was passed, both it came out as probably the most important piece of immigration legislation. After all, this law numerically limited immigrants and others to preserve the Anglo-Saxon ethnic composition of the United States.

2.4. Immigration Bust

All the time during the 1930s until the end of World War II, the main flow of migrants were affected mostly from the Depression and World War II, together with federal restrictions and all these were important factors in stemming the migration wave from Europe. Between 1941 and 1950, migration from Latin America amounted to 17.7 % , Canada and Newfoundland were estimated close to 16 % , for a total of 34.3% from the Western Hemisphere nations. After the war, the migration enlarged of more than 2.5 million migrated to the United States.

It is also true, that in addition to the active recruitment of Mexican workers and with the cut-off of a labor supply from Europe due to World War I and the all quota acts, a move also was made by northern manufactureres to recruit African Americans from the South to help fill the gap with the special labor supply from Europe. All these varieties were important *pull* factors establishing in the North. Also identifiable *push* factors in the South encouraging African American migration were the mechanizations of farms, changes in the managerial techniques of cotton production, and a series of bad crop years.

Following all that, there is also a division from the year 1961 to the present is named as a immigration boom. Mostly it is based on immigrant flow and not immigratnt source areas. Especially, from 1981 through 1996, the United States admitted more than 13 million immigrants and Latin America and Asia were the dominant source areas and a few less came from Europe and Africa, as well from Canada and Newfoundland. In a next picture it is shown a percentage from U.S. Immigrants by region of Origin from 1981 to 1991 and the main source was Statistical Yearbook of the Immigration and Naturalization Service in 1996.

Europe 12.4 %	Africa 2.8%	Latin America 47.8 %
	Canada 2.1	
	Other .8%	
Asia 34.2%		

Latin America and Asia were the dominant source areas. And still are. All the changes occurred in immigration legislation were modifying not just a people rights but also some results of the highest acceptance of the immigrants in history.

Secondly, it is estimated that about five million undocumented illegal immigrants reside in the United States and this number was close to 200.000 people each year and it is followed as 1.9 percent of the United States population. And they are thought to establish themselves in California, Texas, New York, Florida. Meanwhile, Mexico is the leading country of origin of undocumented immigrants, almost 54 % of the five million total. Over 80 percent of all undocumented immigrants are from countries in the Western Hemisphere, especially Mexico, El Salvador, Guatemala, Canada, Haiti, Honduras, Dominican Republic, Nicaragua, Bahama's Islands, Colombia, Ecuador, Jamaica.

In the 1990s it is recognizable how antiterrorism and eligibility of immigrants for public benefits became issues in the immigration acts. Especially the violent crime control and Death penalty act in 1996 were aimed at curbing terrorism. These acts revisited deportation procedures for certain criminal foreigners and strengthened penalties for passport and visa offenses. The illegal Immigration Reform and Immigration Responsibility Act in 1996 involved more aggressive measures against illegal and legal immigrants by establishing stronger checks at the border, protecting legal workers through work site enforcement and as well as removal of deportable aliens, restructuring legal immigrants and also an eligibility for some social programs and final to open a strengthening rules on reentry into the United States.

The rise of migrants from Asia since the 1960s together with the decline from Europe make up another quite obvious trend. The increase in the number of immigrants admitted since the middle 1960s and particularly since the early 1980s is also a distinguishing feature of the United States immigration pattern and a way how actually the twenty-first century begins. The United States is a nation of immigrants and immigrants will continue to migrate to the nation in the future.

3. INTERACTIONS

The interactions among races, different nationalities, the opposite religious groups in multicultural societies are one of the most serious and interesting parts nowadays, concerning social problems. This is not true only in American society, as we call it a Western World, but as well elsewhere when either some ethnic groups have appeared. As we have already described in a previous chapters, it is furthermore seen the options of creating some minorities which are followed out from the status of the majority and its dominance.

Having a power between interacting ethnic groups also depends regarding a numerical size and in most societies of the world, especially smaller groups, are in fact sociological minorities and the larger one are usually dominant. But nevertheless there are some other reasons, not just a numerical factor, that are crucial in understanding whereas a group should be named as a minority or majority. Such other variables are organizational skills, weapon facilities, role of the leadership, resources of the country and all included formate the final strength of the country or nation.

Memberships in minority and dominant groups are not exclusive to occupy dominant and minority statuses automatically. This possibility is based upon the form of ethnicity following the dominant-minority facts. For instance, we all know how the American Negroes have always been followed as a minority but it is true as a facts show how at the same time they are or native-born and English-speaking in American society. And as such they share the same philosophy or leading path of dominant-group attitudes and behaviour directed towards Jews, Roman Catholics, foreign-born and non-English- speaking people in American society.

The United States is supposed to be formed as a leading world power country with a major backgrounds of equality, justice and fair play but eventhough they has found that hostility and tension among its own ethnic groups, especially regarding all the political and economic rivals in a struggle for retaining or especially obtaining power.

All this is a turning point of providing us with an opportunities to examine a multi or we may say a heterogeneous ethnic situation that subscribes to all the American creed. Out of this, there are two main purposes of making a conclusions. First, as in the cases of

minority-group life through the world and providing us with the understanding a spirit of transition toward ethnic differentiations and furthermore an inequality in American society. All along that, some serious questions appear in connection to current trends in the United States. Especially an appeal if a democratic society require some integration among its diverse people. It is expected to believe that are all the minority groups actually an expression of legitimate pluralism. What it is the main and distinguish factor that could make a boundary between undemocratic discrimination and cultural differentiation. Although we shall be concerned only with the United States, all the issues inside this task are also close to international understandings. Just a drop in South Africa's policy toward the Bantu minority, that shows 70 percent of population of South Africa. Then Algerians in Paris, Jamaicans in London, Puerto Ricans in New York. The United States in on the list of such societies, both because of her "incorporated" position as being a leader of the free world. It has been also said many times, how America deals with the minorities question as being the most significant international problem.

We all have been a nation of minorities from the beginning and we have moved from the struggle for independence, over universal manhood representation to create "our" own creative unity. And because of all these factors *the world became suddenly small*. But if our minorities are "Old Americans", as most of them really are, their place in society is not old. To take just twenty-five years ago, the nation was not even close to the thought how in the near future there would be a place such as democratic society and its offerings to Mexicans, Indians, Black Americans or Asiatic population. A truly massive migration, we may say another revolution in a sense made the minorities question again very important.

In this chapter it will be the main theme to approach closer to some backgrounds of a few world well known American minorities, such are Native Americans, especially included the important question in integration and pluralism viewed from Hawai'i, then the mark of Black Africa, Mexican Americans, the Cuba question, a role of Puerto Rico in this game and part of American Jews and Asian Refugees.

In the last chapter, I will point out also some conclusions about the famous comparisons considering European and American minorities, especially noting how the minority situation in america in contrast with that of Europe, is not a function of simple conquest.

A minority among minorities – Native Americans

The inhabitants of the Americas before the arrival of Europeans in the fifteenth century are the real ancestry of today's known Native Americans. In many scripts we could find a term being the "original Americans". In the beginning, these natives were a majority, close to 80 to 100 million in South and North America. It is true that in the nearly five hundred years that have followed the initial European contact and especially Native Americans have been reduced among all the others to one of the smallest of the American minorities. The lands that is now a formation of the large United States and Alaska, had been occupied by *those* original Americans and mostly nowadays are in a bad relationships with the urbanized landscapes or they reside on reservations, which represent today close to 2.5 % of the national land area.

Native Americans are easily speaking a minority inside minorities. Out through the history it is known that once the dominant population of the Western Hemisphere has been largely reduced in a cause of famine, war, interracial mixing and as well as diseases. A few information shows how all these happened after a serious contact with a large group of Europeans coming into this land and comparing to other racial and ethnic minorities they are on the forth place, after a group of Hispanics, Blacks and Asians.

As we have already mentioned, the most devastating impact to them was the effect of Europeans arrival, all the time strongly introduced of diseases to which, of course, the Native Americans had no resistance. To name just a few, smallpox, malaria, typhus, measles had caused that whole villages rapidly died and the result was a gradual reduction in population. However, most of the dangerous and endemic diseases are controlled quite well today, the social stress of modern life among them make the Native Americans very much indeed involved into a drug and alcohol problems.

In addition, the intermarriage of Indians between tribes and between races have strengthened the genetic backgrounds and it is estimated how only those Indian tribes with mostly homogeneous demographic environments can hope to achieve an increased tribal population growth. As a conclusions it can happen, how many Native American tribal elements have disappeared or will disappear through the processes of their integrity.

The Native American minority group and its uniqueness

The Native American minority group has a number of important characteristics that make it distinct and mostly unique among other minority groups in the United States. Native Americans retain certain cultural traits that separate them from mainstream American society, especially *la distance* of non-European languages, different behaviour and religion that are of non-Old World origins and ecological land use principles that are non-Anglo-american in practice most of the time.

They have a display in great diversity in languages, because about 150 different Indian languages are presently spoken and it is understandable through all these decades that communication between Anglo-Americans, as being the dominant single-language minority, and the numerous Indian groups has always been difficult. Through the years this very poor communication has resulted in differ understanding of the social and cultural characteristics of both groups. And this lack of communication as we may say had a part in contribution a lack of a new recommunication level between non-Indian aggressions in territorial expansion in the Americas.

Through all the history, Indians were treated as “savages” and their religious beliefs were not compatible with the Christian ethics of the European settlers. And all that provoked the missionary appeal of the enlarging frontier of a nation, in Christianity understanding. This missionary had resulted in religion as playing a great role in an effort to re-shape the culture and social outlook of the Native Americans.

Especially the early Native Americans were established quite widely over land that provided them with a rich sources and resources basics. Some among them maintained in their previous areas and the others moved away and this way of life pushing them into smaller and smaller land areas and with all these consequences they did not feel informed and familiar, which caused as well all the foreign habits they did not understand. Because of that and many others things, considering the basic habits of the dominant nation, many Native Americans were forced to move into reservations and they were placed in a special relationship with the federal government of the state and even today this is a relationship that sets them aside as being a unique minority group in the dominant land, as nowadays is United States towards them.

Somehow it is a must to understand some subjects about the consideration the origins of the modern Native Americans, especially the ways in which they lost their original lands, the connections with the interior federal government developed to deal with the Indian problem and finally the Native Americans demographic and socioeconomic character.

3.2.1. Origin and role in American development

As we have already said, the Americas were fulfilled by numerous waves of immigrants from Asia and all the migration process probably occurred over thousand of years. All the time the languages also displayed the great variety that might result from multiple origins through time and place. The diversities like this were the first introduction into the latest difficulties among the Indians and white Americans.

Everywhere it is quite largely written, how especially the impact of European presence in the new continent was the main reason for the reduction of Indian population. This turning point happened with the serious diseases and all in all, this was followed by a loss of lands after the increasing non-Indian populations. Native Americans utilized most of the space that now represents the United States area. Inside that fact, there is a main and big difference as their recognition of the right for the land were completely different than they are today. What we call today “individual ownership” or “specifically defined land” was back then as a totally foreign fact for the majority of Indians. At the same time we may say, how the “communal sharing” and “unlimited lands” was noticable as a strange approach to most non-Indians.

By and large, the Native American is the only minority that really did not become an integral factor in the growth and expansion of the United States. To make a comparison as the blacks were imported to sustain economic requirements and been followed as liberated minority or as a subculture of the major United States society. Mexican and Spanish Americans were absorbed rather quickly and hispanic and blacks were part of the wave of immigration and their cultural adaptations have not placed them too far from the majority population. In contrast, Indians were never a complement to the economic structure of the country and when their lands were absorbed by territorial expansion, they were relocated into undeveloped lands or reservations that were controlled by the federal government. As a matter of fact, civil rights have always come slowly to minorities, even though the Indians were truly first on this land, but it is more than true, how they were the last to be given citizenship and voting rights. Federal and state governments have always followed the diversity in the practices of dealing

with the Indian problem. “...those issues concerned with the ‘proper’, i.e. ethnical or moralistic, policies and methods of treating a people who occupy lands that a nation claims for its own”.(McKee, str. 52). But all in all, the problem involves the majority who wish to be fair and of good conscience of all the people who they generally view as inferior, in need of cultural and social change or in need of protection. Especially the Indian Problem also involves the notion that the Native American should be integrated into the society at large.

During the colonialization period, the Native Americans were treated as members of independent nations by several European countries. From British deals in the trade agreements for the land, the Spanish royalty, the French treated the Indians as partners in trade and prior to the American Revolution, the British crown established “reserved lands” for some Indians¹¹. The North part of the land was the scene of continuous fight of two European strong nations, France and England and the American colonists and numerous Indian tribes. Eventually, with Indian assistance, the British gained territorial leading role as the French were expelled from North America.

However, as Western expansion was proceeded, Indians were removed by force and pushed all to the prairies west of the famous Mississippi River. Most areas were removed from Indian control by military action and in some cases, Indians and their lands were absorbed and incorporated in organized territories and populaces. In most cases, Indian groups were moved largely to other locations beyond the influence and path of white settlement.

From the earliest period of contacts between Europeans and Native Americans, there was a lot of effort made to modify the lifestyle of the Indians. A common aim was to cause the Indians to leave their religious views in favor of Christianity. With all that there was a developing very close to the transformation of the social culture by itself. In doing so, the Native Americans were supposed to rise above being a savage and after all become an useful citizens, to become farmers and besides a bag of seeds was no strong guarantee of their becoming an useful citizens in fact how the federal government tried to find something to place and occupying their time.

Native Americans today are much better educated than in the past. Also the communication problems are not nearly so common as those their ancestors faced. It is also true how numerous men and women who are well-respected and strong in their occupations are

¹¹ Also in 1764 it was put out a plan for an Imperial department of Indian Affairs.

recognized also today. Although progress remains to be made in many areas, the Native Americans is well represented and has become a visible minority. On the other hand, Native Americans are faced strongly by high unemployment, low educational attainment, low standards of living and numerous social problems related to their position between traditional cultural character and a modern american lifestyle. Indians are still to the federal government strongly influences political attitudes of the general public. They are too often judged in stereotypical romanticism as a person who communes with nature in simple surroundings.

Especially the effect of World War II on the area of the United States, following a decade of economic and social despair, initiated a trend of rural to urban migration for many segments of the population, including American Indians. Older Indians often turned to the reservations because urban job opportunities favored younger persons. Those who remained in the new environments found themselves exploited by landlords. They lived in poor neighborhoods and mixed with other minority groups in overcrowded conditions that were worse than those they had left behind on the reservation. The concepts of termination and assimilation that were so widely accepted in the 1950s resurfaced from time to time in the 1970s. these concepts, which are so widely opposed by Native Americans, offered a solution to the Indian Problem that would result in the loss of cultural and political identity that has nourished an American minority through centuries of many trials. In addition, termination and assimilation violate a special relationship between Indians and the federal government that occurred through many centuries. The government of the United States ensure certain standards among the Indians in health and education and to assist them in the improvement of social and economic conditions.

As a fact, regardless of the many problems associated with adaptation to an urban area, the trend continues, and a greater number of individuals succeeded in this projects. All those centers nowadays provide a means of economic and cultural support and all the communities within the urban complex provide a basis for emotional support. However, education, health and housing support for a new urban Indian population has not been fully developed. Until these new support bases are developed, Native Americans will continue to have this type of massive rehabilitation of an ethnic group that represents a third world environment in the United States.

Economic and demographic profiles

It is difficult to make any kind of regulations on statistics on Native Americans, because it is far to be reliable. There has been no commonly accepted definition of “Indian” path through the World. And more or less, some demographic and socioeconomic information differs from source to source.

Despite problems of reliability, some general patterns can be detected with regards to the distribution of modern Native Americans and their social and economic condition. The general population may be divided into three groups; urban, reservation and nonurban or nonreservation. Close to the 51 percent of the Indian population in 1990 lived in urban locations in the metropolitan areas of Los Angeles, Tulsa, Oklahoma City, San Francisco and Oklahoma and Phoenix. All these urban locations still have a strong agreement with the states that have the largest Indian populations. The population of reservations constitutes between 20 and 25 percent of the total. The remaining population is settled in communities or on rural, nonreservation sites. These figures, though many of the nonreservation sites maintain a strong and continuing contact with the reservation or with their former home sites that may have been on the “other” side as a result of the reservation sites.

Current information on a number of social and economic characteristics of the Native American is generally unavailable. However, by research through the past decades there are some general statements about a few up-to-date known characteristics.

- o *Incomes for Native Americans are significantly lower than those of the U.S. population.*
- o *Life expectancy has increased sharply since the establishment of the Indian Health Service, adjusted in 1955.*
- o *Native Americans have very much indeed as a group very low educational level.*
- o *They have very high rates of unemployment.*
- o *Rural Indians, reservation and nonreservation often do live in a high degree of poverty.*
- o *Rural Indian women face the greatest socioeconomic difficulty.*

Taken all in all, it would be improper to suggest that all Native Americans fit the just mentioned socioeconomic traits. Some elements of the Indian population have achieved a typical U.S. lifestyle, hold responsible jobs and are more involved in their daily routines.

Many of them have entered into some professions and serve as role models for Indian youth. But the process of transition into an effective role within the predominant Anglo-American society, while retaining cultural elements of their heritage, has really made a path of Native Americans slow and forever after difficult.

Demographically speaking, the Native American is a minority among minorities falling short of numbers generated by blacks, Hispanics and Asians. Of the total 1990 Native American populations, close to a 1,900,000 inhabitants are identified as American Indian, more than 50,000 are estimated as Eskimos also named as Inuits and approximately 23,000 as Aleuts. Between the year 1980 and 1990 the Native American population rose widely.

Some Native Americans live in each of the fifty states. Their distribution is not uniform. Five states contain 46 percent of the total Indian population. These states are Oklahoma, California, Arizona, New Mexico and Texas. A northern place contains 15 percent of the total Native American population. These states are Washington, New York, Michigan, South Dakota and Minnesota. A large group of Eskimo, settled in Alaska and Aleut population, has a little over 4 percent. The remaining Native American population is spread throughout the United States area.

From a historical point of view, Native American populations have changed largely and as previously mentioned, diseases and warfare initially reduced the numbers of Indians and later some relocation policies and practices gradually transformed the Indians to the western sides of the country. In the past several decades, Indian populations have had a huge increase but it is also true how Indian settlements remain concentrated in the western portions of the country. Today, most of them live, like all Americans, in urban settings. With a help of United States Metropolitan Statistical areas with the highest Indian population it can be seen that many of these cities, such as the Philadelphia, New York City, Los Angeles area, are among the largest spots in the United States having the largest Indian populations. In the following table there is just a brief view on the few of them, the top five.

- o *Los Angeles*approx . 87.000
- o *Tulsa*.....approx. 48.000
- o *New York City*...approx . 46.000
- o *Oklahoma City*....approx . 45.500
- o *San Francisco* ...approx. 41.000

After all kind of negotiations among the U.S. government and Native Americans it has been established the main movement from rural to urban environments that will continue for some time in the future. The movement was initiated by federal government as an effort to improve the economic conditions of Native Americans. All this includes also some job training, financial assistance in the move and aid in placements for job. Most problems has occurred because of the shortcomings in the early phases of the program and that is why many Indian people returned to their former places of residence. All those who remained in the cities experienced varying degrees of success. Some feel into deep poverty, some became addicted to drug and alcohol and others achieved some success in social adaptation and economic status. All this counts for the others as a sort of an emotional support for migrants that might followed them. It is reasonable that when the larger numbers of Native americans assembled in an urban center, opportunities became greater for a lasting migration.

Much of the improvement in the urban environment for Native Americans, can be traced in the development of Indian community centers or as well from urban centers. These centers are organized by Indian groups and offer assistance ranging from advisement for job opportunities through general education, to health care and psychological support. As we have already pointed out before, there is a strong fact that Native americans often retain very low status in the economic and social spectrum of the city. Also unemployment is the reason of their ender evaluation grades, whereas is close to 50 percent of the working-age population. Out of which there is a wide spirit of the stereotypical image of the huge citizen, wrapped in the smell of the wilderness and with the deceiving and cruel perception of a people who have been taken away into the current of enormously social and cultural change.

Alaskan Natives

Alaskan Natives were going through some deep traumatic and social crucial periods that also affected American Indian through mentioned decades. Some exposure to the external Alaskan world did end tragically for some, but in a broad sense impact on the alaskan Native was small compared to that suffered by the American Indian.¹²

Alaskian Natives, also as the American Indian, were traditionally not unified to progress in some changes that occurred out of the Russian occupation and later by United States. Although, their first effort to organize something for their own well-being are two organizations¹³ that were in charge for political response beyond a local area and one of the main goal of that organization was, and still of course is, the recognition of alaskan Natives as citizens of the United States.

Alaskian native rights have been transformed into a several documents, all with the main ideology to conserve and protect some Alaskian lands through the possible inclusion into the national forests, parks, wildlife resorts and important river systems.

After all, their economic impact is largely extensive. Especially some shares of stock which are held by *Alaskan Native members*, included U.S. citizens, have placed them in the modern economic world. The process was out with the main futuristic reason to support of future generations and to assure them to start as equal as U.S. citizens.

Final note

About 2.5 percent of the land area of the United States is covered with the Indian reservation, which for sure contains a special value because they do represent the remaining culture artefacts of Native Americans through time. Since they were understood as the only minority group to claim as having an aboriginal lands, all these places hold a special spiritual importances and values to some Indian people, it is shown the origin of their heritage. However, these lands provide the only home for more than one-third of the Indian population and at the same time “they” are judged as the most distinctive aspects to Native Americans as a minority group. Saying it in numbers, more than 90 percent of Indian lands reserved for

¹² The Alaskian Native joined the modern world in the twentieth century. Back in that time, the United States acquired the Alaskian Territory by purchase from Russia in 1878 and in 1959, alaska was proclaimed a state. Durring the territorial period, Alaskan Natives were along the coast areas in contacts with fishermen and hunters and others who tried to set out and develop Alaskian natural resources.

¹³ ANB; Alaska Native Brotherhood and ANS; Alaska Native Sisterhood.

them and only them, are located in eleven western states. Indian reservation, which are large, are spread from the Great Plains, the Rocky Mountains, the Colorado Plateau and the Basin and Range. Each area of their own has a distinct set of environmental characteristics and they all present certain limitations on use of the land. Many of these lands, contain valuable resources that are strongly believed to provide an economic base that might have the strong potential for the re-growth of these lands.

Indian lands, despite the small extension, contain a large amount of organic mineral resources, especially energy resources, coal industry and the major source of mineral production income is derived from oil and natural gas production¹⁴. According to all this, there is another part that means an optimistic point of view inside the Indian culture. With this we mean a major role of the agriculture at that area. It directly supports many Native American families, because agriculture has been important to the Indian for many centuries and after all, domestication of such plants as corn and beans occurred in the Americas well before the arrival of Columbus.

As a final act should be said, how all the adjustments to later so desirable nonreservation life, very much indeed varies from individual to individual and as well from one generation to the other. In urban areas today there are no traditions of Indians left, because many of them, who come into an urban area, are faced right away with all the difficulties especially in adjusting and accepting city life. However, it is true that a big help here can be a family, because with its background an assimilation plays much easier. All in all, in 1950s, when the major movement had been openly done, all the adjustments policies were not always successful and later, in 1990s with some better-educated individuals and more and more collective experiences into the urban place, the economic development gained the start of the turning point for their success and as a minority they adjust even better.

¹⁴ Indian lands have about one-twentieth of the petroleum reserves of the nation.

4. PLURALISM AND INTEGRATION VIEWED FROM HAWAII

A lot of world widely known ethnic groups, living in non-autochthonic grounds, want to integrate. But at the same time they also want to be understandable in case in they lead some kind of different aspects of the main culture. They also want pluralism. To put those two terms briefly into the front, we may find our senses between “integration”, as being *a situation in which the members of a society, regardless of their race, religion, or national origin, move freely among one another, sharing the same opportunities and the same privileges and facilities on an equal basis.* (Milton Yinger, *The Antioch Review*, 1962, Ohio, 397-410). And pluralism means rather the opposite. Meaning how *“membership in distinctive ethnic, religious or cultural groups is accepted and even applauded.”* (prav tam.)

Pluralistic societies represent themselves as a freedom societies, following a pattern of preservation the cultural heritages, accordingly different from the others, as well as speak in terms of different religion beliefs, different languages and to have a goal of creating an independent associations.

In the study of the relation of integration to pluralism in the United States, there I should put a little more attention to Hawaii. The most important question here is whether we find there both aspects of pluralism and integration. On one hand, there is a picturesque view of diverse racial and cultural groups living in peace and even more, they really do interact freely with one another. On the other hand, we should not ignore the sense of their separate identities.

The populations of the state varies as it is expected. There is a group of Japanese, one-sixth Hawaiian, as a real mixture, for only a small proportion of this one-sixth is full-blooded Polynesian. Then, 11 percent of Filipinos, a small percentage of Chinese and Korean, Samoan and Black Americans. To claim that these groups live in a perfect harmony would be said more than it should be allowed. There are some ethnic prejudices and discriminatory practices. Each wave of migrants in the directions of the Islands, has got the status structure at the bottom. All the groups that came to Hawaii earlier have moved up to higher status level in a similar way to the rise of immigrants from Europe that were settled in United States.

The results of all kinds of influences has placed most Filipinos and Blacks near the bottom at the present time, together with some Puerto Ricans. Equally disadvantaged are also

most of the full-blooded Hawaiians who struggle with a problem, being totally different that American Indians had. The main reason is, how they are unable to live along their aboriginal ways and even more, they are blocked by their own values and facts they confronted when they had to participate in the larger society for their own survival. Especially they feel competitive and sort of hostile as well, toward the Japanese, who really have moved rapidly ahead. They are moving up with a great speed at educational and occupational levels. Also the very early migrants to the Islands, Chinese, are further ahead than full-blooded Hawaiians.

A population nowadays really feel guilty about their strong tendencies toward categorical judgements. It could be added, how in most of the situations they have become deeply aware about their stereotypes and most of them freely cross racial and ethnic lines in their friendship choices.

A few remarks should be add in the Filipinos adjustments there. Although they are now moving up the status ladder, they are still strongly understood as a total newcomers to the Islands. The majority of them still occupy very low-paid jobs in the plantation areas. According how many of the students are from Honolulu, they do have very little direct contacts with them.

Hawai'i is a state almost lacking in intergroup hostility, there is very little stereotyping and discrimination. Racial and ethnic lines are unimportant, there is a slightest smell of old-fashioned prejudice. This explain the continuation of the old order when the Territory was a plantation full of Oriental and Polynesian field hands. It is normal how that order is gone, but not all the ideas have regularly changed. It is also important to add that despite the low level of prejudice and the extent of integration among its many groups, Hawaii has not destroyed the sense of group identity. One of the remarkable example of integration and pluralism is how in many Buddhist temples have established Sunday schools and the children are singing "Buddha loves me, this I know".

Hawaii has an amazing amount of unity in diversity. Somehow the state has preserved distinctive groups with different subcultures. However, the situation there, at the present can be of great significance to the whole country, not because it will cause us on the mainland to change, but because it shows us a pattern of what can take place. Hawaii can be an effective symbol at a time when America is experiencing in acute form the age-old problem of integration versus pluralism. When we see a small Black Americans or Puerto Rican or Mexican child, we know that destructive patterns are not preordained in him.

Every step toward integration is painful, because we must enlarge the circle of interaction and participation of persons who have not absorbed the range of the community's values. " *But it is futile to say : pull yourself up by your own bootstraps and then we will integrate. The social steps have to be taken first, as an act of faith, if you will.*" (prav tam.)

5. THE EVOLVING PATTERN OF BLACK AMERICA

The black population in the United States nowadays counts more than 12 percent of the nation's total population. The most important fact here is the developmental path that has in reality led the black population to achieve an internal identity, that is nowadays incorporated in a sense of whole peoplehood, especially on the ground of United States of America. Speaking of which, today they represent a population group whose experiences in America have led to the development of a unique culture group. All these processes have occurred out of an ethnic identity and as well in the limits of racial identities.

Race has been marked as a more powerful social construct than ethnicity and with that reason there it was a little sense of further investigation to the black population's ethnic groups and qualities.

In this part of the work, I will not try to explain all the questions of ethnic status and positions that Blacks in American had, have or should have. For that we would need another mission and describing all that would be enough for one project, describing just mentioned. Rather than this, my point in this chapter is to highlight those factors that promote their high isolation during the twentieth century and out of this a maintenance of that population's ethnic status. More than that, some world-known treatment of how blacks have reacted to the American opportunity structure during the twentieth century should provide a large background for understanding the continuing evolution of the African American ethnicity.

Blacks and their integrity

Black Americans represent one of the original population groups involved in the making of America. Lerone Bennett describes in his work, *Before the Mayflower*, how their presence in this territory dates back in 1619. It is familiar how the first arrivals were servants and they obtained their status far to the seventeenth century. They were introduced to the Americas as an agricultural labor source, especially to be employed in the whole production of tropical and subtropical crops and their launch was mostly oriented into southern coastal states. The principal idea that leads them into their enslavement, was first how they were thought to represent an ideal southern labor force, especially knowing a fact that they can take without any kind of problems a life conditions

in the South. There were immune to quite a lot of tropical diseases to which Europeans were sceptical and with that mentioned reason had not accept some work.

Nowadays, they represent one-tenth of the American population. In their transformation into the most publicized ethnic group was the lower status that professes democracy as a central fact. In 1954, the Supreme Court Decision had been made and after that period they worked hard to be understood as equal and in their case many sociologists represent a sense of strong resistance and the trend of sociological change would appear to favor the upgrading of American Blacks in the long run. It has been already known, how they are different also among themselves in appearance and genetic backgrounds. And some of them are not different than some whites. They have indicated a preference for Protestantism, some are members of other major religious denominations and some even many of the minor sects. As a part of anthropological definition, no label of nationality other than American does not describe them. As a group they have been always thinking of themselves as Blacks and as such they are also thought by the others.

As we have already mentioned, the first so called "Negro slaves" were brought to this country in 1619, when the Dutch boat reached Jamestown, Virginia and a few slaves were sold to the plantation over there. All of the sudden, by the year 1750, the slavery was strongly recognized by law in every American colony, but more or less it became profitable only in the South. They soon became so numerous over there that in some areas they have beaten a number of whites, dominant in that areas. Through all the time in our history, now we can tell, how they are free of the dominant white's will of the intergroup assimilation.

The evolution of a system of plantation agriculture was responsible for the pattern of black population distribution that it is seen at the beginning of the twentieth century. The interregional migration of the slave population was strongly directed to the cotton-producing states of Alabama, Mississippi, Louisiana and Texas. By the beginning of the Civil War, the cultural hearth of all the black's population has fixed its boundaries. Through this territorial configuration, especially Africans, who represented many distinctive groups, were soon transformed into Americans. That is why americanizations of the nation's black population took place under the urge of bondage, mostly associated with the labor that demands an useful hands for the plantation work.

The first 200 years, when the Blacks were present, they had little control over their lives and movements around. And during the twentieth century, during this period, they had to adapt to a numerous major changes in the nation's economy. After all, these changes had an impact on the geographical distribution of that population.

By the turn of the century, Blacks had experienced one full generation as free people, but actually freedom produced much less than it had promised. During the years, and then the war, especially the South institutes various some measures that led continuing protection to a system of white supremacy and it tried at the same time to obtain its agricultural workforce in place. A need to an agricultural system continued to allow the region to satisfy a growing demand for cotton on the world-market. Within this context, ex-slaves and the children of ex-slaves maintained as a bondage-free culture. But a slave culture could hardly expect to disappear within a single generation.

Later, in a twentieth-century, Washington, New Orleans, Baltimore were the most popular black urban centers and as well New York and Philadelphia. This set of urban centers were the first urban spots of black entry. Given their limited size and the nature of their economies, they could hardly accommodate the vast rural populations whose economic state had changed very little since blacks were granted freedom. Poverty was everywhere. And until recently it was used the term *ghettos* as a description of southern black urban concentration. But all in all, it is inappropriate social construct to define settlements within the southern region. And ig ghettos in the American context were viewed simply as zones where immigrants would be transformed into Americans and in the second or later generation seek their position in American society as individuals, then the concept really is inappropriate. Immigrant ghettos were judged by many as simply transient entities that could be expected to provide both shelter and communal resources to persons entering American society from the outside. These zones represented the relocation of rural villages to the city and its could be named as their permanent occupancy and could be employed to sustain a black culture.

Assimilation was unnecessary because blacks and whites in the South part had a fixed relationship. Black urban spots in the South were simply zones where black culture could grow and a black controlled institutions could obtain their rights.

5. 2. The Great Migration

There had been said in the past, how the American Black's problem was also the problem of the white's population. In the periods after the First World War and the Second World War, it had been defined how the main pattern of race relations in America were defined traditionally and how the efforts of the Black population considering their social, economic and political statuses, started to have a serious and strong consequences for more than 90 percent of other Americans than blacks. That is why the "problems of Blacks" did not involve the Blacks alone. It was a problem facing the whole country back then as more than 400 years, while the "godness" white America was neglecting all the Blacks. For some years, most of the citizens were prisoners of time and their own racial perspective. They were acting widely as all the history began yesterday and we should not forget how the democracy was understood a long time as only a white democracy. Especially in the Constitution¹⁵ the Blacks were leaded in three ways. First, the slaves, they were assumed as being an incompleated human beings, second, all the slaves that had run away in the past should have been returned to their owners immidiately and third, there was a slightest possibility to end the slave trade but not right away. All in all, no President of the United States after the World War 2, had any answer to the problem presented by Blacks in white America except to suggest, that there was still a strong preposition and expectation for leave the country.

The second important historical facts was although the Blacks had mostly lived in the South, the North and the West had also been very hostile to all of them. The destiny of the Blacks in America has been always followed by the attitudes of white citizens in the North and West of the country, because they were not a little bit interested into them.

The third fact is, how all the Blacks were allowed to come or join into the white's occupancy, when the white's do not need to pay for them and the slaves had a chance to win their freedom during the Revoluntary War, when the British offered to free all those who would fight for them. After a few disaggrements by George Washington back then, he finally took that decision for granted.¹⁶

¹⁵ The basic law of the land.

¹⁶ Later, when there was a war between the Nort and the South, Lincoln said how regardless all the mighty questions of the freedom some of the slaves, he would settle the war gladly, without all these unnecesities.

Only after the 1940, the North wanted Black labor in the case of the defense labor and economic growth and finally, when they really made a significant result and their hands were needed, they were able to join as citizens.

History in all that cases shows two things. First, how neglect, difference and thought of animosity and what so more concerns the Blacks, in reality have described the attitude of the white population toward the Blacks in the North and South and second of it, how their own progress has been achieved only through the white community interests of enlarging their own economic interests and not that the Blacks encouraged themselves to that high acknowledgements.

World War I and a flow of European immigration was the reason for a slightest decrease and also the depression of the thirties slowed down the migration flow. Blacks were arriving in northern cities, entering the urban economy on the lowest level as possible as people from the South and East of Europe had almost joined into the full head position of everything. Blacks were especially attracted to cities where manufacturing employment was easily available. And in that part should be remembered that at this time, both black and white southern population were moving from the rural countryside to southern towns and cities. Most of the time blacks had been cut off from some of the skilled jobs they performed during the Reconstruction period while whites were more likely to secure the more desirable jobs.

During this period more white than blacks from the South area migrated to northern cities where blacks entered occupations previously closed to them, although the jobs obtained were among the least attractive ones in the local economy.

Black movement out of the South represents one of the first movements in American migration history. Because the Depression slowed hard on the migration, the first wave of the migration movement was completed before 1940. During that period more than 1.7 million blacks had departed from the cultural hearth and were urging new lives for themselves in the Northeast and North Central part of the nation. As a conclusion, black gained much difficulty in the new environment and others were urged to join the migrants in what some were calling and hoping for the promised land.

More important, an attempt has been made here to show the importance of structural changes in the United States economy on the character, volume and direction of black population movement. It is generally concluded that the United States developed into a

postindustrial economy sometime after second World War. And after all that, everything began. First as a rapid suburbanizations in the larger first and second ghetto centers. Then a rapid population growth in large and intermediate ghetto centers in the South as well in the West and Midwest.

Migration simply represents one strategy used to minimize the level of status inequality and by it can be only expected to reduce status inequality within limits established by the larger society.

Through the early periods, blacks were not objects of a self-conscious group but they were objects of formal political and economic charity. Tolerance was one of the best world connection but regardless the basic formula of American Black relation or “white over black” could not be changed.

Today, white Americans find themselves facing a new “New Black group”, most of the time frightening. This is the first time that it was to accomplish quite strongly the basic traditions of American race relations. It is surely coming to maturity in the second half of the twentieth century. In other words, Black population had been quickly transformed from regional, rural, agricultural to essential nation, urban and industrial. Blacks are rapidly becoming “full-part Americans”, what was a good example in the appearance in large numbers of a middle class in terms of education and income. It is true how even nowadays there is a big gap in large over-all income and educational differences between them and they will continue to exist for some time. Especially President Kennedy was the first among a few, who gave the order to officially support the addition of American Blacks and provide them an important entrance into traditionally before closed and white-collar schools and professional occupations and most of it he began a real show time for them, the importance of American way of life in general. As a consequence, they were strongly shaken out of its traditional and provincial blindness and now, after the post-war generation of other Black’s youth generations education in a manner of useful motivation and capacity for bringing up some fundamental changes in the pattern of American race relations as has never been noticeable before. A lot of values and life goals, as liberal and professional education, white-collar occupations, have been assimilated by a large numbers of Blacks young adults, which all are necessary for full participations in the American way of life. All social changes that kind basically involve changes in the minds and often in the hearts of the people. Ortega reminds us how “*Man does not have a nature, he has a history.*” That is why is so often said that race relations are fundamentally a matter of history and history is inherently changeable.

To be sure, there are resistances to this wave of the future in American race relations both with or within the Black community. From the majority of vested interests in segregation and the often wasteful competition among Black leaders and groups for power and status, marked by the social and psychological distance between “black bourgeoisie” and the Black’s lower class. There is also the burden of the past that necessarily shows the main link of present and future movements. Regarding all the explanations about the ghettos it is true how they were always considering as a small world. It did not really matter, businessman or professional, the market urged to provide a shelter for competition and all that struggle for success also took on a note of unreality. More or less, the ghetto is also an incomplete world, often failing to provide the full options of perspectives that must be brought up to the front in the battle for equality and opportunity among races.

Outside the Black community there is “the man” consciousness of social change and movement, totally upfilled with status anxiety and xenophobia and nevertheless blocked with the racial prejudice and discrimination that have followed American society from the beginnings. No social change has ever taken place without opposition and with out any violence. There is also no reason to really believe that the revolution in American race relations will not continue to involve opposition as well as incidents of violence. On the other hand, some major conflicts had opened the way to assimilation and the “new black individual was not only born in conflict, but he will only mature in the conflict situations. Sociologically speaking, conflict is a process of socializations. When there is even a slightest possibilities of communication and consensus in accomodation as the traditional caste-like structuring of race relations, all that contributed to the invisibility of Blacks both as individuals and as a problem in America.

Whatever the basics of the past situations and differences are, the Black’s social structure in America had to evolve out of conditions connected with plantation life and so-well recognized the absolute superiority of the white slave owner.

Today, a light skin is not an automatic key to social status. America’s self-image is that of an essentially equalitarian society best represented by the middle class. Most Americans concede that there are a few snobs and millionaires at the top and a few poor people at the bottom, but America is middle class and most Americans identify themselves as belonging to the middle class. We may add, how in this identification is a belief in democracy and fair play and also the expectation of having a good and calm life, as having a home, a car,

a regular vacation, a good education for the children, regular promotions. More and more blacks share and follow this dream and also they are making it come true for themselves and their children. However, the middle class has been made up with teachers, doctors, lawyers, college professors, small managers, ministers. The recent availability of new kinds of jobs, that were not previously held by Blacks, has begun to modify the character of this group of middle class. Technicians, politicians, sales personnel, social workers. Labor officials, government workers, increasing managerial class, all this has helped to widely perform the occupational range of the Blacks middle class.¹⁷

Soon after it had been said that it was time to stop complaining and to move on into the American mainstream. It was essential how they were breaking into the white man's economy, because it helped them to strengthen their position in a society. Blacks were pushing mostly for status and respectability and economic security. They were less concerned with integration for being comfortable as a middle-class and enjoying all that America has to offer.

5.3. Stands and Prospects

Today the Blacks are much more urbanized than the white population. Around 80 percent live in urban communities and the rural south remains the center of poverty, unemployment, undereducation and racial ideology. In the 1950, more than a half million Blacks left the South and despite all that huge migration, soon after happened another one. The main reason was because these poorly educated Blacks naturally gravitate toward the large cities. All these centers are now a third and fourth generation middle class communities and the gap was getting larger and larger, making a lot of social tensions. It happened also for those Blacks who were successful in their jobs and did well all these times. It was hard for them to concentrate and adjusted on the places, where the economy were strongly affected by automation and new technological change.

However, there was some piece of fact, that was more positive. In both areas, North and South, they were as a minority able to climb up the economic and occupational ladder and it happened how a few of them also had a higher income than some white population and somehow this diffuse and different oriented white societies, offered many options and many different ways to go around and show all the disadvantaged minorities to escape

¹⁷ Under the Kennedy-Johnson Administration, a few Blacks were admitted to work for them and later on a few have reached executive status in white corporations.

from the disappearance and inferiority. Slowly, that is true, but for sure efficiently. But no minority can be able to bring this by the wishing end by itself. The well known fact, how power in a democracy stays with the majority it is also a part of the fact, how it always becomes important to include what white America is willing to do for white Americans and what might incidentally happened for the Blacks, as a final act.

It has taken the nation much too long to admit all the Blacks as being the “full citizens”, but it is also true how all these were a slow beginnings point, how to establish somehow a biracial society, that should be based on freedom and equality for one and for all.

5.4. Postindustrial development

From 1940 until 1970, it was a decade of a great social and economic change. Blacks were caught in a society of a very limited chances. When blacks chose to migrate to all the places where the level of the income was high, they logically expected some improved wages. By 1970, the black population nationally had become urban and they had developed an increase in the number of blacks who were residents of the national system of ghetto centers with black population more than fifty thousand. All the large metropolitan centers were noticeable as a potential migration bases. Even smaller ghetto centers, where it was more than twenty-five thousand and less than fifty-thousand people, were also had a strong evidence in growing. In 1990, the nation's black population reached 26 million and by the later part of the twentieth century, almost half of the nation's black population were adjusted outside of the southern region. The period after 1970 is viewed as a transitional one in terms of the establishment of a traditional black cultural base. Blacks were moving also into the places where the transitions to postindustrialism became more advanced, such as in North and South Carolina, Georgia, Florida. As we entered into the twentieth century, it became very obvious how some totally different set of cities have become targets of black migrations. They represent on one hand, some middle-sized central cities outside the South area that have long existed in the shadow of larger urban centers, as New York, Chicago and on the other hand, a set of a new urban growth centers in those parts of the South where economies are increasing.

Most new migration growth centers continue to attract black migrants. The South still represents the area of black migration, but more of them follow traditional migrant streams outside the region. Black migration today is much more complex than it was in the beginning of the century.

An attempt here has been made to illustrate the importance of structural changes in the United States economy on the character, volume and direction of black population movement. It is generally concluded that the United States developed into a postindustrial economy sometime after World War II. A migration simply represents one strategy used to minimize the level of status inequality. But a significant gap stays and remains. Migration can only be expected to reduce status inequality within limits established by the larger society.

Black migration and movements will continue to be dominated by economic considerations with social ones, playing a secondary role. Poor blacks and nonpoor blacks would often choose disparate migration paths. These differences often manifest themselves in the choice of city and suburban moves, as well as moves to metropolitan versus nonmetropolitan spots. Some movers were judged as refugees and the others as movers with the purpose. Finally, black migration has led to the evolution of new patterns that strongly differ from historical ones. It has grown out of more recent migration decisions is settlements in intermediate sized places when in 1980 blacks were only present in small numbers.

6. THE IMAGE OF MEXICAN AMERICANS

Mexicans are one of the largest ethnic groups that have immigrated to the United States. They have been followed and understood, mostly by Anglo – Americans¹⁸, as a source of cheap labor and even their second generation remain in the group of a low-income level. Most of them live in the southwest region, mostly with the reason to be closer to their country of origin and still they are in the position of acceptance of new Mexican immigrants.

Mexicans are mostly discriminated considering occupational aspects and also involved into school and housing segregation. All Anglo – Americans have always welcomed them as a cheap labor and as a group of social inferiority. The interaction of the dominant and minority groups always perform an ideology of negotiations and especially the principal assumption of Anglo and Mexican Americans¹⁹ how they hold of one another and see each other similarities and nevertheless all this intergroup relations and cultural differences should show their both sides and varieties of their expectations from each other.

Their community, also called as *Border City*, is situated in the South Texas, which is about 250,000 miles south of San Antonio. Physically and culturally it still looks much like the rest of the cities and more or less completely overshadowed and strongly performed by the Anglo – Americans, who nowadays have taken over their social and economic position in the community. The movements of both groups were paralleled, mostly they were attracted by the greater opportunities for economic survivor.²⁰

The top level in the occupational hierarchy are for sure Anglo – Americans. Mexicans are useful only where their bilingualism makes them so, for instance, as being a salesmen. The very bottom line represents some farmers, workers in a cannery sugar plantations, domestic servants and all of them came from the Mexican origin.

These conditions result from a number of factors. First, a lot of Mexican – Americans are still recent immigrants and in that role relatively unfamiliar with Anglo – American culture and

¹⁸ The term “Anglo-American” refers to all residents of Borderland who did not identify themselves as Spanish-speaking group or being a part of Mexican minority. The Anglo-Americans, living there, have emigrated there from all parts of the United States and they do represent a wide variety of regional and ethnic backgrounds.

¹⁹ The term “Mexican American” refers to all residents of Borderland who are Spanish-speaking and of Mexican origin.

²⁰ Still sometimes those areas are named as “Mexican town” or “Mexiquita” or “Little Mexico”, especially by the Anglo – American population.

urban living. Also the average social and economic status of them has been improving and many of them are moving slowly but sufficiently upward.

6.1 Mexican Americans

Mexican Americans emerged in the borderland where Spanish and especially later Mexican settlement made the first European traces on the landscapes of the region. All these is evident as an early colonization in California, Texas, Arizona, Colorado and New Mexico. These places are also named as borderland states and they contain more than 80 percent of the total Mexican American population. Outside the border states, Mexican Americans are concentrated in the area in the Midwest, West, South and the Northeast. The Mexican American population as a whole is younger and especially characterized by larger families and the realistic notes show how they are growing more rapidly than the U.S. population.

During the twentieth century, immigration and urbanization were important social processes, regarding the evolution of the Mexican American people. Immigration has occurred in two separate phases from 1900 to 1930 and from 1940 to the present. All the time, Mexican immigrants have responded to all the available economic opportunities in the U.S. Out of this, they continue to provide a steady and inexpensive labor in many of the cities of the West and Midwest and all across the country.

All in all, it is true how the majority of Mexican migrants to the United States enter illegally, mostly because of changes in legal immigration to the United States and as a result of a high underemployment rate. This situation will not change in the future, unless there will something be done through the political agreement between Mexico and the United States. But that is not going to start before it will end how the Mexican population remains chronically low-paid and underemployed inside that territory, where American industries and economy sector demand labor force from there.

Despite all the knowledge, how to improve relations between those two countries, this will constitute a continued migration for the United States and as a final act there will be a sense of a greater plurality within the Mexican American minority. Whenever there remain a large amount of unfollowed Mexicans, there will also be a huge change of the percentage of foreign-born Mexicans comparing to the native-born Mexican Americans. In 1996, more than 30 percent of the Mexican origin population were not citizens of the United States. Over time, the children of foreign-born migrants, being born in the United States, will become treated as

Mexican Americans. It could occur how the nation's second largest minority would become the nation's largest minority, higher even than African American population.

The second also very important process of change for Mexican Americans is urbanization. In 1990, their population was mostly urban. After some periods of time, as Mexican American populations grow, they will also continue to transform the ethnic character of some cities. So could Chicago, Houston, El Paso, Los Angeles, San Antonio become more Mexican American and out of this it could also affect some middle-sized and small urban areas where there is possible to find a significant number of Mexican Americans. In such case, many metropolitan areas with large Mexican American populations, showed how some of the landscapes is evident and on the other hand they can be eliminated from the other urban cultural landscapes. In some cities, some Mexican Americans are urged to move from their traditional *barrios* into suburban spots. Sociologist Ernesto Galarza was cautious about the mentioned problem as following some facts, how this means an inevitable development of the process of cultural evolution for all the Mexican American population. As economic conditions improves, the process of acculturation will act the primary role, when Mexican Americans will become more and more like Anglo Americans in values and all the traditions that they might have or follow. At that point there is opening another scientific subject that we will not take it as being ours. The fact is, how the further study would be urgent, especially to evaluate the important relationship between changing economic status and traditional social values and landscapes in Mexican American communities and after all to draw a main line, what about urbanization and the Mexican American minority.

All these changing social processes are equally significant and urgent for a future understanding of the Mexican American group. While the majority of Mexican Americans still reside in the borderlands, the populations inside and outside still show some variations even nowadays. These variations have their roots in the plurality of the borderlands where different settlement developed separate regional identities. All these regions were developed differently and all the populations preserved some folk traditions and in others more quickly adapted to changing circumstances. That is why all Mexican Americans have been involved independently in these regions. This regional variation is likely to persist into the future, because Mexican Americans are not a single group, not politically speaking nor socioeconomically.

Finally, all the internal variations between the Mexican Americans as a minority group and Native born Americans as a dominant group will remain. It has also been predicted how also some regional dimensions of the future Mexican American populations are bound to be changed. All the boundary between Mexico and the United States could become another new cultural province and this would be a major cultural change. Nowadays this is a region where Mexican and American cultural influences are mixed and strongly connected, where Anglo traditions are mixed with Mexican ones, as the reason when immigrants move in and out across that borderlands. This has been going on over generations and it shows a big melting pot of the different perspectives, lifestyles, races and cultures. All in all, out of this we can imagine how all these ongoing changes in the urban areas of the borderlands could create an interesting perspectives on one of the nation's soon becoming the largest minority.

6.2. Origins of Mexican American population

The ancestors of Mexican Americans were the first Europeans to settle what is now the southwestern United States. A majority of their habitants still reside in the borderlands that goes all along from California to Texas. The minority of Mexican Americans is the second largest in the United States and its numbers are growing very rapidly. And the minority today is more urban than the general population. In 1990, a huge population of Mexican Americans lived in cities and Los Angeles was and still remain the largest single home of Mexican Americans in the United States. This part of the work will try to represents some details in evolution of the Mexican Americans population from the minority's origins in the borderlands all to the patterns of immigration, population distribution, landscape and social characteristics.

Mexican American populations had their origins in the borderlands all from California to Texas. In the seventeenth and eighteenth century, parts of California, arizona, New Mexico, Colorado, and Texas were settled by Spanish-speaking peoples from New Spain, today as called Mexico. After 1821, a part of this region became part of the Republic of Mexico and each of the settled areas developed its own regional identity. Since 1846, the major areas have come under Anglo influence, both political and cultural. Especially today, these five states remain the principal part regions, where the Mexican American people are located. And the transformation of these areas from Spanish to Mexican provinces and later all to Mexican American co-regions, represents the planting and growing and rooting of Mexican American culture in the United States.

Spanish settlement in the borderlands was dictated by the Laws of the Indies, accepted in 1573. These codes explained how new lands should be formed and settled. And the institutions that developed were remarkably similar from one side of the borderland to another.

The *misson* and *presidio* were the first initial institutions. The mission was a sort of an extension of the religious agreement made by Spain with the Catholic Church, with the main reason how to convert Indian population. Missions were established where Indian populations were strongly concentrated. The presidio was mostly a military settlement and they were sometimes found in connections with missions. Regularly they were located at some strategic points along a transport line or especially with the reason to defend a mission from foreign attacks. Many missions and presidios were abandoned and some remained and stayed as a centers of population.

Also there was another important settlement institution, named as *pueblo* or town, city. While the missions and presidios were mostly religious and military, the pueblo was a civil community. According to the Laws of the Indies, the civil settlement was as a civil institution, when missions and presidios were only temporary frontier settlements.

After the United States – Mexican war, a lot of the borderland became as a part of United States territory.²¹ For that reason it is perhaps more understandable, how in 1850 there were more than eighty thousand Mexican Americans and they were transforming also as culturally and as well politically- The proportion of Mexican Americans to anglos continued to decrease during the latter nineteenth century as the American population increased.

Today, the Mexican American minorities could be found in the five states that during the formation years have been called the Hispanic American borderland. Especially parts of California, Arizona, New Mexico and Texas are the major spots of it and also the south part of Colorado. Many of the Mexican Americans who have entered the United States since the early twentieth century also remained those parts of the region. Although Mexican Americans are the dominant Hispanic group in this province, they are also different in some regional identities. All this is brought up with the varied periods of Spanish Mexican settlements. In New Mexico and parts of the Colorado, many of the Hispanic people refer to themselves as Hispano or Spanish American and not as a Mexican Americans. This claim ancestry from the

²¹ By the Treaty of that period, signed in 1848, many Mexican residents of these borderlands became Mexican Americans. And in 1854, Arizona became an United States territory as well.

earliest Spanish colonist of the region and considers a cultural differentiation from the Mexican groups that constitute the majority of the Mexican American population.

Other differences testify to the diversity of the Mexican American population in the borderlands. Foodways, religious participation, Spanish language and music are just a few categories that perform a regional variation. It should be said how the Hispanic American borderland certainly is the real hearth area that has risen up and continues to climb into the majority of Mexican Americans and it is also a group that changes constantly.

6.3. An immigrant tradition

Immigrants act an important role when we are thinking about a formation of the Mexican American population. From the middle of the nineteenth century to the present, Mexican immigrants have been an important source of labor. With their strong ability to work, economic development of agriculture and industry became possible. Also, there was a large continuation of legal and illegal immigration.

Mexican labor migration to the United States, dates to the middle of the nineteenth century. There were always a long tradition of some migrant subculture in Mexico or some marginal populations that here and then moved together with the economic opportunities. When some opportunity occurred in the United States, migrant Mexicans moved to satisfy the labor demand. Slowly they moved at first as specific economic circumstances occurred in the nineteenth century and then later in twentieth century when some changes in transport technology showed on both sides of the border and also a new path of the development in the Southwest part of the United States.

In this century, Mexican immigration has occurred in two ways. First, it has happened from 1900 to 1930 after the period of Great Depression reduced the flow. Second, appeared by the war economy in the 1940 and it continues to the present days.²²

The first major attraction for the Mexican migrant labor were the mining frontiers and almost every mining community in the West had a Mexican district. So some major cities

²² More than 30,000 Mexican immigrants annually entered into United States between the 1910 and 1930. Between 1961 and 1984, Mexico was the major sender of immigrants to the United States with nearly 1.4 million.

became the final destinations for Mexican immigrants and also some middle points for further migration to other parts of the West.

The main connection were railroads and they became the primary subjects for these groups to enter into the States. Before a large distances became shorter and much easier to reach the main centers and Mexican migrants were soon able to be brought everywhere those trails were up to. By 1930, colonies of Mexican migrants could be found in nearly every town and city along the rail. The mobility of Mexican labor became lively to the beet sugar industry in Colorado, Kansas and Nebraska.

The Great Depression in the 1930 slowed the flow of Mexican migrants to the United States. It showed for the high unemployment of the north and that is why a lot of Mexican migrants returned back to Mexico. And during that time only around 2000 Mexicans annually migrated to the United States and comparing with the huge flow from the past few decades this was a totally different situation. In 1942, the American government created a contract agreement with Mexico, called *Bracero program*. under this agreement, Mexican workers were transported to some agricultural areas in this country to fulfill the major shortage that occurred after the World War II. This program included some agricultural interests very well and some farmers were supplied with a steady and inexpensive source of labor. All in all, the Bracero program also benefited Mexican migration. It pointed the way to the United States and widely provided a view of the many economic opportunities that led many legal and as well illegal migrants to this country.

6.4. Closing the “Golden Door”

The migration of Mexicans to the United States is still a headline case, especially during election years, when all the politicians try to “understand” or “fix” the “Mexican problem”. After all these years, the numbers of legal migrants have been reduced and undocumented immigrants continue to migrate to the United States. All the circumstances of Mexican immigration have been strongly changed, especially as a consequence of the Bracero Program.

Later in the century, in 1986, it was allowed to a large number of illegal or undocumented immigrants to enter into the United States. Some 1.8 million people applied for legalization

under the program that had been followed by the *Immigration and Reform and Control Act*²³ and also more than 1.3 million applied under the special agricultural workers program. The majority of that applicants were Mexican, around 70 percent of them and it has been estimated how close to 900.000 Mexican applicants were given some permanent resident status.

As a consequence, all the illegal Mexican immigrant situation, has received much publicity in the borderlands and across the country. The situation has also become strongly politicized. That it is why some heard arguments against illegal Mexican immigration caused a depression wages and strongly increase unemployment. Nowadays, the majority of undocumented or illegal Mexicans are performing low-skilled jobs that are refused by American workers. The main fact, how Mexicans have little difficulty finding these jobs in the United States, might suggest that they do not displace American labor fully. Rather than this, employers often pay scales well below what U.S. citizens might accept if they were willing to work these low-paid skilled jobs and illegal Mexicans and others willingly fill the labor demand. On the other hand, if illegal Mexican migration to the United States would be once stopped completely, one of the results might be some higher prices for goods and services that are now produced by illegal workers.

The total number of undocumented Mexicans in the United States is unknown. Mexico was estimated in 1992 to be the country of origin for 1.3 million undocumented immigrants and nearly 40 percent of all estimated illegals. Those undocumented Mexican Americans populations are the highest and although illegals are likely to be in rural and suburban areas as well, they tend to concentrate in cities because Mexican Americans areas provide cultural familiarity and very familiar or friendship ties. The main attraction for the undocumented immigrants is a job opportunity and a lot of industries that often employ Mexican illegals include furniture, manufacturing and food processing and restaurants and services stuff.

6.5. Demographic portrait and an urban hierarchy

In 1990, Mexican American were followed as a part of the Hispanic – origin population. All the Hispanic – origin population numbered close to 22.3 million. In includes Puerto Ricans, Cubans and Central and South Americans, Dominicans and “other Hispanic” as well as

²³ Also IRCA.

Mexican. Between 1980 and 1990 the Mexican Americans increased for almost 55 percent and it became followed as the second largest minority group behind African Americans. More or less they are concentrated in the borderlands and as well in the areas outside this region. The population as a whole is young and it is characterized by large families and rapid growth. As we have already mentioned, economic opportunities first brought Mexicans to the Upper Midwest during the World War 1. especially railroads, still mills and meat packing houses were fully provided employment to these immigrants. More and more Mexican Americans populations in the West had their origins in rural and small town settlements. As miners, livestock workers and agriculturalists they migrated to these areas when economic activities created a serious demand for their labor. Over some time, rural centers developed services that were created for mostly Mexicans and permanent populations became more and more strongly established.

The reason for the dramatic change in Mexican Americans in the South suggest a demand for labor in economies including agriculture and nowadays industrialization in small towns as well as cities and all this was the important cause to enlarge much of the region growth. Out of all demographic factors, it is expected how the Mexican American population, compared to the total U.S. population, has a much greater potential for the future growth.

Despite the stereotyped rural origins of the past, Mexican Americans were most of the time an urban people. A few notes showed that more than 80 percent of person of Mexican origin lived in metropolitan areas. Although these areas contain large numbers of Mexican Americans, there has been a population move to a suburban area.

6.5.1. Urban hierarchy

California, Texas, Arizona, Colorado were the cities in the 1990 that were completely urban with Mexican American population. Los Angeles in the state of California had more than 900.000 population, San Antonio in Texas had approximately 400.000 and Chicago around 350.000 population of Mexican Americans. The cities with the greatest numbers of Mexican Americans are in states of the borderlands. From the *U.S. Bureau of the Census of population and housing* we can present some 10 cities in the scale of being strongly urban with Mexican Americans. All the data were done ten years ago so it could be expected some minor differences.

U.S. City	Population
<i>Los Angeles</i>	936,507
<i>San Antonio</i>	478,409
<i>Houston</i>	358,503
<i>Chicago</i>	352,560
<i>El Paso</i>	338,844
<i>San Diego</i>	194,400
<i>Dallas</i>	185,096
<i>Phoenix</i>	176,139
<i>San Jose</i>	173,803
<i>Santa Ana</i>	173,803

In most cities, the groups of Mexican Americans are formed as a minority and live in districts within the urban region. Before the second half of the century, all the borderland cities were mostly Mexican and all the populations were concentrated around the places that were established with a town's founding. Later on, when railroads entered into these cities and Anglo populations increased, Mexican American places became more and more isolated as the city expanded around.²⁴

Barrios sometimes referred to as representing a suburban areas, mostly because they were once located far from the center or town and they were also formed in the borderlands as urban expansion as agricultural settlements housing.

Today, Mexican Americans are often segregated in the cultural cities of their metropolitan areas. There are two general ways of explanation. First, barrios ended solitary as soon as the city expanded. Second, that helps to explain the central city concentration as filtering down of housing from one group to another. As central city areas became full of Anglos or other group, especially with the higher incomes, some Mexican Americans move into the inner-city neighborhoods.

²⁴ The Mexican American district became known as *barrio* or differently speaking as *neighborhood*.

Usually it was written many times how especially the landscape is a clue to culture. Analyzing patterns of the built environments allows us to understand the social construction of a landscape and how all the cultures absorb space they were given. The cultural landscapes of Mexican Americans are districts, very much different from the landscapes of anglo communities or those of other minority communities. Barrios stayed in Texas, Arizona, California and they include very traditional landscape elements like houses with bright colors, special fences that enclose house properly, colorful murals in residential and commercial areas and ethnic shopping streets.

Houses are one of the most important elements of the material landscape and they offer clues to the social groups that build and occupy them. Houses in urban barrios are sometimes painted in bright shades of blue, pink, yellow or green. The use of these colors appears to be a long Mexican tradition. In many cities with large Mexican American populations, immigrant quarters have become part of the cultural landscape.

6.6. Social and Economic aspects

The social and economic character of the Mexican Americans population differed very much from the total United States population in 1990. Family incomes and educational backgrounds were lower than those of the majority of Americans. Average incomes for Mexican Americans varied across all the country and compared to the occupational status how all Mexican Americans were underrepresented in managerial, professional, technical and administrative occupations. Secondly, they were overrepresented in farming, fishing as operators, fabric workers or other laborer occupations, Out of this, Mexican American status really shows a pattern of low educational skills among them. In 1996, only 47 percent of Mexican Americans graduated from high school and only seven percent from college. However, after 1960, their educational average became higher but they still have the lowest educational background comparing all the others Hispanic ethnic groups as Cuban, Central and South Americans and Puerto Ricans.

As we have seen, the distribution of the Mexican American population has been a function of historical background and numerous migrations to all the areas of high and fast economic opportunity. Those waves happened under much different social and economic circumstances and at different times in the last four hundred years of Hispanic occupancy in North America. The different process of social adaptation and economic development has resulted in varied

population groups within the Mexican Americans minorities. For that reason, Mexican Americans in South Texas are different in their “beliefs” from Mexican Americans in Chicago and both of the minorities are different from those Mexican Americans living in California and Oregon, where the economic opportunities differ through the years of their migration into these places.

6.7. Anglo-American image of Mexican- Americans

Today the majority of American people are bound to live by contrasting rules. In front of their eyes is always a strong tendency of moral compromise in all the assumptions and expectations with regard to Mexican-Americans. According to all circumstances, Anglo-Americans do believe that Mexican –Americans must sometimes be in the line to achieve full acceptance and an equal status in the larger society. Also they do believe how the assimilation of Mexican Americans is only a matter of time, leading on the full incorporation of Anglo-American values and ways of life. These expectations regarding the possible assimilation are clearly expresses in the notion of the “high type” of Mexican. It is based on three criteria as occupational achievement, wealth²⁵ and comand of Anglo-Americans ways. Inside this high-type definition there is also a truth, how they are acceptable for memberships in the service clubs or in some other Anglo-Americans organizations. Today they may even intermarry without being penalized. All in all, these conclutions how Mexican Americans will be ultimately assimilated did not reach the same level of Anglo-Americans understandings. Most of them were more sure how Mexican Americans are essentially inferior. As one Anglo American woman put it in the front in one article in the Washington Post that Mexican Americans were inferior because they were so typically and naturally Mexican.

An identification between them was how an image of Mexican American worker is undependable, irresponsible, childlike and immature in all aspects. Anglo-Americans today classify Mexicans as or being a high-type and low-type and all at the same time maintain how a Mexican stays a Mexican.

Although some facts of these images come from some behaviour patterns about which some are not valid at all. Some of the images of Mexican Americans are specific to a particular area of intergroup relations, such as the image of the Mexican Americans attributes as a worker. Another image is specific to politics and describes Mexicans as

²⁵ Which is the Anglo-American’s own principal way of showing their status.

ready to give their votes to whoever will be ready to pay for them or provide a free party. A few other stereotypical beliefs are also known as using them as general principles to justify Anglo-American practices of exclusion and subordination. One such general belief accuses Mexican Americans of being unclean. Regardless for the middle-class Americans, being clean means a factor to the morals and positive virtues of the individual. It is largely true that Mexicans who had been working in a labor field tend to be much more casual in hygienic practices. But all in all, Anglo-Americans usually base all their conclusions on what they see and observe and besides there was no evidence of a higher hygienic practices among Anglo-Americans than among Mexican Americans. This belief that Mexicans are being unclean is useful for rationalizing the Anglo-Americans practice of excluding Mexicans from any situation that involves close contact with Anglo-Americans. Another subjects are drunkenness and criminality and the third is as following them as being a nation of a very low-morality values, as being mysterious, unpredictable and very hostile to Anglo-Americans. Which is evident in their relations with them whatever consider with employment. And the claim in all this is how Mexicans are really more mysterious and deceitful and out of which it reflects Anglo-American reactions to actual differences in culture and personality and as everything mentioned is highly exaggerated by Anglo-Americans.

Finally, all these images can openly serve to justify discrimination. So, if Mexicans are immoral, they do not have to be given an equal status and justice or if they are unpredictable and mysterious there for sure is no need to treat them as Anglo-American friend and if they seem hostile and dangerous, it is clever enough to ensure them to live in colonies, far away from another.

6.8. Mexican-American image of Anglo-Americans

Most Mexicans, regardless of class, are fondly aware of Anglo-Americans attitudes towards them. Lower-class Mexicans do not conceive of participation in the larger society as necessary and their principal reaction has been always to maintain their isolation and with that reason they were not urged to improve their status by absorbing some Anglo-American ways, as a course being as Mexican and to be closer to the Anglo-American middle class and they shall receive more appreciation.

Mexicans, like Anglo-Americans, are subjects to conflicts in their ideals, not only because of irrational thinking but also of Anglo-Americans inconsistencies between ideology and practice. Mexican Americans should be followed as having a full acceptance and an equal opportunity. They fell as being ambivalent towards Anglo-Americans and the only way to achieve this conclusion is to accept full incorporation of Anglo-American values and some ways of life and to reach that they have to accept also how they might loss their cultural identity as staying a pure Mexicans, and as such they are not sure if Anglo-American acceptance is really worth such a price.

We can conclude here, how at that point there should be a well known fact, what is the best way to follow and to reach the both ways equally. Such as speaking good English, without any accent and as well being fluent in Spanish, which should be followed as a mark of culture that should not be left behind. There is also a part in all this, especially on the incorporation of behaviour patterns, that are characteristically close to the Anglo-American world and that will promote for sure, as getting ahead. However, they do not run to the point, where power and wealth would become totally dominant, as it is so common habit in the cooperation system with Anglo-Americans. But most of the time, they put ahead a classification of two ways. First, as having a “majority” of Anglo-Americans and that is for them a group of cold, unkind, hostile and exploitative Americans toward them. And second type is called as a “minority”, which consists a group of Anglo-Americans, being friendly, warm and unprejudiced. For the most part of Mexican Americans, those images of Anglo-Americans are meant to them as a role of superiority. As such, they are still judged as a distant, cold-hearted and above all, very dominant to all ethnic groups that are living with them in the same territory of the United States.

One of the principal findings is, that in those situations in which contact between Anglo-Americans and Mexicans is voluntary, such as residence, education, recreation, religious attendace or anyind of social interactions, how the characteristic pattern is attitude of separation rather than common participation. Mexicans have tended to remain separate by their own choice as well as a reason of some urgent situations. Like many other ethnic groups, they have often found this as an easier course, since they did not need to learn another language or to change their ways and manners. The majority of Mexican Americans share the patterns of living of Anglo-American society and many of their ways are already identical. It is also true, how some larger society demands of life in the United

States have urged them to accept some basic modifications of the Mexicans' cultural tradition. In material culture, Mexicans are hardly distinguished from Anglo-Americans. Some major changes have been established in some patterns of traditional authority. For Mexican Americans, and their slogan how to accomplish "*the best of both ways*", means how they become largely as Anglo-Americans in their way of living, but they stay still fluent in Spanish and keep inside their hearts some very important knowledge of their traditional culture as well as they strongly maintain an identification with their own heritage, while participating in Anglo-American culture.

It is reasonable, that Mexicans want to become a part of the larger society, but at the same time, they do not want to deny their cultural heritage. On the other hand, they are still not always certain if they really are not inferior any more. They want an equal opportunity and full acceptance now and not in some never definite future. Still they do not believe how their difference from Anglo-Americans should deny the opportunity of acceptance into a large society in United States.

Above all, it is probably necessary that both groups, Mexican Americans and Anglo-Americans, should modify their beliefs and practices, if they are ready to realize their expectations of each other. The process of acculturation is going on among Mexican Americans and will continue in the future, no matter what kind of changes will bring into their culture with a social interaction of Anglo-Americans as a consequence.

6.9. A final note

Anglo-Americans and Mexicans may decide in the future to stay apart because they are different. However, their cultural differences provide no such moral facts to deny other group as not being appropriate to enter into a large society.

In American society, the nation so often very strongly underestimate the strength and will of different cultural groups. They hope and strongly believe, how all the new arrivals should change their habits and all their own values to approach and conform widely to American ways as quickly as possible. Nevertheless, an understanding of the nature of culture, with different backgrounds, most of the time with negative thoughts, it is possible to neglect their main and positive aspects, which could be used as a positive cultural change to provide a larger well being for the country.

Mexican culture represents the most constructive and effective subject that Mexican Americans have been able to develop and spread among the others, with their basic goal to change and as well improve the natural and social environment. They will stay the same, with much more further exchange ideas as long as they are given full equal status and opportunity to acquire the new ways and to use them. Especially in their host country, United States of America.

7. OTHER HISPANIC GROUPS IN UNITED STATES OF AMERICA

After all description in this work, considering mostly different ethnic group in the territory of United States, I decided also to represent another two Hispanic groups in that area. It is true, how we cannot discuss about other ethnic groups, as Natives Americans or Black Americans, to have more participants. Eventhough we may find any, they are treated as total minority in a sense, because they really are. It is not the same in the case of Hispanic ethnic groups. We have already showed a major sense of Mexican Americans. However, they are not the only one, at least we can find two other group that are also understood as a ethnic groups in U.S. and also they hide a huge historical background and social anticipation as a second and third majority ethnic group in the United States.

Briefly, I will in the next few pages describe some options about Cuban Americans and Puerto Ricans, living in the United States. Of course, not with the all elements as they were used as a description for a major group, though Mexican Americans, but a few of them will help us to understand the most important missing link between them and the Anglo-American population. Nevertheless, their closeness might occur into the first succesful assimilation even among all the foreign groups ever entered into the host country with the reason to find a better economic and social environement for their families.

Cuban Americans

Cuban Americans²⁶ nowadays represent the third largest group of Latin American origin that are living in the United States. Only Mexican Americans and Puerto Ricans perform some larger numbers compares to them. It has been estimated how more than 1 million of Cuban Americans are living in the United States. Cubans, living in the United States represent a significant minority, as being an interesting American ethnic group with a few interesting aspect to follow. As such is, how the earliest waves into the country, were mostly selective of professionals and in Cuba it was a creation of a serious “brain drain” situation. Also Cubans represents the first large group of refugees who have moved to the United States. In the past, most other refugees have come to America indirectly, after spending time in an intervening third country. Although some Cubans have also entered this way, the vast majority have

²⁶ Cuban Americans are a group of people in the United States who consider themselves to be of Cuban origin and for them it does not matter whether they were born in the United States.

moved directly from Cuba to the United States. As a main consequence, they have been accepted automatically, until of course recently, as refugees who have been motivated by political aspects in a communist country. Out of this it had been also remarked, how those immigrants who move as political refugees are often much different from those who move in response to economic opportunities. All in all, Cuban Americans have made an remarkable progress in adjusting to living conditions in the United States. It has been said many times, how they are the only large non-English-speaking immigrant group in this country, that has successfully established more rapid socioeconomic mobility than any other immigrant group in the same area.

Cultural characteristic of Cuban Americans

The main concept of culture is defined to go through all the learned characteristics of a given society. As such they are important for illustrating the differences between Cuban Americans and most other Americans. Also, these are the aspects that show all the ways they have been modified as a result of their immigration to the United States.

First, the traditional family structure in Cuba, prior to the socialist revolution in 1959, was understood as typical of that for most of Latin America. There was a sharp limit between the role of men and women, with a double standard in work and everyday living habits. The wife was expected to stay at home and attend to do all the household jobs and care for children. A pattern of male dominance prevailed and the husbands made most of the major family decisions. However, upon the Cubans' arrivals in the United States, a different economic difficulties affected their past adjustment. Often the husband was unable to find work or he might find work at a lower status level than he had experienced in Cuba. As a result in this, many wives were forced to enter into the labor force to help and support their families. *Margaret Stanley Boone* writes in her work "*Cubans in City Context: The Washington Case*", how that case in the past, when women had to enter into the labor force market, is the single most important change in their lives as immigrants. And as a result, the traditional patriarchal family structure for Cuban Americans began to change toward greater equality in decision making situations among husbands and wives. It has also been determined that both wives and children gained greater power in making their own decisions when they obtained employment and they all contributed to the largest family income. As a result, Cuban American families are nowadays less male dominated and the roles of husbands and wives are

much less segregated than the traditional Latin American family norm than represents Cuba before the 1959.

Despite all the changes, it is still different enough from the American norm to cause some conflict between the first and second generations Cuban Americans. Taken the acculturation process it represents that the second generation of Cubans, generally has adopted Anglo – Americans attitudes and some behaviour patterns more quickly than their ancestors, immigrant parents. They find themselves in a leading path, more or less out of the conflict situations, with a new ways by their children. Many of the traditional norms of the Cuban family became marked as *old fashioned*. Many second-generation Cuban Americans feel they are caught between two different cultures, by neither being completely Cuban nor American. They want to maintain selected aspects of both cultures and as a result they feel how they do not belong nowhere.

Many of the Cuban refugees who arrived in the United States during the early 1960 were convinced that Fidel Castro would soon lose control and that they would be able to return home to Cuba. However, it became obvious that their stay in the United States would be longer than they thought. After all, they began to adjust to American lifestyle and their desire and hope for returning back home to their island slowly disappeared.

History of Cuban migration to the United States

The first important year is 1870 and in that time only over five thousand people, who were born in Cuba, were living in the United States. Also in that time, several cigar companies moved their seats from Havana to the major American cities, as Key West, Tampa and New York City and they were providing additional employment opportunities for Cuban immigrants. Everything was temporarily interrupted by World War 1 and the Great Depression of the 1930. From the beginning of the twentieth century until the Castro revolution in 1959, immigration fluctuated and also all that affect deeply some political and economic conditions on the island.

Today, the very early experience of all the Cubans, living in New York and Florida, proved crucial for the ability of future generations of Cuban immigrants to adjust to life in the United States. Cuban history, songs, folktales and their poetry, often provided moving accounts of living conditions in America.

Historically taken, when one dictatorship is replaced by another, especially through use of force, the opponents of the victor became political exiles. This happened many times in Cuba before the world known Castro regime. During the twenty-two years between 1959 and 1980, close to 800,000 Cubans emigrated to the United States. Except for Puerto Rico, no other island in the Caribbean has experienced a comparable flow in such a short period of time. Castro's efforts left no social sector untouched. All the social structure, economic life and political institutions were radically and rapidly alarmed. Those who were able and willing to adjust were welcomed into the new order. There was always lot of confusion, suspicion, and uncertainty and there were many or we should also say a majority, who have anykind of benefits from these crucial changes.

Above all, the relations between the United Staes and Cuba began to cool rapidly in early 1961. between 1959 and 1962, more than 200,000 Cubans migrated to America and the majority were members of the economic and political elite. At the same year, 1961, the American governement broke diplomatic relations with Cuba and Castro announced that he was a Marxist-Leninist and that Cuba was destined to become a socialist state. He placed many restrictions on the amount and property and money that could be taken out of the country. However, the years 1980 and 1990 were the most difficult times for Cuba. First, the communist regimes of eastern Europe and the former Soviet Union collapsed during that period²⁷ and all that had some awful impact on the Cuban economy. They were receiving a lot of support from the USSR and all trade had become dependant on with the former Eastern Block countries. At the same time, access to free media was increasing and Cubans were hearing much more about life in the developed countries, especially in the United States, Canada and the countries in Europe. All the news from the United States became easily available and the decision to allow Cuban Americans to visit Cuba made some differences among them more visible. Especially the different backgrounds and understandings between the wealthy capitalist countries and the island different regimes. In addition, many young Cubans began to complain more openly about a rigid system that determinated the types of jobs and education they would have. Because the Cuban governement told them where to go to school, they chose the level of schooling they were entitled to and even they picked a major for them in case they might decide to go to the university. Afterwards, they decided the type of jobs they would have when they graduated and they also told them where they would live.

²⁷ 1989-1991.

Many young people protested how unless a person was not politically connected, all these decisions were made by the state in and for the state's best interest.

It has been estimated that between 85 and 90 percent of all Cubans, who have emigrated since the Castro revolution in 1959, have moved to the United States. Nowadays, approximately one million Cubans are presently living in this country, also more than 150,000 must be living outside²⁸ both the United States and Cuba.

Before to make any further conclusions, it is reasonable to ask, why the United States has become the home of the vast majority of the Cuban emigrants, rather than one of the nearby Latin American countries, which might have much more in common with Cuba in terms of language and other cultural characteristics. This answer is found in terms of the cultural and economic factors that bound Cuba to the United States from the middle 1800 until 1959. In addition, American enterprises played a major role in supporting the Cuban economy after the Spanish-American War and Cuba's Independence from Spain. Between 1898 and 1959, Cuba became as economically dependent on the United States. Most of the clothing, food, cars, came from there. Despite some language differences many Cubans acquired tastes for American life and were aware of living conditions in the United States.

The Cubans have achieved a remarkable high level of socioeconomic success. In terms of occupational distribution, levels of employment, income, they are considerably better off than most other people of Hispanic origin living in America. In fact, their economic achievements approach those of the non-Hispanics in the United States. When compared to other Hispanics, such as Puerto Rico and Mexican Americans, it is clear that the Cubans are better in their position in economic point of view. There are two traditional views of the ways that new immigrants are incorporated into the United States labor market. The first is called the *assimilationist view* and assumes that immigrants start in the lower-paying jobs and gradually move up the occupational ladder. The second is *internal colonialist view*. It holds that some ethnic groups are "unmeltable" and are therefore subject to exploitation in the labor market through continued employment in the lowest paying jobs with few opportunities for getting ahead.

²⁸ Spain, Mexico, Puerto Rico, Canada, Venezuela, Costa Rica and Peru.

A final note

All in all, the Cuban Americans have made remarkable progress in their adjustment to life in the United States. The majority of the first immigrants to arrive from Cuba after the Castro takeover in 1959 were positively selected in terms of their educational backgrounds and professional skills. They were soon able to establish an economic and cultural base in the Miami and New York City. By and large, it is quite evident that the Cubans are becoming rapidly acculturated to American society, although they are still visible as an ethnic minority. The fertility patterns and family structure of Cuban Americans also provide further evidence of their close aspects to non-Hispanic Anglo culture. And the strongest piece of evidence of their American assimilation is how American-born children of Cuban immigrants intermarry with non-Hispanic whites, especially outside metropolitan Miami.

Most Cuban immigrants have given up the desire to return to Cuba, even if there were a possibility to change their communist government by a democratic regime. As a result, they would like to have a citizenship status of United States. In other words, not all immigrants assimilate over time and some of them assimilate to something other than mainstream Anglo-American norms. Also many of the facts show how regarding a language use, different marriage rates, economic growth, occupation types, demographic factors it try to explain how Cuban Americans are rapidly acculturating and assimilating into the American mainstream. Like other major “getaway” destinations for immigration, such as Los Angeles and New York, it is likely how Miami will stay as one metropolitan area as a city with a pluralistic society. In fact, there is a lot of different kinds of hypothesis that Cubans are rapidly assimilating in the United States.

Conflicts of Culture

Another very important subject in all these writings is, an area of conflict or a *conflict of culture*. It is normally presented, when people of two different ways of life meet, serious difficulties arise for both. Gradually, in the United States, all the migrating groups have lost the old way of life from which they had come and they have adopted a way of life that is characteristic of the United States. This is the process of immigrant assimilation.

One of the most serious detail in a conflict of culture is a sort of cultural shock for the migrants or immigrant itself. “ *His bewilderment in a world he does not understand, his confusion in the presence of customs and expectations that are strange to him.*” (Fitzpatrick, Joseph 1960). What was right for them in a homeland, becomes wrong on the other part of the world. All the things that might give them a dignity and honor, are denied with laugh and misunderstandings. Above all, parents never fully understand their children and also children never fully understand their parents and at last there may arise a conflict between the generations.

The conflict of culture affects the older residents in a different way. They find their own customs and way of life under pressure of strangers whom they do not understand. They fear the threat to their own values and traditions from people who are different. This is the main fear, so very common in the United States, that all in all it finally leads to the conclusions, that immigrants are not able to assimilate and that is there a threat to all the social and political institutions. More than that, I think how this is a problem of cultural misunderstandings and intolerance among them and disapproval of the variety of ethnocentrism in the country and more or less a dislike for others because they do not think and react in a way we have been taught and as a consequence we obey and “do”.

Puerto Ricans living in the United States

Puerto Ricans represent the second largest group of people of Latin American origin living in the United States. In 1996, there were close to 3,1 million people of Puerto Rican living in this country and it represented almost 11 percent of the United States total Latin American population.²⁹

They have been entering the mainland in significant numbers after the year 1940 and their destination center was always New York City. From the very beginning, they have been seriously handicapped by poverty and difficulty in using the English language.

Although the number of Puerto Ricans living in the United States represents only about 1 percent of the country's total population, their significance is greater than their numbers alone might suggest. First, because they are the only large group of people to come to the United States as American citizens from a different background. Because of this, they have complete freedom to move back and forth between Puerto Rico and the United States mainland, without being affected by immigration restrictions. A second important characteristic is that they represent the first large group of American immigrants who are a group of mixed black and white racial backgrounds. Some researchers have suggested that the experience of the Puerto Rican tolerance for social differences may be one of their major and enduring contributions to American society. Also the Puerto Rican migration to the U.S. mainland represent the first large movement by plane of people from abroad. All in all, the physical act of moving to the United States is relatively easy and cheap, especially when compared to most other immigration waves that have characterized much of American history. Some have suggested that such a movement is much more like commuting rather than immigrating. Because such ease of movement promotes a greater magnitude of migration and makes it easier for them living in the United States and to return them for visits and at the same time to strengthen the maintenance of cultural ties with the island and promoting the additional migration of friends and relatives.

The government in Puerto Rico has played also an important role. Most of the time it tried to establish some new services, especially as an employment and orientation offices to help another new migrants. It also became involved in public relation efforts to supply information and correct misunderstandings about Puerto Ricans living in the United States.³⁰ There is no

²⁹ U.S. Bureau of the Census.

³⁰ It helps them with the information to Puerto Ricans who are trying to move to the United States and also to all the others that are already living there.

doubt, how all this together helped migrants from Puerto Rico to adjust to the American way of life.

Another interesting feature in all that is, how the Puerto Rican migration experience involves the changing characteristics of the New York metropolitan area, historically the primary destination for most Puerto Rican immigrants. The environment of that city has changed enormously from the time when the first large group of Irish, Italians and Jews arrived. Automation has created a new type of economy that relies less on the unskilled labor that was established by the earlier immigrants. In addition, Puerto Ricans have arrived when the city and federal governments have been providing a wide range of services, such as health and welfare benefits that did not exist seventy-five years ago. As a result, although there are some similarities, the Puerto Rican experience is not a simple repetition of the past experiences of other ethnic groups who had earlier moved to the United States.

However, other older studies have noted that migrants who return home to Puerto Rico do not do so primarily for economic reasons. A study of prospective return migrants in New York City found that the most attractive qualities that they perceived in Puerto Rico were friends, home life or family, climate and neighbors. Other factors that have also been mentioned as being influential in motivating a return are retirement, a desire to raise one's children, a desire to escape the drug and criminal environment in New York, to return into more personal atmosphere of the island or sometimes also an inability to cope with American lifestyles. All in all, some of them believe how the skills that were achieved and learned on the mainland will help them to find a better job in Puerto Rico.

7.3.1. The Migration Processes

The migration of Puerto Ricans to the United States has been a dynamic process affected by a variety of factors. Especially during the 1940 and 1950, the stream reached a high level. Then it progressively declined during the 1960 and 1970. one of the several factors that prompted this decline was a sizable amount of return migration to Puerto Rico that became significant around 1955. after that year, it became evident that there were much more differences between the migrant Puerto Rican population living on the mainland and the return migrants to the island. The migration to the mainland was primarily motivated by the availability of economic opportunities.

Migration to the mainland surged once again during the 1980 as the American economy boomed and the gap between wages and economic opportunities in Puerto Rico and the mainland became larger.

Emigration to the mainland has had a major impact on the economy and demographic structure of Puerto Rico. If the 45 percent of all Puerto Ricans, who currently live on the mainland were to return to Puerto Rico, its population would climb from less than four million to about seven million and an increase here is almost 83 percent. Also, emigration to the mainland also helped improve the quality of the Puerto Rican labor force, since many of the migrants were working in agriculture and as unskilled laborers in other jobs prior to their departure for the mainland.

When we are comparing to the rest of the United States population, mainland Puerto Ricans are characterized by a very low educational level. In 1990, almost 47 percent of all Puerto Ricans in their twenties, had not completed high school. All in all, it is clear how their educational level have been improving. Further, all this is showing their relatively low socioeconomic status, while other Hispanic nationality groups have experienced more progress.

Clearly, the most important problem facing Puerto Ricans living on the U.S. mainland is that a lot of them are very poor. An anthropologist, Oscar Lewis, described most Puerto Ricans as living in a culture of poverty during the 1960. the culture of poverty is not uniquely characteristic of poor mainland Puerto Ricans because it cuts across ethnic and international boundaries. Still, not all poor people are characterized by the culture of poverty, although being poor is one of its facts. Lewis called his concept as the *culture of poverty*, because it can be passed between generations and the people who belong to it possess a set of recognizable characteristics. They have a lack of effective participation and integration in the major institutions of the larger society in which they live. This results come from lack of economic resources, discrimination, segregation and isolation and the development of local temporary solutions for problems. At the level of the individual, the culture of poverty is characterized by a feeling of marginality, dependence and frequently fatalistic outlook. There is a sense among them, that there is a little hope for changing things in their favor. They still tend to live for the present and often make little effort to plan for the future.

It is not likely that Puerto Ricans will rapidly assimilate soon into American society. At least a few major factors are beind against to the rapid assimilation. First, it is true that they do live

in a communities, especially in the New York metropolitan area, and they do all the time associate with their Puerto Ricans friends and that is why they do not have so much contact with the Anglos. Second, the cultural infusion, that they receive from the migrants from Puerto Rico and they also allow them to maintain their cultural ties longer than they might otherwise have. Also Puerto Rico has legal status and it is easier to keep contact with Puerto Rico for return visits and facilitates arrangements to have relations with all the families and friends.

Although Puerto Ricans historically have not moved as rapidly into the mainstream of American society as Cuban Americans, there is little doubt now that they have begun to do so, especially since the 1980. There is also little doubt now that they might soon be able to escape poverty and also that shows some rise in their economic success as they have firmly joined the American middle class. To compare with Cubans, the Puerto Ricans were not so positively selected in terms of their education, income, and skill levels. Also, as political refugees, they received economic assistance from the federal government that was not made available to Puerto Ricans. Thus, the Cubans were able to establish an economic enclave and numerical dominance in Miami that helped to absorb some future waves of Cuban immigrants.

Puerto Ricans have not had the same chance to develop as rapidly. But all in all, there is no doubt that a few of them, who were able to escape the poverty, are nowadays on their way toward economic integration within mainstream American society. What is even more, in New York, Puerto Ricans will be caught immediately in the strong pressure for a social mobility, for better social and economic advancement. Soon they will realize all the handicaps of the host culture and they may split into two different groups, the one who will be able to follow all these major changes and the other, who could even fall further back and lose all the traditional elements. There should be a great awareness among themselves, how they should protect their tradition, to explicit the principles of human brotherhood, to continue with their respect for men and women. To do all that, they will have brought a priceless contribution to the life of the mainland and with all the facts will have been able to destroy the life time resistance to integration that was a major subject in all the cities in mainland.

8. THREE MAJOR WAVES OF IMMIGRATION

All the patterns of ethnic minorities and their cultural attributes, is closely related to the history of United States immigration policy. This history can be divided into three major immigrant waves that were flooding across the American landscape, from changing the main place of Native Americans with a force of arriving some new American identities.

The first wave of immigrants was a group of people from western and northern Europe, especially from the Great Britain and Germany. As we have already mentioned in this work, this period of immigrant history began with the founding of Jamestown in Virginia. Later, in 1840, the mass immigration began with political and economic “push factors”, when more than 1,5 million people were sent from Europe to the United States. And all through the nineteenth century, western and northern European nationalities continued to migrate to the United States, following their “dreams” of getting a job.

The second wave ended in 1921 when Congress accepted the first quota system to regulate all the number of immigrants that the American society would accept. In that time, the immigrant waves were mostly reduced, but not just because that act was accepted, but also it was a period of Great Depression (1930) and later also the World War II (1940), and all had some consequences on the immigrant fluctuation.

However, everything had changed during the 1960, which was the beginning spot of the third wave of immigrants. Back then, the national quota system was replaced with a system more favorable to Latin American immigrants. For the first time, non-European immigrants came over the numerous Europeans, as Mexicans, Cubans, Puerto Ricans and recently also Central Americans. Immigration gradually came also from Asia, which part was not mentioned widely in this work. During the 1970, close to 1,4 million Asians immigrated to the United States and also as compared with 1,8 million Latin Americans and 700,000 Europeans.

Finally, it has been estimated how in the 1990, more than seventeen states were dominated by the immigration wave from Mexico in 1995 and also some other states with more Vietnamese, Indian and Dominican migrants than any other groups. Some of the important factors to all these changes were the break-up of the Soviet Union and Yugoslavia and the democratization of Eastern Europe. All this has led to a new “Europeanization” of immigrant streams to many states. Ukraine, Russia and Poland are now leading sources of immigrants.

Some additional facts are going to be written in a further chapter, where some connection would be assumed among all the great immigratin policies in the United States and all the basics aspect among the nationalities in the European Union.

In 1997, it had been published a special part of the Immigration and naturalization Service in a sense of a special report of final destination United States of America, what concerned all the Immigration waves to this country. In the following table, it is classified how the immigration to the United States by country of origin were numbered in 1995. All the data are borrowed from the Immigration and Naturalization service in USA in 1997.

Mexico	86,960
Philippines	50,962
Vietnam	41,752
Dominican Republic	38,392
China	35,459
India	34,715
Cuba	17,932
Ukraine	17,432
Jamaica	16,335
Korea	16,034
Russia	14,560
Haiti	13,892
Poland	13,804
Canada	12,913
United Kingdom	12,311
Pakistan	11,563
Colombia	10,780
Pakistan	9,743
Taiwan	9,374
Iran	9,178

9. IDENTIFYING ETHNIC GROUPS

All the censuses of population make it possible to determine the country of birth of first-generation immigrants, known also as “foreign-born” population. And what is important here is, that with all this how many of the data of foreign nativity have been recently collected, shows the importance of ethnicity in American culture. The melting pot hypothesis has been almost institutionalized by the census which in essence has put under the same evaluation the ethnic population of the United States with first and second generation immigrants only. And what is more evident here is, that third and fourth or even any further generations have not been differentiated from the mainstream of society. It has happened the first time, that in the 1980 and 1990 checkings the foreign-born population was easy to identify and not to be leaded as an underestimated nationalities.

But from our point of view, there should be brought up an assumption about what do all these changes in census questions indicate in reality about American culture. First, they suggest that second-generation immigrants, which are followed as a descendants of original immigrant groups, should not be marjed as a foreigners anymore but as a real “native” group that had not much problems in a process of assimilation. Further, they show the importance of third-wave immigrants, especially those from Latin America and Asia. All in all, as a third option, all these changes set the equality of ethnicity and in the future that will for sure connect more tightly the generations.

Finally, it should be added how all this show and suggest a level of comfort with all the necesseary multiracial and multiethnic character and it urges how there the time came, when we are bound to think more openly and respectedly about other group identities.

In the next table, there is another presentation of the leading ancestry groups of the United States population in 1990 and it is not limited again to a single generation. It is seen, how no group represent more than a quarter of the U.S. population like it used to be seen during the colonial period of United States history. Although, the British Isles, including English, Irish, Scottish and then Germany still dominate the ancestry characteristics of the American people. All the information are also taken from the United States Bureau of the Census in 1990, where they were formated the detailed ancestry groups for States.

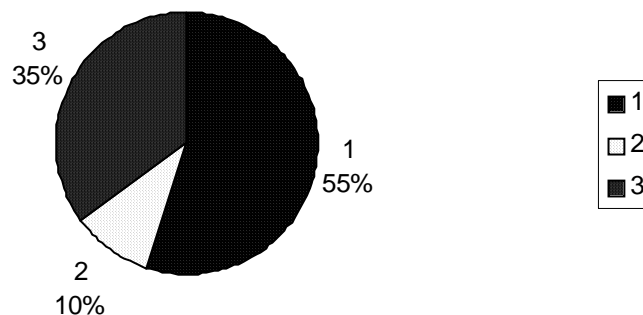
ANCESTRY group	TOTAL in thousands
German	57,947
Irish	38,736
English	32,652
African-American	23,777
Italian	14,665
Mexican	11,587
French	10,321
Polish	9,336
American Indian	8,708
Dutch	6,227
Scottish	5,394
Sweedish	4,681
Norwegian	3,869

10. CULTURAL MOSAIC OR REAL MELTING POT

“ The time...is anticipated when the language, manners, customs, political and religious sentiments of the mixed mass of the people who inhabit the United States, shall have become so assimilated, as that all nominal distinctions shall be lost in the general and honourable name of Americans.” (The sayings of Jedidiah Morse, 1789, as he noted in his article in a sense of formating a geography system in America.)

It is true, how the United States population can be described as an ethnic mosaic or an ethnic melting pot. The mosaic analogy suggests that immigrant groups, particularly after the start of mass immigration in the 1840, have had difficulty in becoming part of the mainstream of American culture. According to all this, ethnicity in the United States is easily seen as rural and urban places of “unmeltable” Americans. On the other hand, the melting analogy strongly suggests how American culture is quick enough to assimilate newcomers so that in a few generations ethnic Americans are notizable as the population who had lived there since ever.

Today it is known, how the melting pot analogy may pertain to some ethnic groups but not to others. For instance, the English language has served as a tool of assimilation for ages. And now, in terms of race, the United States remains more of a mosaic than a real melting pot. Particularly, the African American population of the United States, an immigrant group that began arriving in 1619, has not incorporated into the mainstream the way many European groups have. Especially, religion has also proven how there is still a lot to be climbed to reach the understandings of assimilation in that part. Or maybe never. The Catholic population of the United States and also the Orthodox population have long been discriminated against because of religious beliefs. It has been heard, how some have even suggested that rather than melting pot, American society should be seen and understood as a “stock land”. Mostly, because neither melting pot nor cultural mosaic seems to accurately describe the nature of ethnic America. According to a 1995 questionnaire, only a slight majority of Americans felt that ethnic groups should adapt and blend into a larger society. The following will be presented in a figure, that had been done with a research in 1997. All the datas are taken out from the source *Racial and Ethnic Groups, U.S. Immigration and Naturalization Service, reported in “Special Report: Destination USA” , USA Today, 13 October 1997, p.11A.*



According to the figure above, there had been asked a major question as; “*What should happen to U.S. racial and ethnic groups?*” And under the part 1, 55 % answered how they would adapt and blend into a larger society. Part 3 thought, 35 percent, how they would maintain some distinct customs and traditions. And part 3, 10 percent did not know about the consequences.

All in all, the only correlate of mixed heritage in the United States is the number of generations that have elapsed since the initial immigration. Immigrant groups that arrived first, save African Americans, and are “melting pot” Americans. And all the others, who arrived later are headed toward “melting pot” status.

Ethnic minorities in the United States have chosen to reside in the cities that have been evaluated as a centers of economic opportunity. In all these cities, newcomers have established some urban ethnic islands and they have developed their own cultural institutions and at the same time a sense of urgent separatism from the dominant society. However, there has been a decline in cohesiveness among many first- and second-wave ethnic groups, now many generations removed away from the mother country and away from the mother tongue. We are witnesses as European, latin and Asian Americans continue to be a vital part of American culture and a part of the American landscape. All the questions stay widely open, what would become a reality, when the forth wave of immigrants will splash above United States. But one thing is for sure, how in the future the United States pattern will likely to stay colored by generations of new immigrants from Latin America and Asia. Another chapter is calling here to be discused and that is a treatment of the wave of students that has turned almost all college and university campuses in the United States into some fields of mosaics of global cultures. As a results, many of these students remain in the United States to make their own contributions to ethnic America.

Finally, all the pluralistic theories seem entirely as our understandings of multicultural society. What holds for sure is, that the ethnic future will evolve from the conflicts between encouraging cultural stadards and at the same time to force and to maintain some cultural distinction. At the individual level, the ethnic future will be shaped especially by our personal decisions not to get lost of all our cultural baggage of our immigrant ancestors and at least to try and keep the practices and values of our ethnic heritage. After all, some individuals, as our children perhaps, may have never be aware off. “ *The pluralistic theoretical perspective that is developing in ethnic and minority studies may sensitize researchers to what is unique in the experience of each ethnic group, as the search for general patterns continues.*” (Carol Agocs, *Ethnic Settlements in a Metropolitan Area: A Typology of Communities*, 1981, p. 137.)

11. INTERNATIONALISM IN EUROPE and “ UNITED STATES OF EUROPE”

The idea of Europe and historical thinking has always been on the essence of the European nations. It is obviously and quite widely noticable how the “move” towards European integration and afterwards towards unification marks a completely new point of view, especially since the World War II and what ever will happen in the future, it will for sure change the history of Europe forever. Harmut Kaelble suggests, “[...] *that European integration has reached a point where the earliest philosophies on the idea of Europe and Europeanism no longer have anything in common with the present day. The political and economic situation having radically changed, the idealistic dreams of a United States of Europe entertained in former years are no longer relevant in an age demanding new attitudes and approaches.*” (Kaeble, 1996), (Mikkeli, 1998).

Above all, this issue is not as simple as that. We may well claim that all the studies of ethnic integration in USA and nowadays the earliest visions of European Union (as well as ethnic integrations) provide the assumption facts to a better understandings of the discourse on Europe today. However, it is impossible to make anykind of further investigations in this path. We must stop in assumptions, considering ethnicity facts. What ever is different, follows some different faces of creation. USA history in a sense, is not as rich as Europe could provide today with so many nations. But one thing is almost the same. On both sides, referring to the unity of the continent, some meant political unity, others intellectual or rather spiritual unity³¹. Even at war, the states of Europe are closer to one another that the peaceful non-European states. The reason for this must be faced in the fundamental institutions to all the nations of Europe; from Christian faith, rule of monarchy, Roman law, very similar customs and education. “[...] *no citizen of Europe could be altogether an exile in anypart of it. [...] when a man travelled or resided for health, pleasure , business or necessity, away from his country, he never felt himself quite abroad, as his famous saying goes.*” (quoted in Welsh, 1995, 73).

We could draw some similiarities in Europe. However, it is not my intention to write about many backgrounds here, but mostly to present very similar integtraion of all different nations in Europe. While each of them has their own history, and habits and perception level differ in a great variety. Nowadays, this is reaching a level of high awareness, especially what can all

³¹ For some, Europe signified a united place of Christianity and for others is just a geographical entity.

this integration means positively for us and all the others, and what are still the negative points of integration.

We may say, how today in “plural Europe”, racism and xenophobia are also deeply rooted in Europe's history. Paradoxically so, as Europe is also traditionally a melting pot of peoples and cultures. Today's Europe could draw on this colourful past in building a pluralist, multicultural and tolerant society. *'We live in a world in which migration is part of the lives of many of us. Migration brings the challenge of integration and means moving away from the ideal of the homogenous society to one of cultural diversity and pluralism,'* believes Göran Rosenberg, a Swedish sociologist and one of the researchers. A growing number of Europeans are concerned at the presence of minorities who they feel could pose a threat to their 'well-being'. Despite this, some results show that attitudes³² toward immigrants and minorities have developed positively in many Member States. Despite these, inequalities³³ in terms of treatment and status remain.

Some sociologists are researching, how come that there is such an urge between people to establish differences. There is a need of human beings to always find an 'other' - an enemy, deviant, or simply someone different - in whom they see a potential source of danger and which allows them to forge their own links and strengthen their identity. All in all, in the institutions of modern democracies there is always something informal, unwritten codes of belonging, but also barriers and more or less subtle mechanisms which discriminate against

³² Different countries have different legal measures and social initiatives in response to the immigrants. Sweden and Portugal have a mediator for ethnic discrimination. In Belgium, magistrates, police and gendarmerie officials follow a special training programme (*Immigrants and justice: eliminating racism and xenophobia*). In Denmark, the social partners work together on improving employment prospects for immigrants. In Germany, intercultural education promotion uses 'personalised' tools developed especially for young people (videos, music, etc.). Italy and Portugal have appointed 'cultural mediators' among members of the Romany, gypsy and traveller communities who provide support for children during their early years at school. Lastly, Finland has set up a national action programme entitled 'Towards a tolerant Finland.'

³³ They are nevertheless indicative of a form of discrimination. In Austria, for example, workers of immigrant origin cannot vote in trade union elections. In Germany, documents on citizens' duties and responsibilities are translated into various languages, while those on citizens' rights are available only in German. In Sweden, the law continues to differentiate between immigrants and Swedes. In Italy 'the police rarely take action in response to the insecurity of gypsies, immigrants and even the underprivileged when they are victims of racist attack or even accidents at work

foreigners, Jews, gypsies, etc. Many of them search the reason in Europe's history³⁴. Which is also a fact that should not be forgotten.

Today, our democratic societies have become places of persons who have felt the need to define themselves in a common link or place. By contrast, the transnational institutions have the major benefit of being able to mobilise groups in the name of an identity they do not possess. The European Union is in this position. While allowing borders to remain, it must create a European link, but without introducing a symbolic code which would separate citizens. There are several national and regional groups in Europe. It is in the interests of those who belong to them to share, not a symbolic community, but an area of freedom and social justice. This logic of justice, not just identity, could provide the basis for a future open transnational area. A strong European identity is an advantage which could ultimately give birth to a new cultural model which could be well suited to a democratic multiculturalistic country. We are all familiar with the American liberal model of a vast but positive 'melting pot' where (white) immigrants of different origins come together to build a new society. But how should we conceive of a European multiculturalism? That is the fundamental question which underlies many others. Do these reflect a genuine change in society's political organisation? Should we then consider that these dynamics are leading us toward a process in which citizenship is redefined in opposition to that imposed after World War II? Although some believe that multiculturalism must take culture into the widest meaning of the term, by involving all minority groups, from religious, linguistic, to elderly or disabled people. There should be the need 'to find a common basis, at the social rather than the cultural or political level.' This new European multiculturalism would be the desire for a flexible, transnational citizenship which respects mobility. Above all, Europe's objective should be pluralism rather than assimilation or integration.

* * * * *

For decades it is known, how the older America, whose voice and whose spirit was New England, is gone beyond the reach. Americans still are the artists and thinkers of the land, but they work, each for himself, without common vision or ideals. The older tradition has passed from a life into a memory, and the newer one, is holding its own beside more formidable rivals, among the various populations concentrated in the various States of the Union,

³⁴ The hierarchical systems in which kings and emperors acted as unifying symbols are no more.

populations of whom their national self-consciousness is perhaps the » heart of the nation«. . The common language of the commonwealth, the language of its great political tradition, is English, but each nationality expresses its emotional and voluntary life in its own language, in its own forms. The common life of the commonwealth is politico-economic, and serves as the foundation and background for the realization of the distinctive individuality of each *natio*. So, "American civilization" may come to mean the perfection of the cooperative harmonies of "European civilization," the waste, the squalor, and the distress of Europe being eliminated – a multiplicity in a unity, an orchestration of mankind. As in an orchestra, every type of instrument has its specific tune, as every type has its appropriate theme and melody in the whole symphony. It is similar in society of each ethnic group. Its spirit and culture are its theme and melody, and the harmony and discords of them make the symphony of civilization, with one main difference. A musical symphony is written before it is played; in the symphony of civilization the playing is the writing, so that there is nothing so fixed and inevitable about its progressions as in music, and they vary because of the nature laws, and such as the range and variety of the harmonies, they may also become wider and richer and more beautiful.

12. CONCLUSION

Different people have different abilities to face change, to become adjusted to a strange world and a new way of life. In the history of American migrations, the adjustment of newcomers has generally been a three-generation process. The person who migrates generally never becomes fully American. The child born in the United States of immigrant parents is the classic second generation, the child who is caught between two cultures. He is living in the culture of his parents while he is in his home, and he is being taught a different culture in the school, the neighborhood, at work. He is neither completely old nor completely new. This is the difficult generation. Finally, the third generation, grandchild of the immigrants, is American. He reflects, perhaps, many of the influences of the older culture, but for all practical purposes, his culture is that of the United States.

At the beginning of this century, it was written somewhere, how a Jew from England showed a play whose story line has long been forgotten, but whose central theme has not. His production was entitled "The Melting Pot" and its message still holds a tremendous power on

the national imagination – the promise that all immigrants can be transformed into Americans, a new group to be forced in a crucible of democracy, freedom and civic responsibility. In 1908, when the play was launched in Washington, the United States was in the middle of absorbing the largest influx of immigrants in its history – Irish and Germans, followed by Italians and East Europeans, Catholics and Jews – some 18 million new citizens between 1890 and 1920. Today, the United States is experiencing its second great wave of immigration, a movement of people that has profound implications for a society that by tradition pays homage to its immigrant roots at the same time it confronts complex and deeply involved ethnic and racial differences.

The immigrants of today come not from Europe but also very openly from the still developing world of Asia and Latin America. This shift, according to social historians, demographers and others studying the trends, perform with the idea, so central to national identity, that this country can transform people of every color and background into "one America." Just as possible, they say, is that the nation will continue to split into many separate, disconnected communities with no shared sense of commonality or purpose. Or perhaps it will evolve into something in between, a pluralistic society that will hold on to some core ideas about citizenship and capitalism, but with little meaningful interaction among groups. The demographic changes raise other questions about political and economic power. Will that power, now held by whites, be shared in the new America? What will happen when Hispanics overtake blacks as the nation's single largest minority? At that point some thoughts as, *"I do not think that most Americans really understand the historic changes happening before their eyes,"*, *"What are we going to become"*, *"Who are we?"*, do not sound funny at all. How do the newcomers fit in – and how do the natives handle it – this is the great unknown and undefinable fact.

It is a phenomenon sometimes difficult to measure, but not observe. Houses of worship remain, as the Rev. Martin Luther King Jr. described it three decades ago, among the most segregated institutions in America, not just by race but also ethnicity. At high school cafeterias, the second and third generation children of immigrants clump together in cliques defined by where their parents or grandparents were born. There are television chats, talk shows and movies that are considered black or white, Latino or Asian. At a place like the law school of the University of California at Los Angeles, which has about 1,000 students, there

are separate student associations for blacks, Latinos and Asians with their own law review journals. It almost goes without saying that today's new arrivals are a source of vitality and energy, especially in the big cities to which many are attracted. Diversity, almost everyone agrees, is good; choice is good; exposure to different cultures and ideas is good. Academics who examine the census data and probe for meaning in the numbers already speak of a new "demographic balkanization," not only of residential segregation, forced or chosen but also a powerful preference to see ourselves through a racial circle, different but very much realistic.

As we have already represent several times in this work, whites represent for 74 percent of the population, blacks 12 percent, Hispanics 10 percent and Asians 3 percent. Yet according to data and predictions generated by the U.S. Census Bureau and social scientists, Hispanics will likely surpass blacks early in the next century. And by the year 2050, demographers predict, Hispanics will account for 25 percent of the population, blacks 14 percent, Asians 8 percent, with whites staying somewhere around 53 percent. As early as next year, whites no longer will be the majority in California; in Hawaii and New Mexico this is already the case. Soon after, Nevada, Texas, Maryland and New Jersey are also predicted to become "majority minority" states, entities where no one ethnic group remains the majority.

Even within gateway cities that give an enormous appearance of being multicultural, there are sharp lines of ethnic segregation. When describing the ethnic diversity of a megacity such as Los Angeles, many residents speak widely of the great mosaic of many peoples. But the social scientists who look at the hard census data see something more complex. James P. Allen, a cultural geographer at California State University-Northridge, suggests that while Los Angeles, as seen from an airplane, is a tremendously mixed society, on the ground, racial homogeneity and segregation are common. This is not a new phenomenon; there have always been immigrant neighborhoods.

But the persistence of ethnic enclaves and identification does not appear to be going away, and may not in a country that is now home to not a few distinct ethnic groups, but to dozens. Hispanics in Los Angeles, to take the dominant group in the nation's second largest city, are more segregated residentially in 1990 than they were 10 or 20 years ago. Moreover, it is possible that what mixing of groups that does occur is only a temporary phenomenon as one ethnic group supplants another in the neighborhood.

Among African Americans, for instance, there emerges two distinct patterns. The black middle class is doing better – in income, education – than it was when the demographic

transformation (and the civil rights movement) began three decades ago. But for African Americans at the bottom, research indicates that immigration, particularly of Latinos with limited education, has increased joblessness, and frustration. In Miami, where Cuban immigrants dominate the political landscape, tensions are high between Hispanics and blacks, said Nathaniel J. Wilcox, a community activist there. "The perception in the black community, the reality, is that Hispanics don't want some of the power, they want all the power," Wilcox said. But Hispanics won't allow African Americans to even compete. They have this feeling that their community is the only community that counts." Yet many Hispanics also find themselves in an economic "mobility trap." While the new immigrants are willing to work in low-end jobs, their sons and daughters, growing up in the barrios but exposed to the popular culture, have greater expectations, but are disadvantaged because of their settings, particularly the lower inner-city schools that most immigrant children attend.

"Americanization" of the newcomers, all in all, many researchers now express doubt that the old assimilation model works. For one thing, there is less of a dominant mainstream to enter. Instead, there are a dozen streams, despite the best efforts by the dominant white society to lump groups together by ethnicity. Many immigrant parents³⁵ say that while they want their children to advance economically in their new country, they do not want them to become "too American.«

13. USA “ TODAY”

After the events of 9th 11 2001, the center for immigration and naturalization of US officially disappeared from the lists of contemporary jobs. Instead of this the Ministry for a national security has been established. And as a main subject of discussion inside the organisation is still a question of safety in US.

Despite all the changes were made there is still almost a million immigrants every year accepted through the very strict antiterroristical checkings. As a addition of all mentioned

³⁵ A common concern among Haitians in South Florida is that their children will adopt the attitudes of the inner city's underclass. Vietnamese parents in New Orleans often try to keep their children immersed in their ethnic enclave and try not to let them assimilate too fast.

above, more than 400.000 illegal immigrants enter inside the country every year. And that was judged as a worse migration knot facing all the up to date US problems.

Of course the main trail of transition is still the south-west border, that is to say how more than 60% of all immigrants are Mexicans. During the time of Clinton's presidency, the government had a strong tendency to provide some extra funds for enlarging the control in those places. Their desire was mostly to prevent the rise of illegal immigration in traditionally known cities, as San Diego, Texas and Arizona. Their final goal was to force the immigrants into the geographical inconvenient places. However, the final result was everything else than a success. Even nowadays it seems how the politics does not force the immigrants of entering into a foreign country, especially illegal. There must be also a consequence of the fact that during some time the prices of the smuggling have been increased, because the trails had become more and more dangerous and too complicated for them to pass.

The only missing link that cries out loud is that ten years ago they did not establish a constitutional deal between US and Mexico, with the reason to arrange migration problems from both perspectives. It did not come to that point because at the same time another serious problem heavily occurred among all of it and this is terrorism. Certainly the government is now fighting against all the common sense regulations how to be able recognize and discover the terrorism. In other words, the Mexican problems disappeared from the list of importance what to erase immediately. For the most Americans the Mexican citizens do not represent any kind of danger, not for some governmental issue nor for the common wealth of all the people. While that works and becomes as every day political task in US we can say how this is a paradox. How many years the American nation had incorporated in their minds not just some basics understandings about them, but also some crucial thoughts how they are the one who are stealing them jobs, educational opportunities and medical facilities, being supported out of the American budget and at that moment nobody put afront this statement, but it is still strongly questionable. Likewise it was happening as well during the Bush's campaign for elections. To arrange some of them appropriate status to get assurance for additional votes.

Futhermore we could catch a few challenges out of the situation. First, it could easily happen that the understanding of the whole immigration policy disappear suddenly from our understanding, because it happens that it transforms into a antiterrorist organization. Among the million of the immigrants there is maybe only a few terrorists. It is a must for a Ministry for a national security to obtain some strenght how to control all these terms and circumstances. Except that it is now much more complicated for foreigners to enter into the

US. Habitans from Arab world and foreign students are waiting for their visas longer and at the same time it could be easily seen how the president's cabinet is eagerly forced to show the others how they do not have any kind of hostile intention towards the foreign visitors.

Secondly, there is a path how to solve the problems for legalization papers of some Mexican citizens, working temporarily in US. And third, a challenge how it could work the possibility of international connection , solving out all the migration politics. In any case this is only a thought and a possible solution for the futher researchers . We were witnessed how there is a great need to establisht a worldwide organization for migration policy or at least a world conference on this subject at the beginning. There is some level of the international law but it is not strong enough to cover all the holes that exist.

All in all, the problems are getting more and more recognizable. Which is good and especially because it is opening a worldwide research for the principles how to react or act in international migration policy. The only problem is that a lot of economical strong countries are taking the international migration policy as their own atribut and being a part of their own suvergnity. On the one hand this is an argue to be changed but on the other hand it is quite hard to imagine that any country would leave some decision about it to some international organization, without having a strong right to participate in decision making process. At this very moment we could only conclude how we are at least a part of being witnesses of establishing some pionier facts which might have the valuable result in the future, what concerns migration policy and more than that, the equal rights for citizens and equal respect for foreigners.

Finally, it is important to know, how in late 18 century, the English political thinker Edmund Burke brought up an idea, how Europe should be a cultural unit. The various states of Europe were so similar in their customs, morals, laws and social structures that they could in practice be regarded as one big nation. However, all plans were not so positive afterwards. It should not be tried to adopt only one and single lasting identity of Europe. Doing this, this identity would find itself following and comparing with either East or West. With no intention for our future it is clever to add the following thought, as a conclusion and to stay coutious and aware.

“[...] in America, they have made a federation of people who are all alike, living in similar states...Bravo! But how do you propose to federate the Slavs, who are either religious or mystic revolutionaries; the sober Scandinavians; the ambitious Germans; the freedom-loving English; the greedy French; the Italians with their economic crisis; the Balkan poachers; and

the belligerent Hungarians? How will you settle this basket of crabs which snap at each other all the livelong day? Miserable Europe! Why conceal what is in store for her?ithin ten years, she will sink into war and anarchy as she has always done two or three times every 100 years.” (Duroselle, “ Europe. A history of Its Peoples”, 1990, London)

APPENDIX 1

Slovene summary [povzetek v slovenščini]

Leto 1970 je začetek velikega priseljevanja narodov iz Evrope v Severno Ameriko in kasneje tudi na južne dele Amerike. Ne samo, da so ljudje svoje domove zapuščali največkrat zaradi težkega življenja na domačih tleh, mnogi so rešitev poiskali v novih delovnih priložnostih na tujem tako, da so ustvarjali nove domove v popolnoma prej neznanih okoljih. Povrhu vsega je svoje slabe strani povzročalo tudi nenadzorovano gibanje industrijske revolucije ter posledično se je umskemu razdrobljenemu in fizično razseljenemu prebivalstvu edini izhod ponujal v nadaljevanju odhajanja drugam.

Od tega obdobja dalje, je proces preseljevanja tujcev postal ključni problem v Združenih državah Amerike. Stopenjsko se je začela dvigovati rast prebivalstva iz Latinske Amerike ter tudi iz Azijskih držav. Mnogi nekvalificirani delavci in begunci so postali glavni vzrok, da se je leta 1980 ameriški kongres odločil izoblikovati natančen vpogled in razčlenitev njihove imigratske politike. A vseeno je dandanes že na začetku jasno, da so Združene države Amerike »množica priseljencev«, kjer so socialne, ekonomske in politične sankcije že zelo izoblikovane njim v korist ter v nasprotnem primeru omenjeno pomeni posledično škodo ostalim narodom po svetu.

Namen zasnovane naloge je prikaz območja današnjih Združenih držav v smislu ideje naseljevanja številnih kultur in prikaz izbranih etničnih skupin in njihovih kasnejših interakcij v njim že dano okolje.

Prvo poglavje prikazuje idejo o pomenu multikulturalizma v ZDA. Prepričanje o različni kulturni prepletenosti na tej celini je pristno še danes. Različne skupine ljudi so se tekom let naseljevale ter vzporedno izoblikovale svoja nova in nujna življenjska okolja ter skozi čas je sled njihovih smelih začetkov počasi izginjala, kar danes dokazuje vsesplošna borba za preživetje, ki ni tuja niti avtohtonim prebivalcem ZDA. Kje obstaja tista prava meja, ko še lahko govorimo o neki celostni podobi etnične skupine na tujem ozemlju ter od kje dalje, v smislu odnosa neke etnične skupine do večine, moramo dati v razmislek ideje o morebitni prisotnosti politike anarhizma. Slednje je v tem poglavju zapisano v ideji razumevanja, kadar večina ljudi skuša izoblikovati močna nasprotujoča in manjvrednostna si prepričanja o neki

etnični skupini s katero ni in niti ne bo imela nobene možnosti ter namenov medsebojnega sodelovanja.

V nadaljevanju se zgolj površno dotaknem razmerja rase in etničnosti, le toliko kolikor je idejo označeval Tocquevill, ki območje ZDA označi za skupino migrantov, ki so morali svoje življenje prilagoditi na popolnoma novo okolje. Migracijska teorija je ravno v tem poglavju označena za tisto oznako, znotraj katere nastaja družbeno pričakovanje po hitrem življenjskem napredku. Na splošno pa je skupna vizija po nujni prilagoditvi ter ne tako obveznem zanikanju lastne kulturne identitete, kar najdemo v razmerju med pojmom asimilacija, akulturacija. Namen prvega poglavja je razumevanje kako različnost naj ne postane etiketa v manjvrednosti ali kasnejše podreditve, pač pa da je drugačno ozadje lahko prednost ali pa drugačna izbira in navsezadnje dodatna možnost izhoda v tako kompleksno obstajanje današnje civilizacije.

Drugo poglavje vsebuje vpogled v zgodovinsko ozadje. Izhajajoč zopet iz leta 1970, je velik poudarek na začetnem preseljevanju tujcev iz latinskega sveta. Mnoge do takrat že naseljene skupine so na novo prihajajočim pomenile še močnejšo vizijo ter bolj uresničitveno željo po obstoju in uspehu. Preseljevanje v ZDA se je izoblikovalo znotraj kolonializma, obdobju med obema vojnoma ter se izoblikuje tudi danes ko mnogi raziskovalci uporabljajo izraz nekakšne množične eksplozije tujcev na ozemlje ZDA. Ne samo, da je današnja bliskovita ekspanzija postala močno zaskrbljujoč problem, ampak se je že na samem začetku preseljevanja na ta ozemlja, znotraj mnogih domov, spremenjenih družinskih infrastruktur, začel neopazno vsiljevati strah pred tujci, pred drugačnostjo, pred novimi navadami in nečem neznanim. Dandanes se ne glede na množičnost tujcev v ZDA, skuša nadzorovati njihovo mobilnost predvsem zaradi ciljnega izoblikovanja vsesplošne seznanjenosti o tuji in še vedno prihajajoči delovni sili in s tem opozoriti na povečanje interesov in morebitnih nastajajočih sprememb znotraj zaposlitvene politike, ki že nekaj časa predstavlja načet problem v ZDA. Ravno zato je potrebno omeniti tezo, da gre pri omembi ZDA za omenjanje t.i. nacije priseljencev, ki so skozi leta ustvarjali celo mnogo tehnoloških vrhuncev te nekdanj velesile ter njihova težnja po preseljevanju in nenehnem premikanju ostaja celo v naslednjih generacijah. Čemur so vidne spremembe tako v vsakdanjiku, državni prostorski problematiki in celo varnostni politiki ZDA.

V tretjem poglavju uvodoma prikazujemo kaj pomenijo interakcije v neko okolje. Ravno ZDA so ozemlje kjer »naj-bi« prevladovala ideja o enakosti, pravičnosti ter seveda ne glede na etnično pripadnost, usmerjenost k tolerantnosti drugačnosti. Seveda je res vse prej kot omenjeno. Prisotna je visoka stopnja sovražnosti in močnega neodobravanja tako med etničnimi skupinami kot tudi znotraj njih. Predvsem v usmerjanju za močnejši politični in ekonomski preboj ter v pridobivanju močnejšega statusa za obstoj in pripadnost na nekem ozemlju. Slednje so skozi zgodovino najbolj občutili prvotni prebivalci ZDA kajti danes so označeni za najmanjšo etnično skupino na tem ozemlju. Ravno tako so zaradi nenehnih in nedokončanih pritiskov in tudi zaradi obojestranske neprilagodljivosti, danes razkropljeni v ograje rezervatov. Le-ti so na začetku izoblikovali ozemlje ter priskrbeli načine, kako kar najbolje izkoristiti dana naravna bogastva. Mnogi so ostali, spet mnogi odhajali ter sprejemali nove ideje, navade in spoznanja do katerih največkrat niso imeli razumevanja in verjetja. Posledica so bili koncepti novih navad, ki jih niso odobravali ter vse to jih je seveda močno potiskalo na obrobje družbe. Z večinsko idejo rezervatov so se seveda hitro izoblikovala vladna sodelovanja, a le toliko kolikor se je takrat v času močnejšim zdelo potrebno. Predvsem pa so s takšnimi »gheti« imeli »drugačne« pod nadzorom. Danes so ravno zaradi mnogih pritiskov in podrejanj enkratna manjšinska skupina znotraj nekaj lastnega ozemlja. Vseeno je znotraj ene skupine najtežje povzeti o idejah ter prepričanjih. Razlog je v nejasnosti podatkov skozi njihov čas nujnega potrjevanja, ki pa ni bil nikoli viden ali močnejše zaznan. Največkrat ni enotne definicije o izvoru ameriških prvotno naseljenih prebivalcev ter tudi številni demografski in družbeno ekonomski podatki se zelo razlikujejo. Posledični razvoj omejenega družbenega bivalnega prostora na ozemlju ZDA je izoblikoval vsaj delni nadzor nad ljudmi, seveda ne več v smislu spoznavanja njihovih življenjskih vrednot, pač pa predvsem v smislu razvoja urbanega koncepta, ki bi bil identičen z ostalimi mestnimi jedri v ZDA. A za nasprotovanje je vidna že omejena možnost njihovega sožitja z ostalimi, kar svoje dodaja tudi spremenjena zdravstvena in izobraževalna politika. Še danes je zaznati, kako so sprejemali najnižje pomoči za daljnoročno čim boljšo integracijo v večino, kljub temu da je to zanje pomenilo poraz in podrejanje že zaradi tega ker je vse pomenilo odvzem nekaj lastno izoblikovanega ozemlja.

Četrto poglavje opisuje idejo pluralizma in integracije na področju havajskega arhipelaga. Številne študije o ameriških študijah močno označujejo obstoj »zdrave« integracije različnih etničnih skupin ravno na tem območju. Seveda med njimi prihaja do nesoglasij, vendar je ravno zaradi majhnosti ozemlja razlika manj očitna, kar je razvidno iz izredno nizke stopnje

diskriminacije ali sploh sovraštva med tujci. Pravzaprav že zato ne, ker so na ta otočja skozi zgodovino skupine vedno prihajale. Vse rasne in etnične linije so nepomembne ter skozi mnoga pripovedovanja domačinov je njim nekaj povsem razumljivega, da z ostalimi delujejo na principu enotnosti in harmonije.

Peto poglavje je namenjeno orisu obstoja črnske populacije na ozemlju ZDA. Še v šestdesetih letih 17.stoletja, je v južnih kolonijah naraščala potreba po vse večji delovni sili na plantažah in zato je suženjska vezanost postajala vse težja in zahtevnejša. Namen seveda v nalogi ni poglobljanje v pravilnosti oziroma nepravilnosti suženjske ideje ali njihove vstaje, ki je postopoma zaostri regionalne in gospodarske razlike med severnim in južnim delom države, pač pa kaj se je dogajalo z njimi posledično, kje so se kljub težkim začetkom naselili in katere panoge so jim odprle vrata v danes nam znano popolno integracijo v večjih mestnih jedrih ZDA. Zgodovina Afriških Američanov pa nam tukaj pomaga bolje razumeti pečat suženjstva, ki bo vedno označeno za koncept brutalnosti in prisile ter predvsem kot temeljno kratenje pravice slehernemu človeškemu bitju do njegove svobode.

Danes so Afriški Američani že dosegli tisto stopnjo zaželene identitete z belci, kar se še nekaj desetletij nazaj ni upalo niti predvidevati. Etnična skupina s svojim edinstvenim statusom, katerega jim je uspelo pridobiti skozi ves čas integracije, ko so najprej prisilno potem pa zgolj lastno usmerjeno izpostavljali izolacijo od drugih. Tudi znotraj njih je prihajalo do preseljevanja, seveda že na ozemlju ZDA. V povojnih letih so postajali zelo nemirni in so množično zapuščali kmetije na jugu in so se preseljevali na Sever spet v upanju na boljše delo in službe. Posledica so rasni problemi na različnih ozemljih in diskriminacija določenih etničnih skupin doma je bila največkrat razlog večjih problemov pri pridobivanju zaupnikov v drugih državah po svetu.

Prvih 200 let niso imeli nobenih pravic v usmerjanju lastnega življenja ter celotno njihovo delovanje v skupnosti je obstajalo na podlagi številnih vzorcev prilagajanj, podrejanj in navsezadnje tudi psihičnih uničevanj. Kljub dočakani svobodi so zanje nadvse veliko plačali. Velikokrat se je tudi uporabljal izraz, kako je bil problem afro-Američanov istočasno problem belega prebivalstva. Danes je povzeto po različnih študijah o tej problematiki lažje razumeti, da v današnjem času kar blizu 80 odstotkov Afro-Američanov živi v urbanih centrih, čeprav je jug države še vedno center in njihovo izhodišče za boljši jutri. Toda tako na severu kot jugu države obstaja resnica, da je večletno zatiranje počasi izoblikovalo močne želje po odhodu ter da so bili sposobni uresničevanja višjih ciljev, kar jim je danes pripomoglo doseči višji položaj na ekonomski lestvici.

Minilo je precej obdobj, da so postali razumljeni bližje identičnosti »pravih Američanov«. A vseeno je mogoče celotno njihovo zgodbo že od začetka razumeti za mogoče prvoten in edini poskus k smernicam birasne družbe, ki temelji na svobodi in enakosti.

V šestem in sedmem poglavju je postavljen okvir v razumevanje kako se je začelo celotno gibanje latino-Američanov na ozemlju ZDA. V povojni Ameriki se je tako kot skupina Afro-Američanov, tudi špansko govoreče prebivalstvo srečalo z diskriminacijo. Latino-Američani so zapuščali domove na Kubi, Puerto Ricu, Mehiki, da so lahko iskali srečo drugje. Največkrat so bili to popolnoma nekvalificirani delavci, brez znanja jezika in so se zaradi nujnega preživetja zaposlovali v vseh panogah industrije. Spet drugi so se usmerjali proti večjim mestnim jedrom, kjer so ravno tako kot mnoge skupine izseljencev doživljali zatirajočo držo in rasne težave ob iskanju boljšega življenja.

Šesto poglavje, natančno opredeljuje mehiške-Američane za danes eno največjih etničnih skupin, ki so imigrirale v ZDA. Ravno tako z nizko izobrazbo in z nezadovoljivimi izkušnjami, so veljali za izredno nizki družbeni sloj ter vedno so imeli položaj podrejenosti. Prava interakcija se je z večino vršila predvsem v pogajanjih ter izpostavljanju številnih razlik, ki so s strani Američanov predstavljale izhodišče in nujnost za nadaljevanje njihovega podrejenega statusa. Pomembna je ideja o »borderland« ali obmejnem ozemlju, kjer se je pravzaprav začel vrtinčiti pomemben družbeni proces imigracije in kasnejše urbanizacije v letih od 1900-1930 in od 1940 vse do danes. Ves ta čas so vestno izpolnjevali mnoge ekonomske priložnosti, kar se je ciljno pokazalo za odobravajoče s strani večine, skupine Anglo-Američanov. A vendar je večina mehiškega prebivalstva ilegalno vstopala na ozemlje ZDA in ta problem ostaja nerešen še danes.

Tudi proces urbanizacije velja za enega pomembnejših procesov v ozadju nastanka Mehiških-Američanov. Njihovo bliskovito naseljevanje je počasi, a zagotovo spreminjalo etnične značaje nekaterih mestnih jeder in s tem tudi močnejši kulturni razvoj Mehiških-Američanov na tujem ozemlju. Visoka stopnja akulturacije jih usmerja v podobnost z anglo-Američani, z njihovimi vrednotami in tradicijami. A vseeno je le-tu večina naseljena v obmejnih državah, kjer nastajajo regionalne močne razlike in že to razlaga, kako mehiški-Američani niso ostali močna enotna skupina v razmišljanju kako postati največja manjšina na ozemlju ZDA.

Tako danes med sabo živijo po različnih prepričanjih. Večina mehiških-američanov sovпада z življenjem v anglo-Ameriški družbi ter ves ta čas se je njihovo življenje že močno poenotilo z večino. Vseeno so ves ta čas zavestno ohranjali lastno kulturno dediščino in tudi ne verjamejo, da so ravno razlike lahko tisti vzrok za prejemanje podrejenega družbenega

statusa. Ciljno je pričakovati, da je proces akulturacije neustavljiv med Mehiškimi-Američani ter za vse večjo identiteto z anglo-Američani bodo lahko uresničili veliko, ne glede na kasnejše posledice v družbeni interakciji in ne glede za svoje bodoče generacije.

Mogoče bodo delovali vedno ločeno, že zato ker so drugačni. Ameriška družba verjame, da lahko novi prihodi ogrozijo ali celo spremenijo njihove lastne navade. S tem že na samem začetku označijo drugačnost za nek negativen vzgib in s tem zatrejo pozitivno interakcijo in dopolnjevanje z drugimi. Mehičani pa s svojim neustavljivim širjenjem prikazujejo eno drugo razmišljanje, kako lahko drugi vidiki neke kulture in s tem tudi druge vizije zelo na hitro spremenijo družbeno in socialno življenje. Ter da je treba vsem spremembam slediti. Kajti za spremembe ni nujno potrebno spreminjati kulturo, vsaj dokler je drugačnost razumljena za zdravo in koristno ter da so ljudem dane enake možnosti in odobravanja pri dejanjih. Dober cilj bi v tem primeru lahko koristil obema skupinama. Seveda bi lahko tukaj zaključili, da s tem neka etnična skupina postavlja moralne ultimate svoji državi gostiteljici.

Sedmo poglavje izpostavlja znotraj Latinskega prebivalstva dve skupini, Kubansko in Puerto Ricansko etnično skupino v ZDA. Kubanski Američani so označeni za tretjo največjo etnično skupino v ZDA in se jih pojmuje kot ljudi, rojenih v ZDA pa vendar jim ta status ne pomeni ničesar, ker je zanje matična država Kuba. Kubanci so prva skupina beguncev naseljenih na tem ozemlju in to pomeni popolnoma druga pričakovanja zanje kot pa za tiste skupine ljudi, ki so pobegnili v boljše življenje zaradi ekonomske blaginje v tujini. Opis kulturnih in zgodovinskih značilnosti prikazuje boljši vpogled čemu je dobro uspel njihov program prilagoditve v ZDA in s tem tudi sledijo danes.

Puerto Ricani predstavljajo tudi veliko skupino v ZDA. Imajo pomemben status in sicer je to prednost pred ostalimi etničnimi skupinami, da so uspeli izoblikovati svobodno migracijo med lastno državo in ZDA, brez migracijskih zapletov in potrebnih dokumentov in dovolilnic. Veljajo tudi za prvo skupino priseljencev, ki predstavljajo različno rasno ozadje. Sami seveda raje uporabljajo idejo, da njihovo preseljevanje na ozemlje ZDA prej pomeni »obiskovanje« in ne zapuščanje lastnih domov. Ravno starejše raziskave poudarjajo, da tudi njihovi prihodi niso posledica iskanje boljše ekonomske situacije. Prej so interakcije nastajale zaradi nadaljevanja šolanja, porok, zaradi zamenjave okolja. Ter ravno tako kot se lahko govori o prihodu v ZDA, se lahko govori o odhajanju domov, zaradi pokoja ali bežanja iz nevarnih predelov večjih mestnih središč, kot sta New York in New Jersey kjer je Puerto Ricanov največ.

Puerto Ricani ne predstavljajo skupine, ki bo hitro asimilirala v novo okolje in mogoče je vzrok skrit ravno v tem, da so s svojim svobodnim vračanjem ohranili center varne menjave

in integracije znotraj lastne skupine in morda le še oni lahko uspejo ohraniti lastno tradicijo kljub bivanju kot manjšina na ozemlju ZDA.

Osmo poglavje zelo na kratko prikazuje kaj so procesi priseljevanja nasploh pomenili za ozemlje ZDA. Delitev na tri različna obdobja od preseljevanja ljudi iz Z in S Evrope, potem drugi manjši val preseljevanja se je zgodil od dogodka leta 1921, ko je Ameriški kongres začel nadzor večjega števila priseljencev v mesta ZDA, kljub temu da neravno bleščeča situacija ZDA v tem času ni privabljala tujcev. Tretje obdobje pa je zaznamovano za preseljevanje Latinsko Ameriškega prebivalstva.

Deveto in deseto poglavje se zgolj teoretično ukvarjata z oznako etničnih skupin ter opisom, da so ZDA že od nekdaj označene za talilni lonec kultur. Omenja se strategija, kako je za »Ameriško kulturo« značilno, da izredno hitro asimilira prišleke in le-ti čez nekaj generacij popolnoma zabrišejo prave etnične korenine lastne skupine.

Prihodnost vseh etničnih skupin bo ostala vedno konfliktna. Že zato ker bodo na eni strani skušali ohranjati lastne etnične vrednote ter po drugi strani ravno zaradi tega ne bodo zmogli popolne integracije.

Enajsto poglavje je nastalo z namenom okvirne primerjave s situacijo v Evropi, kjer smo že od nekdaj priče številnemu priseljevanju narodov in vendar je zaradi večjega števila držav problematika etničnih skupin manj obravnavana kot poznamo primer ZDA. Zato tudi ideja o » Združenih Državah Evrope« in kaj prinašajo s sabo tako različne narodnostne skupine. Čeprav je vsakršna podobnost nemogoča. Zgodovina ZDA še zdaleč ni tako bogata kot zgodovina čisto vsakega naroda v Evropi. Slednja kljub takšni različnosti pozna trenutke močnega poenotenja v razmišljanju, kar zadeva stanje vojne. Tudi za Evrope, pluralno Evrope, lahko zasledimo širjenje rasizma in strahu pred tujci v posameznih državah, tako da za Evropo ne obstaja tako močno verjetje o ozemlju talilnega lonca kultur. Cilj Evrope je izoblikovanje ideje pluralizma mnogo prej kot da se narodi med seboj integrirajo in je glavna vez razumevanja asimilacija med njimi. Slednje je nemogoče doseči v takem obsegu kot je to uspelo etničnim skupinam v ZDA. In evropsko stremljenje k multikulturalizmu je usmerjenost k vse večji mobilnosti za čim večji skupni cilj obstoja.

Ljudje se bodo seveda še naprej trudili poiskati boljše pogoje za lastno preživetje. Omejevanje priseljevanja iz tujine je v politiki ZDA pomenilo znatno spremembo. Nastanek konfliktov in

nasprotovanje priseljencem je privedlo do številnih ukrepov in omejevanj delovanja etničnih skupin. Le-te seveda ne bodo izginile. Na ozemlju ZDA obstajajo že tako dolgo, da mnoge izmed njih lahko začnejo pisati svojo drugo zgodovino nastanka. Vsaka predsedniška administracija skuša rešiti problem etničnih pravic v svojem mandatu, a vendar so zato potrebna pretekla obdobja številnih generacij in predvsem kontinuiteta odobravanja. Ter ravno tako homogena ideja o združeni Evropi ne vidi svetle prihodnosti v le navidez enotni Ameriki. Tam nikakor več ne obstaja podobnost v navadah, običajih, verskem prepričanju, skratka ne obstaja misel o ideji velikega naroda. S tem je zaključen sen o narodu skupnih vizij.

APPENDIX 2

Important dates of Major Immigration legislation

- **1795** : *Naturalization Act* – required declaration of intent, five-year residency, swearing attachment to Constitution, satisfactory proof of good character and behaviour.
- **1798** : *Alien Enemies Act, Alien Friends Act* – President may deport any alien whom he considers dangerous to U.S.welfare.
- **1798** : *Naturalization Act* – applicant for citizenship must reside 14 years in United States, five in state where naturalization is sought.
- **1802** : *Naturalization Act* – reestablished provisions of the 1795 Naturalization Act.
- **1819** : *Steerage Legislation* – regulated accommodations provisions; set minimum standards on transatlantic vessels;required ship captains arriving from abroad to compile lists of passengers and to designate age,sex, and occupation of each.
- **1875** : *Immigration Act* – the first national restriction of immigration, banned prostitutes and convicts.
- **1882** : *Immigration Act* – increased lists of inadmissibles (those considered lunatics, idiots, convicts) and established head tax.
- **1885** : *Alien Contract Labor Law*- intended to end employers practice of importing large numbers of low-paid immigrants, depressing the U.S. labor market.
- **1888** : *First Deportation Law* – authorized deportation of contract laborers
- **1891** : *Immigration Act* – increased inadmissible classes (especially those considered to have some contagious diseases, polygamists)
- **1903** : *Immigration Act*- increased inadmissible classes (epileptics, those who become insane within five years of entry or have had two attacks of insanity, beggars...)
- **1906**: *Naturalization Act*- made English a requirement, provided for administrative reform
- **1907**: *Immigration Act* – increased inadmissible classes (imbeciles, tubercular, suffering from physical or mental defects affecting the ability to earn a living; those admitting to crimes involving moral turpitude, women coming for immoral purposes, unaccompanied children under 16)
- **1921** : *Emergency Quota Act* – limited annual immigration to 3% of national origin of foreign born in United States in 1910; European immigration limited to 355,000 per year – 55% from northwestern Europe and 45% from southeastern Europe.

- **1924** : *National Origins Act*- (fully effective in 1929), assigned quotas to each nationality in proportion to its contribution to the existing U.S. population. Aliens ineligible for citizenship excluded; total quota of 150,000, plus unlimited entry by Canadians and Latin Americans; U.S. consuls abroad to issue visas.
- **1942** : *Bracero Program* – established bilateral agreements with Mexico, British Honduras, Barbados and Jamaica for entry of temporary workers.
- **1978** : *Act of 1978* – established “worldwide ceiling law” and combined Eastern and Western quotas creating a worldwide ceiling of 290,000 immigrants.
- **1980** : *Refugee Act of 1980* – allocated 50,000 visas for “normal-flow” refugees and permitted the president, after consultation with Congress, to increase the annual allocation. Reduced worldwide ceiling to 270,000 immigrants annually.
- **1986** : *Immigration Reform and Control Act* – authorized legalization for illegal aliens who entered the U.S. before January 1, 1982, and have lived in the U.S. continuously since then. Created sanctions prohibiting employers from knowingly hiring, recruiting or referring for a fee aliens not authorized to work in the U.S.
- **1990** : *Immigration Act of 1990*- created a flexible annual cap of 675,000 immigrants per year, increased the level of employment-based entries as well as family-sponsored entries; made immigrants eligible for naturalization after five years and state residency after three months.
- **1996** : *Antiterrorism and Effective Death Penalty Act of 1996* – expedited procedures for the removal of alien terrorists and establish specific measures to exclude members and representatives of terrorist organizations.
- **1996** : *Personal Responsibility and Work Opportunity Reconciliation Act of 1996* – established restrictions on the eligibility of legal immigrants for means-tested public assistance; restrictions on public benefits for illegal aliens and nonimmigrants.
- **1996** : *Illegal Immigration Reform and Immigration Responsibility Act of 1996* - established measures to control U.S. borders; protect legal workers through worksite enforcement and remove deportable aliens; place added restrictions on benefits for immigrants and illegal aliens.

**Sources from U.S. Immigration Policy and the National Interest, 1981, and from Statistical Yearbook of the Immigration and Naturalization Service, 1996.

APPENDIX 3 - Regionalization of Selected Ethnic Groups.

APPENDIX 4 – Leading Immigrant Streams

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