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Review

Author(s): Charles Hirschman

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tionism evolved partly as a reaction against the racist oppression of Japanese nationalism, and the former became almost the mirror image of the latter. One might say that the strong nationalism found in both North and South Korea is a product of the extreme ethnicization of politics in the 1930s, especially in the Japanese empire. Although Shin does not quite put it this way, Korean ethnic nationalism looks a bit like the stepchild of Japanese fascism.

Part 2 of the book ("Contentious Politics") covers much of the same historical ground as part 1, but it is more thematic than chronological. Here, Shin introduces a great deal of quantitative material that supports the narrative points made in the first half of the book. While certainly valuable and interesting in its own right, part 2 is not as integrated with itself or with part 1 as one might have wished; sometimes it strikes the reader more like a collection of essays than a single coherent study. It may have been preferable for Shin to fold the empirical data into the historical narrative rather than separate the two as he does, but nevertheless these data (drawn from a variety of sources including newspapers, textbooks, and public opinion polls) add a great deal of depth and substance to the study.

In part 3, Shin turns to "current manifestations" of Korean ethnic nationalism and sums up very effectively the arguments he has made throughout the book and their implications for contemporary Korea. Shin concludes with a generally positive assessment of ethnic nationalism and its future in Korea. To be sure, he calls for a more civic and tolerant nationalism, especially with the prospect of Korean unification and the potential for former North Koreans to become second-class citizens in a unified republic. Perhaps he understates the challenges Korean ethnic nationalism faces in an increasingly interconnected world, as (for example) South Korea imports more and more foreign workers and the rate of Korean marriages to "non-Koreans," now over 25% of the rural population, continues to grow. But for the reasons so clearly and convincingly outlined in Shin's book, ethnic nationalism has been a powerful force in Korean society for over a century and is not likely to fade any time soon.

Roots Too: White Ethnic Revival in Post-Civil Rights America. By Matthew Frye Jacobson. Cambridge, Mass.: Harvard University Press, 2006. Pp. 483. \$29.95.

Charles Hirschman
University of Washington

There is a popular legend that the descendants of European immigrants began to rediscover and celebrate their ethnic roots in the late 1960s and the 1970s as a reaction to the African-American nationalist awakening following the Civil Rights movement. This interpretation was crystallized

with enormous ethnic revival among whites following the publication of Alex Haley's book, *Roots: The Saga of an American Family*, which traced Haley's ancestry back through slavery and to Africa. The television serial based on Haley's book was watched by over 80 million viewers in January 1977. This conventional interpretation of American cultural history is both reaffirmed and challenged by Matthew Frye Jacobson in his newest book, *Roots Too: White Ethnic Revival in Post-Civil Rights America*.

There has been a huge explosion of interest in white ethnicity and in retracing the immigrant saga since the late 1960s. This trend is most evident in the outpouring of ethnic and immigrant themes in Broadway plays and Hollywood movies, including *Funny Girl*, *Fiddler on the Roof*, *Finian's Rainbow*, *The Godfather*, *Ragtime*, *America*, *Avalon*, and dozens more. However, as Jacobson notes, the white ethnic revival predates the late 1960s. Jacobson points to the wave of Irish nostalgia created by President Kennedy's triumphal "return of the immigrant" visit to Ireland in 1963 and to the new edition of Abraham Cahan's *The Rise of David Levinsky* in 1960 as evidence that the fascination with European roots has been a theme among intellectuals and in popular culture well before the advent of Black Power.

In an almost encyclopedic review of 20th-century popular culture as reflected in film, literature, television, political memoirs, and sociological treatises, Jacobson describes the transformation of American culture from WASP dominance to the celebration of ethnic diversity. One of the fundamental claims of this book is that Ellis Island has replaced Plymouth Rock as the historical touchstone of American culture. Jacobson provides considerable evidence that the Lower East Side of Manhattan is now seen as the source and emblem of historical memory in American film and literature. The bourgeois meanderings and love affairs of Cary Grant, Katherine Hepburn, and other Hollywood stars from the 1930s to the 1950s have given way to movies that reflect the searching for success and meaning by ethnic outsiders represented by Woody Allen, Barbra Streisand, and Sylvester Stallone.

A second claim by Jacobson is that the Ellis Island saga, which celebrates the courage of immigrants and the success of their descendants, provides little sympathy for or recognition of the sufferings of African-Americans, Native Americans, and immigrants who come from Latin America and Asia. Echoing the interpretation of Mary Waters's *Ethnic Options*, Jacobson asserts that most whites think that the immigrant/ethnic struggles of European groups are comparable to the experiences of racial minorities. If the epic stories of upward mobility experienced by the children and grandchildren of white immigrants is considered to be the quintessential and universal American story, there is little room for sympathetic portrayals of the victims (historical or contemporary) of slavery, Indian wars, or the American conquest of Spanish America. Can the celebration of a nation of immigrants be extended to Americans of non-European descent? Although Jacobson does not have a definitive answer

to this question, he is not encouraged by the progress to date. He describes the opposition to the multiracial multiculturalism movement from scholars and white ethnics as well as the traditional voices of reaction in American politics.

As noted above, the coverage of American culture in this volume seems encyclopedic, but it is also kaleidoscopic. Readers are presented with the themes and plots of many movies and television shows as well as discussions and critiques of many classic works, such as *Beyond the Melting Pot* and *The Feminine Mystique*. Jacobson also covers the major social movements of the late 20th century, from multiculturalism to liberation theology. He also discusses and analyzes the ideas of dozens of major intellectuals and political activists from Horace Kallen and Dorothy Day to Tom Hayden and Betty Friedan. With example piled on example, sometimes the reader (at least this one) is almost overwhelmed with details and sometimes loses the train of thought and argument. I find this style of writing to be more useful in communicating to those who are already sympathetic with the author's argument than to convince the skeptic. The problem with an analysis that is based on long lists of examples is that it is open to challenge by counterexamples.

Although I doubt that I will assign this book as a text in my undergraduate classes, I will recommend it to colleagues and graduate students as a comprehensive survey of the resurgence of scholarly and popular interest in white ethnicity in late 20th-century America.

People of the Dream: Multiracial Congregations in the United States. By Michael O. Emerson with Rodney M. Woo. Princeton, N.J.: Princeton University Press, 2006. Pp. ix+261. \$24.95.

Peter Kivisto
Augustana College

The vast majority of the approximately 300,000 Christian congregations in the United States are so racially homogeneous that, according to Michael Emerson in *People of the Dream*, they warrant being designated *hypersegregated*. Four decades after the Civil Rights movement, the claim that Sunday morning is the most segregated time of the week still holds true. Shaped by the author's embrace of the Reverend Martin Luther King, Jr.'s, dream of a beloved community where integration and equality prevail, this book reflects the author's concern that there are so few people actually living out that dream. The focus is not on that vast sea of segregated congregations, but instead on the minority of congregations defined as multiracial. Emerson considers a church to be multiracial if no more than 80% of its members are from one racial group, a threshold he arrives at by applying the general heterogeneity index.

Funded by the Lilly Endowment, Emerson and his associates have