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transnationalism and hybridity as cultural outcomes of immigration for Haitians in the United States; Demographic information; On the way to overcoming

A transnational and hybrid people Haitian diasporic transnational identity; Haitian diasporic hybrid identity; Pan-Caribbean and Pan-African experience; Membership into francophonie; Conclusion; Notes; References; Chapter 5. German and Japanese transnational migrants in America: Biculturalism in comparative perspective; Introduction; Biculturalism: A burden on racial and ethnic minorities; Cultural compositions of a society; Encounters of peoples of different cultures in the United States; Methodology and data source; Findings; Discussion and Conclusions; Notes; References

Part III: Biculturalism and the Female Experience Chapter 6. Fannie Barrier Williams, biculturalism, and the African American experience, 1887-1926; Williams' writings on biculturalism; Perils of the white Negro⁸; Interpreting Williams' "perils of the white Negro"; Interpreting Williams' multiple liminality and her writings on biculturalism; Conclusion; Notes; References; Part IV: Biculturalism in Institutional Settings; Chapter 7. Tripping the White fantastic: Navigating the politics of dislocation and bicultural authenticity in academe; Methodology; Bicultural background

Culture wars: "Do you want to be an activist or an academic quest" White liberalism: "I guess that makes you culturally black quest"; The price of the ticket: "I thought you were a black guy with a chip on your shoulder"; Difference as space: (Re)Framing the concept of biculturalism; Dimensions of the politics of dislocation: (In)authentic bicultural performativity; Conclusion; Notes; Acknowledgment; References; Chapter 8. Spanish language and Latino ethnicity in children's television programs; The new wave of Latino-themed children's programs; Latinos and language in children's television Language and ethnicity

Sommario/riassunto

When a society or nation contains many cultures, large or small, with differing institutional and organizations networks, individuals and groups must, in order to successfully navigate their passages within and between cultures, learn to act and react to primary and secondary cultural orientations, which might be labeled dominant and super-ordinate or non-dominant and sub-ordinate. Under such a scenario, biculturalism exists. The essays in this volume offer fresh theoretical and methodological insights into biculturalism as an existing reality in many societies. The authors present a variety of methodological strategies and techniques case studies, autoethnography, content analysis, participant observation, the national survey, and structured and unstructured interviews. Whereas some essays provide a brief history as a point of reference to aid the reader in understanding how and why biculturalism began and persists the beginning of biculturalism, others do not. All essays, whether written from social science or humanity perspectives, give the readers a glimpse into the bicultural world of a particular people or group. Hence, biculturalism is presented as it illustrates the world of the following: a female African American intellectual; German, Koreans, and Japanese immigrants, Koreans; South Asians; two autoethnographic bicultural case studies; issues of identity and biculturalism among Asians, Native Americans, whites, and African Americans in the U.S.; and, a content analysis of Spanish language programs for children, and essays analyzing biculturalism among Jewish Americans and African Americans, and a critique of Ralph Ellison's bicultural imperatives. Many of the essays will analyze class, ethnic, and gender issues as they relate to the idea of biculturality. The essays in this volume relate the bicultural experience

and remind the reader that this bicultural experience may connect to ideas of acculturation, assimilation, marginality, identity, ambivalence, super-ordinate, sub-ordination, and issues related to insiders and outsiders, but a crucial theme in biculturalism is the existence of two cultural streams and the fact that individuals and groups may, over time, operate in both streams, and deftly move within and between each, as opportunities present themselves.
