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Nationalism and cultural pluralism: The American experience

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Abstract

The concepts of nationalism and cultural pluralism are terms that have been regarded as ambiguous. There are, however, numerous principles and universally acceptable views, domains of logic, and thought processes that help to define nationalism and cultural pluralism. It is imperative to note that a nation's social life and dogma are largely influenced by society. The degree of social sophistication in any given society is an outlook of a society's developmental process. To this end and for this research article, the author will seek to establish a concrete appraisal on the concept's appraisal on the concepts of nationalism and cultural pluralism with the United States of America as a springboard for analysis. This article will also establish the peculiarities and dynamism of America in its diverse nature concerning culture, polity, history, race, and social life; all of which will serve as determinant variables in the definition and development of nationalism and culture in the United States of America.

Keywords: pluralism, Nationalism, cultural, America

Introduction

The misuse of key concepts is very much rampant today. There is a need to identify and differentiate the term "nation: and "nationalism". According to Barrington, Nationalism creates the idea of a nation. Nationalism helps establish a sense of patriotism in the heart of the citizenry. A nation is a collective of people; nationalism is the dogma and cultural ideals that established a patriotic land (Barrington, 1997) ^[1].

There are dimensions to nationalism. The ideology of nationalism promises the protection of citizens and the protection of fundamental human rights. Some forms of nationalism include civic nationalism, and ethnic nationalism, amongst others (Yazici, 2019) ^[8].

Nationalism, like a nation, is very hard to define clearly and unequivocally. The contention that nationalism is what nationalists make of it is, in fact, an evasion (Kecmanovic & Kecmanovic, 1996) ^[6].

Brevilly's position in the article titled Nationalism and the State. But if there is to be a general understanding of nationalism, it is essential to go beyond what one knows in detail. Nationalism may be modern but modernity is not nationalism. The flaws made by numerous scholars and academics is the attempt to define nationalism as a set of doctrines, ideas, and sentiments (Brevilly, 1993).

It is the precise image of nationalism that nurtures the unique power of nationalism (Tamir, 1995) ^[7].

The concept of cultural pluralism

The origins of our ethnic diversity are to be found in the conditions under which the area now constituting the United States was settled (Kiser, 1949).

Cultural pluralism is simply by definition, the national, linguistic, ethnic, and local cultural interests and formation of a society and country (De Paor, 1978) ^[4].

These attributes are yardsticks used to measure and determine the dynamism of a given society. These characteristics define the social norm and the inherent diversity of a nation birthed from its blend of diverse people groups must, especially in the development processes of the state.

As colorful as this narrative may sound, there are socio-economic and political dilemma's that stem from pluralism. For instance, the political problems of pluralism have moved to the center of John Rawl's account of a well-ordered democratic society. In political liberalism and recent essays, the story Rawl's tells us is that political liberalism is an output of pluralism which also emerges out of the conflicts between opposing moral doctrines, specifically the early modern wars of religion and the debates/conflicts of values. A democratic arrangement may only exacerbate these problems of pluralism (Bohman, 1995).

Berbrier argues that pluralism cannot be defined independently. But rather, concepts such as assimilationism and pluralism are merely cultural tools, and the ideas of pluralism are not merely about society but rather, they to some degree permeate every facet of human life and endeavor (Berbrier, 2004) ^[2].

The American experience

The American experience concerning rational and cultural pluralism is not particularly peculiar in comparison with other states or countries. One robust sector responsible for nationalism and cultural pluralism in the United States is largely education. Education policy under cultural pluralism in America is principally designed to ensure regularity. In the sequence of this design, international students form the basis of this cultural influx, some of whom immigrate permanently to the United States post-education. Be that as it may, the American experience has proved that nationalism and cultural pluralism has ensured an effective framework for integrated polity, unified by a common purpose which is the common good of the United States. Hence, dissolving exaggerated and stereotypical assumptions that seek to limit and discourage cultural modalities and their rewards to bother the general public and society at large. One that agrees in principle that however unified a multi-cultural society may be, there remain to some degree institutional and systemic challenges posed by numerous variables such as race, ethnicity, religion, creed, and value-systems amongst others. There is no primary approach designed to outrightly purge such society of these inherent vices; but what is most certain is the opportunity that diversity provides that helps shape ethical paradigms for assessments, evaluation, critical analysis, and progressive and processual development. In the case of the United States, these are norms that fashion nationalism and cultural pluralism in America (Fuller, 2003).

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