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Civilisation

Approaches to Manage Ethnic Diversity in the USA

A Dissertation Submitted to the Department of Letters and English Language in Partial Fulfillment of the Requirements for the Degree of Master in Language and Culture

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Dedication

To all the Aberkanists around the world, your strength and spirit are in my blood pushing me to become the best version of myself.

Above all, I dedicate this humble achievement to my beloved mother, **Fulla**. Thank you for the unconditional love and support.

Not to forget the intellectual titans of my family: my brother **Dr.Mohamed**, my sister, **Dr.Ines**, and my father **Dr.Halim**. Your brilliance is not just an inspiration; it's an Aberkanist standard that I am compelled to meet and surpass.

Finally, a nod to **Lina**, your presence made a difference.

-Abdou-

Dedication

I dedicate this work to my beloved mother and father, **Mrs. Salima and Mr. Walid.**

To my dear brothers, **Abderrahmen**, **Amir**, and **little Daniel**, the most important people in my life,your endless love, strength, and prayers have been the foundation of all my achievements.

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My dear friends, family, and everyone who, in one way or another, contributed to my journey, your presence made a difference.

As this chapter closes, I embrace the end of an old phase and I look forward with profound optimism and genuine enthusiasm to the beginning of a new one

with hope in my heart.

-Achraf-

Abstract

The United States of America is one of the most diverse nations in the world. This is a direct consequence of many centuries of continuous immigration. Successive waves of immigrants from all over the world have come to the United States since the 17th century from different national, cultural, religious and linguistic backgrounds. The reputation of the USA as an inclusive environment that celebrates diversity and values freedoms has been one of the main motives that attracted immigrants from every corner in the planet to the USA. This thesis is an attempt to understand the way this vast ethnic diversity has been managed. It scrutinizes some of the most pertinent approaches and strategies deployed to manage the largely multicultural environment in the country and the paradigms and metaphors used to depict this diversity. Hence, historical reviewing and analysis are deployed to conduct the research which draws on a wide range of references and bibliographical sources.

ملخص

تُعَدّ الولايات المتحدة الأمريكية واحدة من أكثر الدول تنوعًا من حيث الاثنيات في العالم، ويرجع ذلك مباشرةً إلى قرون من الهجرة المستمرة. فمنذ القرن السابع عشر، استقبلت الولايات المتحدة موجات متعاقبة من المهاجرين القادمين من مختلف ارجاء العالم، ومن خلفيات وطنية ،ثقافية ، دينية و لغوية متعددة. لقد كانت سمعة الولايات المتحدة كبيئة منفتحة تحتفي بالتنوع وتُعلي من شأن الحريات أحد الدوافع الرئيسية التي جذبت المهاجرين من شتى بقاع الأرض. تهدف هذه الدراسة إلى فهم المقاربات التي تم تبنيها من اجل إدارة هذا التنوع الاثني الواسع كما تتناول أبرز الاستراتيجيات والسياسات التي تم اعتمادها لمعالجة واقع امريكا متعدد الثقافات، إضافة إلى استعارات ومفاهيم نظرية التي استُخدمت في تصوير وابراز هذا التنوع الاثني. وبناءً عليه، يعتمد البحث على مراجعة وتحليل تاريخي، مستندًا إلى مجموعة واسعة من المراجع والمصادر البيبليوغرافية.

List of Abbreviations and Acronyms

AA	Affirmative Action
AA and NHPI	Asian Americans, Native Hawaiians, and Pacific Islanders
AIM	American Indian Movement
BEA	Bilingual Education Act
CRCL	Office for Civil Rights and Civil Liberties
CRS	Community Relations Service
EEO	Equal employment opportunity
EO 11246	Executive Order 11246
EO 13166	Executive Order 13166
EO 14019	Executive Order 14019
EO 14031	Executive Order 14031
FEMA	Federal Emergency Management Agency
IRD	Interreligious Dialogue
MENA	Middle Eastern and North African
NAACP	National Association for the Advancement of Colored People
NGOs	Non-governmental Organizations
No FEAR Act	Notification and Federal Employee Anti-discrimination and Retaliation Act
OMB	Office of Management and Budget
UN	United Nations
USA	United States of America
USSR	Union of Soviet Socialist Republics

VRA	Voting Rights Act
WASP	White Anglo-Saxon Protestant
WWI	World War I
WWII	World War II

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Introduction

In the era of globalization, the United States of America stands out as one of the most ethnically and racially diverse nations in the world. America's appeal as the Promised Land was constructed by its soft power that influenced people around the globe. The American Dream idea portrayed the United States as a magnet for immigrants who were eager to enter its doors hoping to improve their living conditions. People from various backgrounds are now living in America, forming a mixture of cultures, traditions, and political views. However, such a broad spectrum of differences does not always guarantee harmony, and in many aspects, these differences might be incompatible.

This incompatibility can be explained by asking a simple question: if homogeneous countries still struggle to hold their people together and prevent divisions, social classes, and regionalism, what about one of the most heterogeneous nations in the world; the USA? Beyond doubt, the existence of ethnic diversity means the existence of diverse views on politics, culture, and life style. These differences will certainly pose a challenge to manage and unite under one flag. What makes the situation even more challenging is the existence of systemic discrimination and injustice. As a reaction, backlash, tensions and advocacy for dismantling this discrimination will logically grow, and the long resentment of minorities will finally turn into protests.

The Civil Rights Movement is the best example of that, the culture of protest pushed those in power to take proactive steps that align with minorities' needs and demands. Responsiveness from the white rulers was necessary to avoid escalation and achieve national peace while preserving the image of America as a land of freedom and equality.

Many attempts have been advanced to describe the complexity of diversity in America, and different views sparked heated debates for centuries among scholars about how to hold Americans together. On one hand, part of them oppossed to pursue diversity arguing that it weakens national unity. On the other hand, many others believed they should promote inclusive environment and effectively use the rich human resources to strengthen the nation.

With the ongoing increase in diversity, policymakers realized that domestic crises are inevitable if they keep practicing the same type of rule. They felt the necessity of shifting to a more multicultural way of governance and providing appropriate care to marginalized people. The process of changing required abandoning the supremacist logic of rule and granting fair access to America's education, workplaces, and other institutions across its regions.

Moreover, in trying to support underrepresented groups and make up for their past struggles, the government needed to determine what affirmative measures should be adopted to promote diversity and ensure universal chances to participate fairly in civic life. In other words, beyond the theoretical debate over the melting pot versus salad bowl lies the more concrete challenge of designing a strong legal framework and multicultural policies that can be applied in various sectors to protect minorities' rights and Americans in general.

Given the discriminatory practices that prevailed for more than four centuries within the American decision-making elite, this thesis sheds light on the diverse ethnicities living in America and examines the tools and strategies the country has adopted to control this diversity and redress past injustice against marginalized groups in public life and across multiple areas. Viewed as a whole, the legal framework and multicultural policies are key components in tackling the challenge of diversity and uniting different groups together.

Although not much scholarly work has been written on the most effective approaches to addressing diversity in American society, a few notable contributions have tackled some aspects of this multifaceted topic. Portes and Vickstrom's *"Diversity, Social Capital, and Cohesion"* (2011) explores the sociological implications of diversity in American society. The authors highlight how the increase in diversity can influence social capital and national security, expressing fears about the potential fragmentation of society and the collapse of shared norms.

A more relevant work was from Linda S. Gottfredson's chapter "*Dilemmas in Developing Diversity Programs*" (1992), published in Diversity in the Workplace: Human Resource Initiatives. It focuses on the managerial and organizational challenges of developing multicultural diversity programs and critically analyzes the challenge of achieving inclusion and maintaining principles of merit.

Additionally, Darren M. McDonald's article *"The Evolution of 'Diversity Management' in the USA: Social Contexts, Managerial Motives and Theoretical Approaches"* (2010) provides a historical overview of diversity management as a concept. McDonald traces the changing motivations behind diversity initiatives, from legal compliance to business imperatives, and examines the theoretical frameworks that have shaped these practices over time.Each of these works provide an important insights to the broader conversation about ethnic diversity in the United States, whether from a sociological, practical, or historical perspectives.

However, the majority of these works focus merely on narrow contexts like workplaces or sector-specific concerns, paying less attention to the broader national challenge of managing ethnic diversity and holding Americans together. The objective of the present work is therefore to fill in part of this gap or underexplored area by providing convincing answers to questions

such as : what approaches does the U.S. employ to manage its wild ethnic diversity? what are the motives that push the government to adopt those approaches? and how can the diverse ethnic landscape in America be best described?

To achieve this, the study adopts a qualitative analytical methodology, combining elements of historical review, discourse analysis, and policy interpretation. It draws on a wide range of secondary scholarly literature, including sociological and political science research, as well as primary sources such as government policy documents, immigration reports, and official statements.

American domestic policy towards underrepresented groups can be understood only if one realizes who are those groups in the first place and how their existence gradually pushed America toward new inclusive politics. Hence, Chapter One provides a detailed overview of the ethnic landscape in America and traces the historic immigration of each group and how their arrival fundamentally reshaped the ethnic face of the country. All immigrants left their long-lasting touch on the land, shaping the American exceptionalism and symbolizing the concept of the American Dream.

Furthermore, the chapter discusses the advantages and disadvantages of diversity and immigration in the U.S. Obviously, such wild ethnic diversity is not expected to create a peaceful environment all of a sudden, or to be as cooperative as in homogeneous countries. Many debates have emerged about whether diversity brings positive outcomes to the nation or leads to clashes and degeneration. Realizing the pros and cons of diversity helps policy makers develop suitable strategies that are compatible with the situation.

The second chapter deeply analyzes a core challenge of identity and belongingness in light of the melting pot and assimilationist practices. It sheds light on minorities' struggles for recognition and how they face constant opposition from the dominant power of White Anglo-Saxons. The chapter highlights how people of color and diversity used to be addressed in a very hostile and supremacist manner by nativists.

America before the Civil Rights Movement is nothing like America today. Supremacist logic drove the rulers to impose their dominance over the country and eliminate any threat that could shake their status. Acts like the Chinese Exclusion Act and the Gentlemen's Agreement were among the approaches used to deal with "the others." The chapter depicts the wavy process under the Anglo-conformity and Americanization era against multiculturalism and the protest for equality.

The core of the thesis is Chapter Three. After the pressure of the Civil Rights Movement and strong advocacy for new reforms, national security was at risk, and the image of America to the world stood in complete contradiction to the ideals of freedom and equality. In order to recover and save the situation, Chapter Three discusses how the government was obliged to address all the corruption and injustice that existed in the past by developing a strong and flexible framework that changes the nature of rule.

Moreover, it highlights how multicultural policies that are implemented in various sectors like education and workplaces, and how they affected minorities' living conditions and integration into mainstream society. Simultaneously, it analyzes how non-governmental initiatives are a vital component in achieving social harmony and friendly relationships between

different groups. The chapter ends by depicting the ethnic landscape of America through different philosophies and metaphors, such as the “melting pot” and the “salad bowl” theories.

Chapter One

Understanding Ethnic Diversity in the United States

The United States of America is one of the most ethnically and culturally diverse nations in the world. It includes a great range of ethnicities from different parts of the globe and brings them all together under one flag. This rich diversity and multicultural blend of people did not emerge from nowhere, but it was the result of centuries of continuous waves of immigration, which was inspired by numerous social, political, and economic factors.

Immigrants have arrived in the United States, consecutively coming from different national, cultural, and religious backgrounds, transforming the country's demographic landscape and creating a unique multicultural mosaic assembled by different ethnic groups. America's reputation as the land of freedoms and opportunities, where individual freedom and civil rights are preserved, has always attracted people from across the globe pursuing better living conditions, political stability, and religious liberty, or in other words, seeking "the American dream". This mixture of ethnicities and cultures gave the American identity its current shape, with each immigrant group leaving its mark on the country's social, political, and economic life.

According to the U.S. Census Bureau's Population Estimates on 12/20/2024, America is home to more than 340 million people, based on up-to-date demography figures, and is currently the third most populous nation in the world. Through the years, the country has experienced significant transformation of its races and ethnicities due to immigrant policies, the patterns of naturalization, and the natural movement of the population within. The U.S's racial and ethnic composition comes with a majority of white (Non-Hispanic) being the most populous ethnic group, then right after it comes the Latino or Hispanic ethnic group in terms of numbers, and the

third most populous group is the Black or African American along with several other ethnicities also persist in being in the spotlight, making the cultural fabric of the country more diverse (“Net International Migration”).

1.1 An Overview of America’s Ethnic Landscape

In the 2020 U.S. Census, about 3.7 million people reported being only American Indian or Alaska Native, which forms about 1.1 percent of the total population. When including those who said they were Native in combination with another race, the number rises to nearly 9.7 million. This increase isn’t merely because the population grew, but it also reflects how many more people today feel comfortable and proud to assert that they have Native roots (Contreras).

Native Americans are more common in some parts of the U.S. A large number of them reside in states such as Oklahoma, Arizona, New Mexico, and Alaska. Native people make up the largest percentage of a state’s population, more than 15 percent in Alaska. Many continue to dwell in proximity to their tribal lands. Much of the movement has been toward cities. New York and Los Angeles have some of the largest Native communities today, demonstrating the evolution of where people gather based on employment, higher education opportunities, and a better quality of life(Sánchez-Rivera et al).Even so, only an estimated one in five Native Americans lives in areas designated as tribal land. The others are scattered among towns and cities, frequently separated from the services and support systems their tribes provide(Sánchez-Rivera et al).

As for White Americans, looking at the 2020 U.S. Census, about 204.3 million people identified as White only (Non-Hispanic) in the United States, constituting 61.6% of the entire

U.S. population. However, if White citizens who identified with one or more other races are counted, that number jumps significantly to 235.4 million, or 71% of the population(Jones et al).

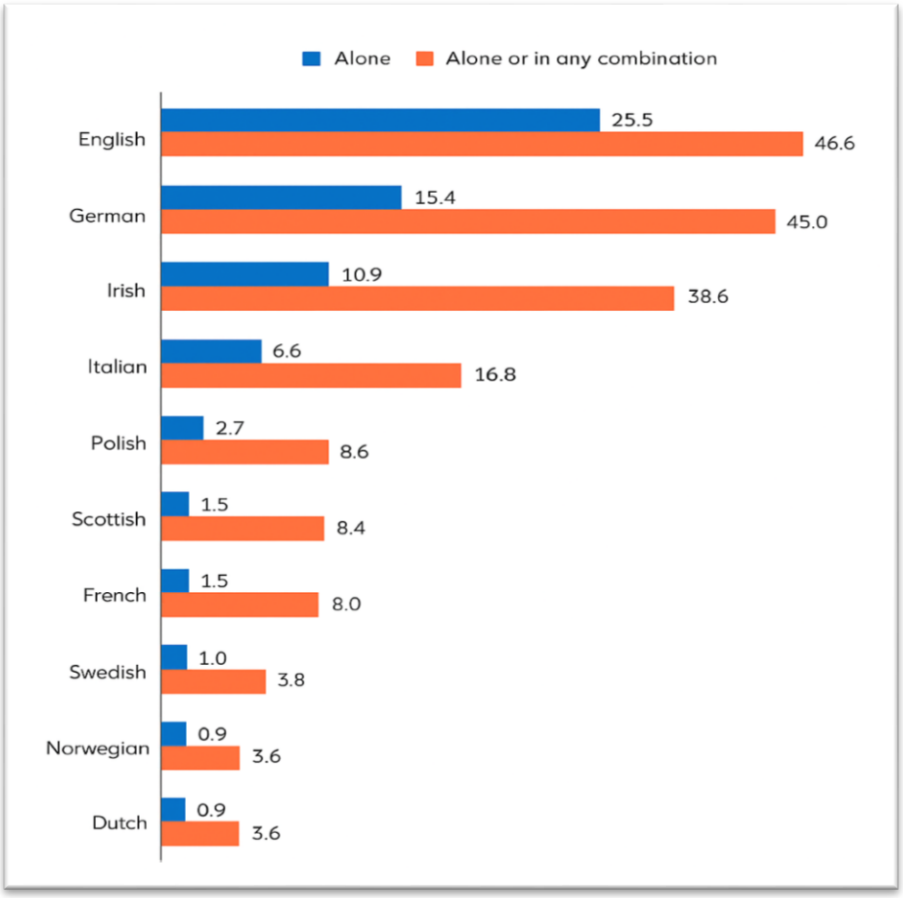

Figure 1. Population of Selected Detailed European Groups: 2020

Source: Jacobs et al.

Though often categorized as non-Hispanic or viewed as a homogeneous group, White Americans' roots don't go back to a single nation but rather demonstrate a remarkable diversity in ancestry tracing back to a wide array of European homelands. Including England, Germany, Ireland, and Italy, among other regions (Jacobs et al).While the majority of White, Non-Hispanic Americans are of European descent, this category also includes individuals of Middle Eastern,

North African (MENA), and Iranian heritage, these groups were historically classified as White in U.S. census data, despite their distinct ethnic and cultural identities that set them apart from the traditional European lineage of most White Americans (Jacobs et al).

In 2020, more than 3.5 million individuals identified as MENA either solely or in combination with another group, representing a percentage of 1.5% of the White population alone or in combination. In this group, more than 2.5 million individuals (1.2% of the White alone demographic) classified themselves as MENA alone(Marks et al). Among the Middle Eastern communities, with 685,672 people identifying as Lebanese alone or in any combination, the Lebanese population was the largest group within the MENA diaspora, representing nearly 20% of the total MENA (alone or in any combination) population. Additionally, those identifying solely as Lebanese numbered 328,137, making them the second-largest MENA-alone group at 12.9% of the total MENA-alone population. The Lebanese are most concentrated in cities like California, Michigan, Florida, and Texas(Marks et al).

Another prominent group within the MENA category is the Iranian population, with 413,842 individuals identifying as Iranian alone making it the second largest MENA alone group. When including those of mixed heritage, the total Iranian population rises to 568,564, accounting for over 16% of both the MENA alone and MENA-alone or in combination populations, This group is heavily concentrated in the state of California, home to over 250,000 residents, making it the largest Iranian population in any single state. Significant communities also reside in Texas, while smaller but notable populations are dispersed across other states, including Virginia (Marks et al).

Egyptians were the third-largest MENA group. Over 12% of the MENA alone population identified as Egyptian alone and 11.3% of the MENA alone or in any combination population identified as Egyptian alone or in any combination. The majority of the Egyptian population resides in states like New Jersey, New York, Massachusetts and virginia (Marks et al).

Regarding the North African ancestry, Moroccan Americans numbered 98,838 (alone) and 147,528 (alone or in combination). Meanwhile, Algerian Americans constituted a smaller segmentapproximately 1.1% of the total MENA populationwith 38,186 individuals (alone or in combination). Tunisian Americans represented an even smaller proportion (0.4%), totaling 15,270 (alone or in combination). Notably, all three groups are also classified as White Americans under U.S. Census definitions.They are located primarly in metropolitan cities like New York City, Chicago, and California, but in smaller numbers in the state of Florida. In the past, these populations were also listed as White in U.S. census data, although their ethnic and cultural differences tended to distinguish them as distinct and different from the more numerous populations of those descended from Europe(Marks et al).

Hispanic or Latino Americans are one of the major ethnic groups in the U.S., constituting around 63.7 million people and representing 19% of the total U.S. population, which makes them the second-largest ethnic group, right after Non-Hispanic White Americans. The Hispanic population consists of Spanish-speaking individuals, and Mexican Americans make up the biggest segment, which constitutes 62% of all Hispanics.Other important Hispanic group besides Mexican Americans, inlcude Puerto Ricans, Cuban Americans, Salvadorans, and Dominicans(Krogstad et al.).Venezuelans,on the other hand, were the fastest-growing group within this category. They nearly tripled their numbers, going from around 215,000 people to more than 605,000 people from 2010 to 2020(Schneider).

The majority of Hispanic people reside in Texas and California because these states collectively hold more than 27.7 million residents. New York, along with New Jersey, houses substantial Puerto Rican populations, whereas Florida holds a large numbers of Cuban Americans (Krogstad, Passel, Moslimani, and Bustamante). Over the past two decades, the Hispanic population in the U.S. increased substantially due to immigration and higher birth rates, significantly contributing to American society, including culture, along with politics and the economy.

The Hispanic population increases in America through immigration, combined with higher birth rates. The national demographic changes brought about substantial cultural impacts through musical, food-related, and linguistic contributions. The Hispanic Americans have also recorded significant political power by increasing the level of their voter strength, first at the local governmental level and up to the national and state-wide voting power. The cultural and social sides of the United States are still shaped by the Hispanic people, which is why they are at the center of the American national identity

Another fundamental ethnicity in the United States is the Black or African American ethnic group. According to the 2023 population statistics, Black or African American United States residents number approximately 48.3 million people and constitute 14.4% of the total United States population. Throughout the past twenty years,has grown by 33% from 36.2 million to 48.3 million individuals.The increasing numbers resulted from natural population growth, together with changes in how people identify and report their ethnic background in census data (Lopez et al).

Black Americans primarily reside in selected states with large concentrations of this population. As of 2023, Texas holds the position of housing the largest Black population at 3,87 million, followed by Georgia with 3,54 million residents, Florida with 3,54 million, New York at 3,07 million, and California with 2,82 million Black residents. While Texas has the highest number of Black residents, comprising 12.4% of its total population, Georgia's Black population accounts for a higher percentage, at 33.0% of the state's total residents(“New Estimates Highlight Differences in Growth between the U.S. Hispanic and Non-Hispanic Populations”).

The population of Asian Americans amounts to 24 million people who compose 7.2% of United States residents. The Asian American population consists of members from the three geographic regions: East Asian, South Asian, and Southeast Asian backgrounds,with the main subgroups being Chinese Americans, Indian Americans, Filipino Americans and Vietnamese Americans (Monte and Shin).

The majority of Asian Americans reside in three key states: California, Texas, and New York, with major population centers in Los Angeles, San Francisco, and New York City. As of 2023, California is home to the largest Asian American population, with approximately 7.1 million residents, representing about 30% of the total Asian American population in the U.S. Texas and New York each have around 2 million Asian American residents, further contributing to the vibrant and diverse communities in these states (Krogstad and Im).Recent data from the Pew Research Center shows that the Asian American population has increased rapidly over the past few decades because of increasing immigration and rising birth rates, which have brought major cultural, technological, and financial developments to the nation(“The Rise of Asian Americans”).

Multiracial identities have experienced rapid growth in the United States as individuals who belong to multiple ethnic backgrounds now number at 33.8 million people, or 10.2% of the total population. This considerably exceeds the 2010 numbers, which were at 9 million because the census now allows self-identification and has promoted wider acceptance of mixed racial heritage. People with multiracial heritage are most frequently found as combinations between White with Black ancestry and White with Asian ancestry, and White with Native American ancestry, and these populations mainly live in California, Texas, Florida, and New York (Jones et al.).

To truly understand the current ethnic landscape in America, it is important to go through history and trace back the different waves of immigration, colonization, and slave importation that subsequently led to the evolution of today's American population. Each group has left its own unique touch on the nation's demographic, economic, and cultural nature, and their arrival continuously reshaped the face of America's ethnic landscape. Tracing the history of America provides clear insights about the reasons that made each group look and live the way they are today. This historical perspective also helps explain the roots of today's social dynamics and intergroup relations.

1.2. The Historical Evolution of Ethnic Diversity

Beneath the surface of the United States of America, there is a hidden history, particularly that of Native Americans who lived, built communities, and cultivated the land that is now the United States. This truth contradicts the "Columbus myth," the story that Columbus was a heroic explorer who discovered the Americas, marginalizing the native civilizations that were already there (Dunbar-Ortiz 2). Furthermore, long before Columbus arrived, Native American societies

were ethnically and linguistically diverse and had well-organized political and economic systems. This can be seen in the Mississippian culture (900 to 1600 CE) and the Ancestral Puebloans in the Southwest (present day Colorado, Utah, Arizona, and New Mexico), where they built their own architectural and societal structures ("Mississippian Culture").

The conflict with Indigenous people was not merely about marginalization from history or being depicted as a primitive society. More importantly, they were made to endure severe violence, displacement, and ethnic cleansing under European colonization, a reality that is almost erased from history. Prevalent history was usually written from the perspective of victors, not the oppressed, which creates a narrative that serves imperialist ideology rather than neutral objective facts (Zinn 4).

With the arrival of European colonizers, the racial and ethnic face of America started to shift from mostly homogeneous to heterogeneous. Not just that, but it was the beginning of new ethnic and racial hierarchies. The whites brought with them their supremacist tendency and treated the Natives as primitive or inferior. Furthermore, the Europeans were driven by a religious belief called the "Doctrine of Discovery," which justified their divine right to take over Native lands. They also believed that it was their burden to bring civilization to "the backward societies".

Spain was the first European country to arrive and establish colonies in the area. In 1565, it created its first colony under the name "St. Augustine" in present day Florida. This makes St. Augustine the oldest permanent European settlement in the United States. Over time, Spain began to lose control of its territories, culminating in Mexico gaining independence in 1821. After Spain, France became active in the region and took control over important territories across the

eastern and western sides of the Mississippi River. However, both Spain and France were not long-lasting powers, and they eventually lost their dominance to the English power (Wright 5).

The English emerged as the hegemonic power that later transformed into the United States of America we know today. In 1607, the English established their first permanent settlement at Jamestown, Virginia. They settled mostly around the Chesapeake Bay, where they developed the tobacco trade with Europe. Tobacco labor was harsh and physically demanding, which quickly created a labor demand. This urgent need for labor ultimately led to the forced arrival of new ethnicities to fill in the shortage (6).

The very first Africans who were brought to Jamestown in 1619 may have been indentured servants, but the subsequent Africans came in chains. By the late 17th century, slave labor was considered essential for the tobacco economy and later extended to other agricultural products in the southern colonies (Wright 3). Furthermore, about 12 million African slaves were transported across the transatlantic to America between the 17th and 19th centuries. Investment in the slave trade boosted the growth of capitalist industry, and colonizers became heavily reliant on it due to its low cost and effectiveness. Their dependence on slaves led to a massive increase inthe Black population, which fundamentally changed the ethnic makeup of the region and created a rigid racial ethnic hierarchy that defined the status of African Americans for centuries (Miyares and Airriess 71).

The international slave trade was officially prohibited in 1808, stopping the legal importation of African slaves, but keeping the local trade allowed. Even after banning importation, about 50,000 Africans were still smuggled into the United States. Eventually, after the Civil War in 1865, slavery was entirely abolished, resulting in involving about 4.5 million

former slaves and their descendants as new citizens of the United States. With this vital shift in politics, Black people represented 13.5 percent of the total population at the time and became an essential part of the country's ethnic diversity (Wright 4).

Over centuries of enslavement and systemic erasure of African identity, African Americans lost their cultural heritage and ethnic roots from Africa. In other words, Africa is a vast continent with various cultures and ethnic groups. Yet, due to forced displacement and cultural stripping, the majority of African Americans today cannot trace their ancestry to a specific African country or tribe. In response to this erasure, African Americans needed to develop a new, distinct identity forged through many experiences.

While early centuries in America were shaped by the end of slavery and fabricating the region as Black and White, the 19th and 20th centuries saw a new transformation in the ethnic composition of the country. During this period, millions of people from different nationalities and ethnic backgrounds started migrating to the United States due to different push and pull factors. Starting from European immigrants who represented the vast majority, to Asians, MENA, and Hispanics.

1.2.1 European Immigration

One of the influential groups that migrated to America was the Irish. Their immigration was mainly due to the devastating period of the Great Potato Famine (1845 to 1852). The Irish economy heavily relied on agriculture, with potatoes serving as the primary source of food for most of the population (Paulson 119). The impact of the famine on migration was incredible, and Census data from 1850 reported 961,719 Irish immigrants in the U.S., a number that increased to over 1.6 million by 1860. This massive influx of Catholic Irish challenged the existing ethnic and

religious norms in the U.S. and created cultural contestation. These incompatible cultures made Irish people treated and viewed as "ethnic other," distinct from established Protestant Anglo-Americans (Paulson 132).

Before 1820, at least three thousand Irishmen were working in digging in the Erie Canal in New York State, and from then through the post-Civil War decades, much of the American infrastructure was created by Irishmen. The option of a prepaid ticket made it easier for them to bring relatives and friends to America. They were probably the first group to practice chain or serial migration on a large scale (Daniels 130). Moreover, the Irish played a significant role in urban ethnic politics. They were the ones who refined the political machine system and were known for their strong bond with the Democratic Party. Their political position was not merely due to their capacity, but their early enrollment and strong ethnic network (Daniels 145).

Following the Irish, Germans were the largest group of non-British Europeans arriving in North America during the 18th and 19th centuries. From 1730 to 1760, German immigrants represented 20 to 30 percent of the population growth in the middle colonies. They were a potent force in shaping the social, economic, and political spheres of the mid-Atlantic region (Grubb 417).

As Germany modernized in the 19th century, industrialization and urbanization became an obstacle for people to preserve their traditional jobs. Sons were no longer able to inherit lands or trades easily. These conditions pushed many Germans to look for opportunities somewhere else. Religious reasons at that time were less important than in the 17th century, but some Old Lutherans left Prussia due to church policies. A few Catholics left because of Bismarck’s anti

Catholic laws (Kulturkampf), and a few political activists fled after the 1848 revolutions (Daniels 148).

Unlike British immigrants who came as single adults, Germans came to indentured servitude along with their family members. Their large number of immigrants greatly contributed to the ethnic diversification of early America, fostering distinct cultural enclaves and most importantly, contributing to the evolving definition of "whiteness" (Grubb 436).

Another large group of immigrants were Italians. Around 4.1 million Italians entered the U.S. between 1880 and 1920, exceeding all other immigrant groups in such a short period of time. However, Italian immigration experienced a high rate of return, with roughly 30 to 50 percent ending up returning home. Italy was not a unified country until the mid-19th century; before that, Italians were damaged by the economic gap between the South and the North.

Italian figures like Amerigo Vespucci, Giovanni Caboto (John Cabot), and Giovanni da Verrazzano left their long lasting impact in shaping how America looks today. For example, the name "America" was inspired by Amerigo Vespucci. Furthermore, Italian artisans, intellectuals, and religious groups enriched the country's development and cultural diversity through music, arts, religion, politics, and agriculture (Daniels 188-193).

While exploring European immigration to America, Jews are an essential part to mention. The first immigration of Jewish people was in 1654, with a small group of 23 Sephardic fleeing religious persecution. However, the largest wave took place between 1881 and 1910, mainly from Russia, Austria Hungary, and Romania. Jews who were from Russia formed the largest group, representing about 71.6 percent of the total immigration, followed by Austria Hungary at 17.9 percent and Romania at 4.3 percent. Smaller numbers came from the United Kingdom, Germany,

Turkey, France, and other countries. In Russia, more than a million Jews were largely driven by harsh conditions like pogroms, discriminatory laws, and economic crisis (Joseph 30, 36).

Between 1881 and 1910, other Jews from Austria Hungary and Romania immigrated to the U.S. because of anti-Semitic laws that restricted Jewish traders' rights, such as the 1902 Artisans' Law, which made it almost impossible for Jewish artisans to find work (37). That wave was more likely a family movement, showing that Jews' intentions were not just people coming for work but entire families aiming to settle permanently. The majority of Jewish immigrants settled in industrial and commercial places, with New York being the most desirable destination due to their industrial and commercial skills. This explains why Jews today are holding very high positions in America (Joseph 44).

1.2.2 Asian Immigration

The early Chinese settlers in the U.S. during the 19th century were predominantly from the Pearl River Delta region of Guangdong. They were mostly poor, uneducated farmers, and they sought a better life than the one under the Qing regime. Immigration started to rise in 1850, and by 1860 there were over 41,000 people of Chinese origin in the U.S. The majority went to California and were involved in intensive labor such as railway building, agriculture, and fishery. Despite their valuable economic contributions to the U.S., Chinese people faced severe hostility from white laborers who considered them as competitors. From a psychological angle, this hostility was driven by the mindset of "white supremacy" and perceptions of "yellow inferiority" (Miyares and Airriess 214, 215).

This anti immigrant sentiment against the Chinese was so high on the West Coast that in 1882, Congress passed a law prohibiting most Chinese from coming to the U.S. Ironically, the

Chinese Exclusion Act was only passed after Chinese workers had completed the western section of the Transcontinental Railroad in 1869. This achievement was one of the greatest construction projects of the 19th century and made a major contribution to the country's economy through massive expansion in trade (Wright 10).

The Chinese Exclusion Act led to a shortage in cheap labor. As a result, Japanese workers began migrating to the United States to fill some of those jobs. However, they were soon victims of the same discriminatory attitudes as the Chinese. Similarly, the U.S. and Japan signed the Gentlemen's Agreement that limited Japanese labor migration to the U.S. This was a diplomatic agreement, since the U.S. wanted to keep Japan as an ally, at a time when Russia was seen as a threat (Miyares and Airriess 34).

Concerning Indians, it is unknown how many of them entered the United States before 1950 because census used to categorize them as "Others" or "Other Asians." According to the census reports, by 1965, there were 10,000 to 20,000 Indian immigrants living in America. The presence of Indians in North America has exposed Westerners to a variety of cultural traditions, ranging from food and fashion to philosophies, religion, and health. Today, most North American cities and towns have Indian restaurants that offer a variety of traditional foods. Indians further diversified the Asian American "ethnic category" and challenged the previous narrow categorization of Asians, highlighting the evolving recognition of ethnic groups (McDaniel 18, 52).

1.2.3 Immigration from the MENA Region

The term Arab Americans and North African Americans refers to people from the 22 nations from the Middle East and North Africa, and to approximately 3.5 million Americans who

trace their ancestry and heritage to one of those countries (Suleiman 40). A large number of them were from Lebanon, Syria, and Palestine, and were mainly uneducated and low socioeconomic individuals who primarily came for financial reasons. One of the push factors for their immigration was the decline of the Syrian silk industry. When they arrived, a high number of them worked as peddlers and easily assimilated into their American communities (Evelyn 348).

In contrast to the first group, the second wave brought individuals with higher education and socioeconomic level who immigrated primarily for political reasons and retained more of their Arab identity (Evelyn 348). Many Arabs were politically engaged and advocated for Syrian nationalism and the Palestine case. Similar to Asians, these groups were often categorised as Turks due to the Ottoman Empire's dominance (Bawardi 3).

The early immigrants usually identified themselves according to family, kinship, village affiliation, and religious sect. In 1882, because they migrated from an Ottoman province, US officials classified them as Turks (Halaby 06). However, a recent update concerning Arabs and North Africans' categorization has been done under President Biden. In March 2024, the Office of Management and Budget (OMB) added “MENA” (Middle Eastern and North African) category for race and ethnicity. This update is considered a significant achievement for Arab and North African Americans, marking over four decades of advocacy for ethnic recognition in America (Arab American Institute).

1.2.4 Hispanic Immigration

Mexican Americans’ ancestors have lived in parts of the U.S., like Texas and California, for centuries. Mexicans built towns and lived there under the rule of the Spanish Empire. In 1821, Mexico won its independence from Spain and became a free country. Over time, the Mexican

American War (1846–1848) allowed the United States to take over large Mexican territories. With the Treaty of Guadalupe Hidalgo, thousands of Mexican residents earned U.S. citizenship and became Mexican Americans. Furthermore, they adapted to Anglo American culture but also preserved their Mexican traditions, creating a unique blend of cultures. Today, Mexican American culture is still affected by Spanish and Indigenous influence, like food, language, traditions, and place names (Miyares and Airriess 93,94).

In 2001, Hispanics represented the largest minority group in the U.S., with Puerto Ricans, Cubans, and Dominicans among the most important communities. Puerto Ricans, as U.S. citizenship holders, can move freely between Puerto Rico and the mainland. Meanwhile, Cubans were considered as refugees fleeing communism, while Dominicans were primarily economic migrants who entered through family reunification policies and maintained strong ties to their homeland through remittances and social connections (Miyares and Airriess 123).

It is remarkable how the United States today is a mosaic of different races and ethnicities. Those ethnic groups carry with them radical differences in terms of mentality and culture. Sometimes difference equals tensions and conflicts, other times it can be seen as a source of creativity and innovation. In practice, immigrants have been both a weakness and a strength for the United States. On one hand, the country took advantage of the rich human resources and used them for its own benefit. On the other hand, cultural differences among ethnic groups weakened the social cohesion and led to some tensions.

1.3 Challenges and Opportunities of Diversity

Ethnic diversity has both positive sides like trade and innovation and negative impacts such as cultural conflicts and lack of trust. Advanced countries are more likely to be flexible and

take advantage of diversity, while less developed ones face higher risks of social fragmentation. However, even though the U.S. is a liberal and pluralistic nation, diversity still causes both challenges and opportunities due to various reasons ("Implications of Ethnic Diversity" 107).

1.3.1 Diversity and Cultural Challenges

In his 1996 book The Clash of Civilizations, Samuel P. Huntington, a prominent American political scientist and professor at Harvard University, proposed the idea of a "clash of civilizations." He wrote that in the post–Cold War era, the world's dominant source of conflict would be cultural in nature (Huntington 22). Though Huntington's thesis focused on international relations, its logic also applies domestically to the U.S. Since its diverse population is drawn from different global cultures, the country becomes prone to internal tensions and clashes.

Diversity is linked to conflict, lower group cohesiveness, increased employee absenteeism and quitting, in addition to low service quality and performance (Herring 219). In neighborhoods where there are many different ethnic groups with distinct norms, habits, and views, people usually feel less close and connected to one another, which may create fragmentation and even violence to impose one's lifestyle. When researchers studied how well neighbors get along, about half the studies found that having many different ethnic groups weakens neighborhood bonds (van der Meer and Tolsma 469).

Ethnic diversity can also lead to a higher level of violence during crises. When a society has many different ethnic groups, public division becomes more likely, and the country becomes more prone to conflict escalation during wars, political unrest, or economic collapse (Mishali-Ram 591). The more ethnic fractionalization takes place, the more ethnic protest and rebellion are

likely to occur. Each group is going to push harder for its own interests and view, such as representation and equality (Noy and Doran 38).

Ethnic diversity itself is not the main problem, but it is suppression, and the inability to control and manage a heterogeneous society. This puts pressure on people, and pressure can lead to an explosion. Such problems are historically registered, and they might happen every time the same circumstances occur. Warfare, rioting, economic damage, and other forms of ethnic violence against the state can all happen because of diversity. For example, in a country that is a famous target for tourists like the U.S., ethnic conflicts can spread fear and lack of safety, which automatically puts off tourists from coming, which harms America's economy and image abroad (Noy and Doran 49).

Few scholars believe that diversity in America played a role in fueling the Civil War. Before the war took place in 1860s, the country was radically divided between North and South, not just in terms of geography but also in lifestyle, work, and mindset. The North was more industrial, full of factories and growing cities, while the South was heavily reliant on agriculture and enslaving Africans to work on plantations.

The economic distinction created different views on ethics and values, especially on the perception of slavery. While the North was trying to stop the spread of slavery, the South felt that its norms and way of life were at risk. So they held tighter, since it was a central principle instilled in their economy and society. This deep division in culture, economy, and tradition sparked growing tensions that ultimately led the Southern states to break away from the Union, starting the war. Building on this, the diversity in the United States, especially in the context of slavery, was not a mere background of tensions, but in fact, it was the major component that

fueled the conflict. Today, the impact of division is still apparent in American society (Gunderson 926–927).

It is important to mention that most of the challenges America endured because of ethnic diversity were in the past. Over time, the nation overcame these obstacles using different strategies to address its multicultural society. Today, Americans live in a more peaceful and harmonious way. They coexist to a high level, and the government has created an inclusive environment for immigrants to contribute to the nation.

1.3.2 Benefits of Diversity and Immigration

It is obvious that immigrants and diversity have brought several advantages to the United States shores. One of the valuable contributions was in technology and innovation. There are plenty of statistics that show the crucial role of immigrants in the innovation field. For instance, in 2016, immigrants represented 23 percent of the workforce in various fields like science, technology, engineering, and mathematics. Moreover, between 1990 and 2000, they represented 26 percent of Nobel Prize winners in America. Furthermore, a study conducted in 2003 showed that immigrants who graduated from university are twice as likely to earn a Nobel Prize compared to native-born citizens. Surprisingly, between 1990 and 2016, immigrants made up 23 percent of the total inventions in the United States, although they represented only 16 percent of the total inventors.

In addition to statistics, immigrants create a competitive and productive atmosphere with native inventors, thus indirectly contributing to innovation by raising native-inventor productivity more than would collaboration with other native inventors. The contribution of immigrants to U.S. innovative output is not especially concentrated in specific sectors. Researchers found that

immigrants generated over 25 percent of innovative output in the computers and communications, drugs and medical, electronics, and chemical sectors, and 15 percent in more traditional technology sectors, such as metal working, transportation, and engines (Bernstein et al. 1-2).

Immigrant inventors bring with them foreign ideas and technologies into the United States and facilitate the process of collecting global knowledge. During their careers, immigrant inventors relied more heavily on foreign technologies, as illustrated by a 10 percent increase in the fraction of new patents citing foreign patents. Since immigrants share common goals and status, they were more likely to collaborate with other foreign inventors compared to native inventors (Bernstein et al. 2). Studies also show that when countries share ethnic or cultural ties, like having large immigrant communities from the same background, they are more likely to do trade and business plans together, because they already have common ground ("Implications of Ethnic Diversity" 102).

Diversity produces positive outcomes over homogeneity because creativity and innovation work better when combining people from various backgrounds working together and capitalizing on their differences. It allows companies to "think outside the box" by bringing groups from outside the box, which is "America," to inside it. This process enhances the organization's creativity, problem-solving, and performance.

The influence of the immigrants was not only limited to innovation. Their contribution to agriculture was also vital. Despite the anti-immigrant sentiment toward them, they still provided an economic and cultural force that was apparent in farm techniques, crops, and lifestyle brought to the rural communities in which they settled. One of the most notable contributions came from

German immigrants in the 19th century. They revolutionized American farming by introducing crop rotation, soil conservation techniques, and hardy crops like wheat and rye (Saloutos 46).

Wendelin Grimm, a German, brought with him in 1857 alfalfa seed from his native village in Baden, planted and acclimatized it to the severe winters of Minnesota, until it developed into the outstanding forage crop of the Northwest. Its permanence, enormous yields, high protein content, economy as a crop, and value as a soil builder and weed throttler is almost without parallel in plant history (Saloutos 66).

Their geographic mobility helps local economies respond to worker shortages. Immigrants move to places with job shortages, filling gaps that could hurt local businesses, smoothing out bumps that could otherwise weaken the economy. In 2018, the labor force participation rate of foreign-born adults was 65.7 percent, higher than the 62.3 percent rate for the native born, according to the U.S. Bureau of Labor Statistics. Immigrant workers help support the aging native-born population. More immigrant workers means more people paying into Social Security and Medicare, which helps support the aging U.S. population. Children born to immigrant families are upwardly mobile, opening the door for a cheerful future not only to their families, but to the U.S. economy as a whole (Sherman et al. 1,2).

One overlooked and significant advantage diversity brought to America is Soft Power. The United States is at the top of the Soft Power rank. This is primarily due to its pervasive culture, well-ranked universities, foreign aid programs, free press, and innovation in research and technology. It is also related to the United States' image as a multicultural nation of immigrants. During the Cold War, the U.S. reception of Jewish refugees and others from the Soviet Union juxtaposed U.S. magnanimity against Soviet intolerance. Diasporas from different ethnic

backgrounds have created communities in the U.S. that have remained in contact with their home countries, facilitating cultural, political, technological, and business exchange (Nye 267).

Immigrant singers, celebrities, artists, writers, and filmmakers from all around the globe have been behind some of the most influential American cultural productions, creating content that resonates with a global audience and promotes images of freedom, multiculturalism, and the American dream. All the aspects mentioned above are interconnected and in one way or another enhance the United States' ability to export its influential ideals and culture to the rest of the world.

Simply put, Soft Power creates new ambassadors for the U.S. around the globe. The fact that people want to come to the U.S. enhances its appeal, and immigrants' upward mobility is attractive to people in other countries. Because they share the same interests and background, they give them hope of coming to America and achieving what they have achieved. The U.S. becomes a magnet, and many people can envisage themselves as Americans, in part because so many successful Americans look like them, making the United States and the democracy it enjoys a beacon of hope and opportunity.

Diversity in America is a multifaceted and very complicated topic.Amidthe heated debates and controversial views on immigrants and diversity emerges a serious question and concern about identity and fear-mongering: Who gets to be called "American"? Is there a single, fixed definition of an American character, or is it fluid and constantly evolving? Since American society is a mosaic of all nations, it is challenging to define a single identity that reflects different ethnic groups. On one hand, this diversity and fragmentation can create a tendency towards ethnocentrism, dominance, and oppression. On the other hand, this oppressive dominance will

certainly face resistance and backlash from underrepresented groups who fight for recognition and equality.

Chapter Two

Ethnic Diversity and the Challenge of Identity

The wild diversity of the American population led to endless questions about what it means to be an American. Every arrival of a new ethnic group challenged and later expanded the narrow concept of identity in America. While the history of America is taught and the laws, morals, and ideals of this nation are promised, there were often many contradictions and exclusions from enjoying the American ideals. Minority groups endured a rigid journey; they fought for belonging and inclusion but faced opposition from the dominating power of Anglo-Saxon Protestants. The latter considered themselves the only true and "pure" Americans and classified others as "impure." Minorities' resilience against white supremacy reflects a power dynamic between forced assimilation imposed by whites and advocacy for multiculturalism imposed by ethnic groups.

2.1. The WASP Supremacy

In his 1782 work Letters from an American Farmer, J. Hector St. John de Crèvecœur, a French-American writer and farmer, famously asked, "What then is the American, this new man? ... Here individuals of all nations are melted into a new race of men" (Crèvecœur, Letter III). Crèvecœur's quote depicts a core question at the heart of American identity. It presents the "new man" as White, Male, Protestant, and Landowning. Though often praised for its optimism, the quote also reveals the early boundaries of belonging in the United States. As later decades would show, answering that question became a process of cultural policing, assimilation, and exclusion, especially during the dominance of the WASP identity and the Americanization movement.

Whether it is called American or otherwise, it is never fixed. Instead, identity in America was in an ongoing process that was formed through mechanisms of exclusion and inclusion. In other words, being American is less about a fixed, unchanging set of components and more about the ongoing redefinition pushed by diversity, protests, and politics (Hall and du Gay 89).

If we go back to early American history, we find that American identity was based on whiteness. It is not a secret from anyone that nonwhites were consistently perceived as Un-Americans. What reinforced this narrow identity was the Naturalization Act of 1790 that granted the American citizenship and access into politics only to white men. Africans, Indigenous people, other racialized groups, and even women were excluded from democratic citizenship and thus did not benefit from the evolution of modern civil society. Racial classification and white supremacy have always functioned as main components for the construction of an American identity as white (Woods 8).

In a heterogeneous country like the United States, culture can have double faces: one is similar in terms of national identity, and the other is totally different in terms of race and ethnicity. This dilemma helps realize the experience of many marginalized groups who were caught in between. In other words, those groups were deprived of belonging to either their ethnic identity or to American national identity. Understanding American identity today means recognizing that identity must be seen as something fluid, complex, and relational (Hall and du Gay 54, 55).

The American Census in 1910 showed that people from all over the world, with different cultures, traditions, and political beliefs, arrived to America searching for freedom and better life quality. However, back in the day, anti-immigrant voices that were mostly from Anglo Saxons

had propagandized fear about “mixing races” ruining America's white image and culture. Some scholars even used “scientific racism” to argue for banning “inferior” races from entering, intermarrying, or enjoying the same rights as whites. They claimed that only white Anglo-Saxons and Germans (Teutons) were worthy of such privileges.

Because of World War I (which made German culture look bad), Anglo-Saxon leaders felt even more justified saying: “America belongs to us, the original British settlers.” They saw other races in two ways: either to assimilate completely and disappear as a distinct group or stay oppressed and marginalized (Aronovici 698, 699). The real intention behind assimilation was to give delusion to people and make them believe if they acted more American, they would be viewed as Americans and treated better. But in practice, assimilation’s goal was to control and not to accept. If minorities conformed to WASP principles, whites found it easier to preserve the dominance of white Anglo-Saxon Protestant (WASP) culture and maintain racial, cultural, and political control over American society.

Theoretically speaking, after the rise of nationalism, three competing theories of American national identity and its ethnic origins emerged. They can be categorized as the theories of Anglo-conformity, the melting pot (or assimilation). The idea of Anglo-conformity claimed that America was and should always remain a purely white and English-descended nation. It argued that this “pure” American identity began with the early Puritan settlers and continued unbroken through the elite culture of the 1800s. Furthermore, it insisted on the homogeneity of the American people (by which they meant themselves). Anglo-conformists viewed cultural identity as based on descent, rather than consent, law, or marriage. In other words, national identity was seen as something given, fixed, and reserved for a limited group of people (Vaughan 449).

Despite the presence of culturally and physically diverse groups, there has always been a planned project to forge a single American cultural identity. First Nations were already in America before the arrival of Europeans, Blacks were forcibly transported, Chinese arrived during the gold rush, and Mexicans were initially enclosed by America's expanding borders. Marginalized groups were classified under the section of "otherness" and seen as racially and culturally primitive; this presumed inferiority became the basis for their exclusion from an American identity (Woods 1).

Conservative critics like Edward Alsworth Ross, a prominent American sociologist and social reformer were more extreme. They opposed both pluralism and assimilation and were more aligned with the ideas of racial purity and cultural superiority. They saw some immigrants as unassimilable and as posing a threat of degeneration to America's WASP culture. Moreover, they spread racist ideas like "mongrelization" to promote strict laws against diversity and immigration. Their xenophobic tendency went hand in hand with exclusionary policies like the Chinese Exclusion Act, the Gentleman's Agreement, and the Immigration Acts of 1917 and 1924, which severely restricted immigration based on race (Paul 278).

However, these white supremacist tendencies were far from universally tolerated. They faced strong opposition and critiques from both whites and other minorities. The increase of exclusionary practices was remarkable and caught the attention of many scholars, activists, and marginalized communities to shed light on the hypocrisy of white supremacy and doubt its racial, cultural, and democratic legitimacy. It is a well-known fact that English civilization was not created by light-haired people alone, and that Great Britain has been mongrelized at least four times in the journey of its integration as a great power.

In fact, terms like “Anglo-Saxon,”“Teuton,” or “Latin” merely describe mixed groups that have existed long enough to be mistakenly labeled as pure races. Moreover; anyone who knows history and science, and isn't blinded by racism, understands that there is no such thing as a truly pure race anywhere in the world, and that both Europe and Asia have built their civilizations through the processes of race conquest in war and race assimilation in peace (Aronovici 688, 689).

Another famous critic of the “White Purity” was in *A New Race in America*, by Jean Toomer. He is a biracial American writer and key figure of the Harlem Renaissance who is known for challenging rigid racial boundaries. Toomer promoted a new controversial idea concerning race and ethnicity. His view on race was flexible and inclusive; it contradicted the WASP Supremacy and provided a wider angle to see America. He wanted society to get released from the previous tensions about racial purity. Instead, Toomer expressed his ideas about American race as follows:

> America has created something entirely new—and I belong to it. This isn’t white, Black, or some mix of the two. It’s a distinct American race, as different from white or Black as white and Black are from each other. It is possible that there are Negro and Indian bloods in my descent along with English, Spanish, Algerian, Scotch, French, and German. From this long history of mixing, we can say that the American race is being born. But the old divisions into white, black, brown, red, are outdated in this country. They have had their day. Now is the time of the birth of a new order, new rights, a new way of thinking (Toomer105).

Huntington and others argue that American identity is purely based on liberal ideals like the idea of the "American Creed", which focuses on principles of democracy, freedom, and equality (qtd. in Smith 226). But history shows that U.S. citizenship laws have often been based on non-liberal decisions and exclusionary criteria, contradicting the idea that America is just a "creedal nation." In this context, America can be described as a fake "membership club" that welcomes anyone who wants to join if they respect the rules. However, history proves that people of color were kept out because of race, politics, or origin. The 1790 Naturalization Act which naturalized only whites, Chinese Exclusion Act, and WWI-era "100% Americanism" are the best events that symbolize these practices (Smith 226).

Similarly, the melting pot concept emphasized the idea that America should take the most diverse people and melt their differences into the mainstream culture. This philosophy has been central to American self-understanding, but it also carried an implicit condition to occur: that ethnic differences should be erased or softened in the name of unity. This increased the resentment among minority groups, who were pressed to assimilate without fully enjoying or practicing their cultural traditions. Building on this, the melting pot is both a tool of inclusion and of conformity at the same time, a contradiction at the heart of the American identity debate (Paul 259,260).

The true intention behind the melting pot was exposed by Waldemar Ager, a Norwegian-American journalist and author who advocated for preserving Norwegian language and culture in America during the peak of immigration assimilation pressures. He portrayed assimilation as a journey of loss rather than progress or freedom... "First, they took away their love for their parents... then their memories... leaving behind only a vast emptiness"... He argues that "the melting pot was essentially a symbol of erasure" (Paul 273).

The “melting pot” has always been a White-European project. It celebrated the blending of ethnicities like the Irish or Italians, while systematically excluding non-white groups. The best example is African Americans, who were violently homogenized through slavery; their diverse African identities were erased to create a singular “Black” identity. Though the European “melting pot” employed heavy assimilation, in practice it was more voluntary. Blacks and Natives, on the other hand, were violently stripped of their cultural heritage.

This hypocrisy was enshrined in law: while “amalgamation” could describe mixing between European groups, the term “miscegenation” was invented to demonize Black-white relations as a racial threat. The same propaganda extended to Asian Americans. They were banned from interracial marriage under anti-miscegenation laws. Native Americans, though romanticized in melting pot rhetoric, faced genocide and exclusion. Ultimately, America’s melting pot myth masked a brutal truth: inclusion was reserved only for those who could assimilate into whiteness (Paul 285,286).

Huntington praised the old generation of the immigrants who were always hardworking, eager to learn English, obeyed the law, and above all, had gratitude for being allowed to live in America and saw it as the Promised Land. However, there are a few unspoken truths behind this view. First, Huntington overlooked the role of the Americanization operations, a big national effort to push immigrants to adopt American values, speak English, and leave their old cultures behind. Instead, he made it sound like early immigrants just naturally loved America and wanted to fit in without external pressure (Lauret 431). While critics exposed the contradictions and hypocrisy of the WASP ideal, the next process of Americanization emerged as an effort to make immigrants act more American.

2.2. The Americanization of Ethnic Minorities: From Exclusion to Inclusion

To understand what is the Americanization movement, and in what context it played a role, it is important to explore key events that are interrelated with that notion. One important element to start with is the motto "E Pluribus Unum" (From Many, One): the idea of creating one people from the diversity of many ethnic, racial, and religious elements. At the time of its adoption in 1776, it symbolized the hope that the thirteen former colonies would merge into a unitary state. After achieving independence, the process of nation-building started. As former colonials, they developed Anglophobia against their ex-imperial masters and needed to build a distinct, unique American character through Americanizing the nation (Vecoli 9).

Such nation-ness was inspired by Enlightenment ideals, which pushed for the Declaration of Independence and informed the Constitution. On paper, being American was not based on ancestry or birth, but about the belief in universal human equality, natural rights, and the acceptance of American ideals. What was required was not an oath of loyalty to a sovereign but a commitment to the principles of America. In other words, American identity was defined from the very beginning as ideological in nature (Vecoli 10).

This nation-building might sound optimistic and inclusive on the surface, but in practice, the formation of this nation has often depended on exclusion and opposition. The whites found and created themselves in their counter-identities. In early American society, they sought to define themselves through ideals of purity and moral discipline and constructed their identities in contrast to marginalized groups like African Americans and Native Americans.

These groups were treated as symbols of impurity and inferiority, yet their existence was essential to whites' shaky character to feel superior. This suggests that American identity was

never simply inclusive or universal; rather, it was built through difference, exclusion, and dependence on the other. This journey continued throughout U.S. history, shaping the experience of ethnic minorities and the nation's struggle to live up to its claimed ideals which promote that all men are created equal (Zuckerman 210, 211).

One of the most controversial visions of racial identity in American history was from Booker T. Washington, a prominent African American educator, and leader during the late 19th century. He suggested that African Americans and whites could remain socially separate while cooperating in economic and national spheres: in all things that are purely social we can be as separate as the fingers, yet one as the hand (Washington 156).

The statement of Washington's acceptance of segregation as "purely social" raised sharp criticism from other Black leaders. They described his stance as fair on the surface but serving structural exclusion in reality. Washington's metaphor sharply contrasts with later demands for interracial integration through marriage, education, and full civic participation. Political theorist Hannah Arendt went further and argued that true integration could never exist as long as anti-miscegenation laws barred Black and white Americans from marrying, highlighting how the WASP "racial superiority" has long prevented minorities from belonging and integrating (Paul 288-289).

After the retreat of the WASP conformity, a new notion called Americanization started to gain momentum. The Americanization of ethnic groups was a real social engineering project that tried to shape how people live, think, and behave. People in charge used different strategies, reaching into factories, schools, homes, and even personal beliefs. The values it promoted were

speaking English, adopting American customs, and showing loyalty and patriotism. It became deeply rooted in American society, lasting well through the 20th century and beyond.

As the American sociologist Michael Olneck pointed out, the real power of Americanization wasn't just about changing immigrants; it was about redefining what it meant to be American. In other words, the movement used the need to assimilate immigrants through teaching them some customs, and those customs, in the same line, were a way to reshape American civic identity itself. They narrowed American identity around a set of behaviors and beliefs largely defined by White Anglo-Saxon Protestant norms, even if they spoke in the language of universal democracy (Lauret 446).

The beginning of the Americanization movement was in the late 1800s as part of efforts by social reformers and volunteers to help the poor and immigrants adapt to America's society. These efforts were out of good intentions like teaching English, offering jobs, and supporting families. But as fear of immigrants grew in the early 1900s, especially from nativists who didn't trust immigrants, the movement became more serious and official. Local, state, and federal governments got involved, and intentions turned into civilizing immigrants and forcing them to act more American (Lauret 432).

During World War I and the Red Scare of 1919–1920, there was a fear that foreign political ideas (like communism from the Russian Revolution) might spread in the U.S., so the movement started to put more focus on indoctrinating people with patriotism and loyalty to America through political propaganda and educational institutions. In an attempt to control the situation, the government resorted to restrictive immigration acts, like the Quota system of 1924, trying to construct national identity through exclusion rather than inclusion (Goodall 931).

This Americanization process started to fade in the mid-1920s mainly because nativists achieved their goal. The 1924 Johnson-Reed Act severely restricted immigration, especially from Southern and Eastern Europe. Since fewer immigrants were coming in, less effort was required to assimilate them. While nativists had supported Americanization before, their success in cutting off immigration actually made the whole movement less relevant and caused it to die out. Even though things like free English classes, cooking lessons, and childcare training slowed down after 1924, the idea of Americanization left a long lasting impact on people's mind, and continued to shape expectations for how immigrants should behave (Lauret444-446).

In 1948, President Harry Truman became the first U.S. president to officially deliver a speech to Congress about civil rights. He pointed out that not everyone in America enjoyed the freedom or equal opportunity granted by the Constitution, especially Black Americans. When his speech was ignored, he resorted to signing executive orders to ban discrimination in government jobs and desegregate the military (Woods 19).

However, his decision triggered nativist resentment, as many saw it as a threat to the privileges offered by segregation. In an effort to preserve the "purity" of American culture, they sought to tighten the nation's already strict immigration laws. In response, President Truman ordered immigration agents to relax the rules on citizenship, deportations, and refugees. However, Congress overruled him and passed the McCarran-Walter Act in 1952. This act did two contradictory things at once: it reinstated the restrictive immigration policies of the 1920s but also allowed Asians to gain naturalization. This shift in events highlights the struggle of underrepresented groups for recognition and belongingness (Woods 23).

It may seem unexpected that America gave Asians naturalization during the period of nativism. However, it was a deliberate and strategic move. As the civil rights movement gained momentum and the Cold War exposed American hypocrisy, voices like President John F. Kennedy's article in The New York Times didn't just push for immigration reform for practical reasons; he also made a moral argument. Kennedy believed that by changing the immigration laws, America could proudly present itself to the world as a nation that truly lives up to its ideals. Moreover, with such reforms, the U.S. could turn to the world with clean hands and a clean conscience (Kennedy 82).

The idea of "clean hands" served a larger purpose during the Cold War. The Soviet Union was seen as inhumane and closed-off. Kennedy wanted to take the opportunity and make America appear as the opposite. In other words, he envisioned the United States as the land of the free, a country that stands for liberty and justice, and a place where anyone can make progress regardless of their skin color or cultural background. The call for immigration reform was part of this broader Cold War agenda, intended to show that America could be both strong and moral in contrast to the USSR (Lauret 227–228).

President John F. Kennedy's advocacy for a more inclusive America, especially in his book A Nation of Immigrants, challenged the racial logic of the national origins system and called for immigration reform rooted in democratic ideals. Though his assassination in 1963 prevented him from achieving these goals, his legacy lived on. Under the leadership of President Lyndon B. Johnson and with strong support from Senator Ted Kennedy, Kennedy's objective was finally turned into policy. The passage of the Immigration and Nationality Act of 1965 marked a turning point in Americanization: it ended the racist quota system of the 1920s and opened the gates to a new, multicultural view of national identity (Ngai 226).

In the past, the dominant white culture made no distinction between Cubans, Salvadorans, Panamanians, Puerto Ricans, or Mexicans. Mexican Americans, in particular, faced exploitation and discrimination and were often treated as second-class citizens. After World War II, motivated by the Atlantic Charter and their wartime contributions, Mexican Americans started organizing a movement to challenge the white-dominated power structure. Like the Black civil rights movement, Hispanic empowerment embraced both cultural pride and demands for full inclusion (Woods 371).

In the 1960s, among the cultural left, the melting pot was no longer discussed as a positive vision for the nation's future. In its place, multiculturalism emerged, promoting a vision of society in which ethnic groups could retain their distinctiveness while participating equally in public life. This shift reflected a deeper awareness that Americans do not need erasure, but recognition, a reforming of American identity as a mosaic rather than a melting pot. Ethnic diversity in cities became so important to politics that it forced leaders to rethink their way of governing and embrace diversity. This shift paved the way for multiculturalism discourse (Paul 292).

Despite the conflicts of the 1960s, Americans coped as they have always coped, and there were bright spots. By 1980, the U.S. had become more democratic than ever before. Even amid racial tensions like Black Power movements and white resistance, the Civil Rights Movement pushed forward relentlessly, enabling many African Americans to enter the middle class, exercise the right to vote, and penetrate the white power structure. Inspired by the culture of protest that took place in the 1960s, other marginalized groups also followed their footsteps, pushing for both public awareness and fair access to America's opportunities (Woods 396).

Speaking of protests, minorities' efforts to belong and preserve their cultural identities were a true symbol of resilience and protest culture. Their advocacy for fairness led to positive outcomes and compelled America to reconsider its attitude toward these groups. Moreover, as American society grew more inclusive, the question of identity began to evolve in a positive way. A new trend emerged, not just about who could become American, but whether one could be American and something else at the same time. For example, Chinese people living in America can retain aspects of their original Chinese identity while also being fully American.

2.3. Multiculturalism and the Rise of Hyphenated Identities

In 1915, to the Knights of Columbus, President Theodore Roosevelt famously delivered a speech: "There can be no 50/50 Americanism in this country. There is room here for only 100 percent Americanism." He continued, "There is no such thing as a hyphenated American who is a good American. The only man who is a good American is the man who is an American and nothing else" (Roosevelt 357).

If people whose families have been in America for many generations (like 4th, 5th, or even 10th generation Americans) still call themselves "immigrants," then the term loses its real meaning. They're no longer immigrants, they were born here, their parents were born here, and probably even their great-great-grandparents were too. So if they are still called immigrants, then technically any country could be called a "nation of immigrants," because almost every country has people whose ancestors came from somewhere else at some point in history (Lauret 415,416).

But why would some people call themselves like that? It is simply because they were not accepted and treated as fully Americans. In trying to belong to something, they start to celebrate their cultural traditions and hold tightly to their ethnic identity. People often feel a connection to

where their ancestors came from, even if it's far in the past, and their family has been in the U.S. for centuries. Saying I'm Italian-American or I'm Irish makes them feel like a way of honoring their roots or keeping a cultural identity alive. In a country full of different backgrounds, people like to feel that their story is unique or part of a bigger narrative.

In that context, multiculturalism has been developed to recognize and celebrate America's cultural manyness (cultural heterogeneity), which conflicts with America's cultural oneness (cultural homogeneity). For the anti-multiculturalists, multiculturalism represents a threat to America's cultural homogeneity. The presumed threat is another way to reclaim America's cultural identity as white. Even though nonwhites have been in America since the very beginning of America's founding, they were consistently viewed as others, alien to America's cultural oneness. This exclusion from full national belonging is what some scholars call the de-Americanization of racialized ethnic groups (Pinder 1).

Multiculturalism emerged in the late 20th century as a more inclusive and politically conscious model of American identity. Unlike the melting pot, multiculturalism openly celebrates cultural diversity as valuable. It rejects monoculturalism and instead pays more attention to the experiences of underrepresented groups, engaging them in identity politics as a way of challenging historical exclusions. As this perspective matured, it began to formulate concrete political agendas, seeking not only recognition, but also fair access to citizenship, public resources, and democratic participation. Furthermore, multiculturalism, through ongoing negotiation of pluralism, justice, and shared belonging, insists that true national unity can only be built on a foundation of recognized and respected diversity (Paul 292–293).

Carlos Fernandez, a scholar in the field of multiculturalism, said that people who come from mixed backgrounds, like a blend of cultures or races, represent what America's future looks like. For instance, the 2000 U.S. Census was the first time people could check more than one box for their race, recognizing that many Americans have mixed heritage (Paul 290). However, Samuel Huntington had another view. He argued that America no longer felt like a strong, unified nation. He also believed that forces like globalization, multiculturalism, immigration, and teaching various ethnic histories instead of a single national story had weakened America's sense of shared identity (Huntington 4).

Ameena (a random female citizen, 20, U.S.-born, of Egyptian origin) comfortably spoke of her multiple identities: "I feel I am part of everything. I identify myself as an American, an Arab, a Muslim, and a female, so there are a lot of identities that I carry with me every day. I can't say that one takes precedence over the other" (Abdullah 72). Ameena is an example of how Americans today embrace their cultural origins and embody their real thoughts about themselves, without the external pressure of the melting pot.

Black advocates saw the need for African Americans to embrace their own history, to take pride in their unique experience, and to realize that their historic powerlessness was a product of white oppression and systemic racism, not an innate genetic flaw. Leaders such as Carmichael, McKissick, and Seale believed that Black people, and not whites, should control the future of the Black community. They rejected peaceful protests and cooperation with white liberals, which Martin Luther King Jr. was promoting. They saw these approaches as keeping Black people dependent. Instead, they were inspired by Nat Turner's way of thinking, who led a violent slave rebellion, and embraced the mindset of fighting back against white oppression.

They hoped this risky approach would help Black people overcome centuries of shame and fear. At its core, the Black Power movement was about pride, self-determination, and reclaiming Black identity (254). In the wake of the founding of the Black Power movement, young African Americans stopped straightening their hair, adopted the more natural 'Afro' look, and began wearing traditional African dashikis. Black authors published books, short stories, and poems exploring and extolling the African and African American heritage. Black history and Black studies courses began appearing in college curricula across the United States (Woods 255).

In the eternal tension between pressures for acculturation and the drive to maintain ethnic identity, ethnicity seemed to be winning out. As of 1990, more than 1.7 million citizens identified themselves as Native Americans, a figure that reflected natural increase and also a growing willingness by Americans to include themselves in that category (Woods 507).

A few decades ago, Indians would deny their religions because they didn’t want to be persecuted. But now, grandparents are teaching their children the old ways. AIM established survival schools to transmit cultural traditions and preserve the basic skills of hunting, fishing, and ritual purification. African Americans, Mexican Americans, and Native Americans learned from each other and were inspired by each other's examples. They were bound together by the fact that they were all part of the burgeoning culture of poverty in America (Woods 375).

After a long journey of advocacy, protests, and rebellion, minorities gradually started to gain recognition and access to higher positions in society. They have transformed from being perceived as outsiders to claiming their deserved place as full citizens. As former Egyptian President Gamal Abdel Nasser once said, “What is taken by force can only be restored by force” (Nasser 0:35–0:45). For centuries, minorities suffered from inequality and discrimination.

However, when the culture of protest and “ethnic pride” mentality spilled over to other ethnic groups, they compelled America to confront its injustices and reshape itself to include minorities.

In addition to multiculturalism, modern globalization accelerated the rhythm of interconnectedness of the world. Trade, technology, travel, and cultural exchange opened the doors among nations, allowing ideas, goods, and people to cross borders more freely than ever before. Globalization exposes societies to diverse cultures, languages, and values (e.g., via the internet or immigration), which made some people feel their “traditional” national identity is being invaded by foreign cultures. As a defensive reaction, they tried to be more enclosed on themselves by narrowing the definition of “Americanness” (e.g., “English-only” laws, anti-immigrant policies). At the same time, globalization allowed minorities and immigrants to maintain ties to their heritage (e.g., social media connecting diaspora communities, streaming ancestral language TV shows). This shift reinforced hyphenated identities (e.g., Nigerian-American, Korean-American), bridging their ancestral roots with their American civic identity (Fenton 15).

Ethnic shame is the missing part in this puzzle and the obverse of the “ethnic pride” which emerged in the 1970s and is still prevalent today in many Americans' self-identifications as hyphenated. This was the shame for a parent's accent, for the public humiliation of having your mouth washed out with soap for speaking 'foreign' in the playground, for one's obviously Jewish Slovak Polish Italian Greek name, for the “backward” food eaten at home and the hand-me-down clothes, the “superstition” and old-fashioned values of the old country. This shaped the experiences of immigrants who lived during the hardships of the Great Depression, World War II, and the Cold War. Even though their families raised them to take pride in their roots and cultural heritage, many ethnic Americans still felt marginalized in many ways in public life.

The pressure to abandon their cultural roots caused deep shame and resentment. Even though they worked hard to fit in, their heritage was seen as un-American at the time. A turning point was when the third- and fourth-generation immigrants who entered higher education in the 1960s and 1970s saw how civil rights activists exposed America's contradictions between its ideals of equality and its reality of segregation. These young people started being more aware of how the American world works, and that there is nothing to be ashamed of (Lauret 442).

In the 1980s, something interesting started happening. Many people whose grandparents had once been immigrants, and who were now moving up the social ladder by going to college and joining the middle class, began to talk more proudly about their immigrant roots. Writer Richard Rodriguez noticed that, just as these students were gaining success, they also began to claim their working-class backgrounds as part of their identity. By rejecting the “ethnic shame” that had kept their elders down, they developed an “ethnic pride” which released them from the delusion of white supremacy, and identified themselves henceforth as hyphenated Americans, wearing it like an honor so it could never be used against them.

Surprisingly, even white ethnic immigrants started to distance themselves from the idea of being fully white in America’s racial system, an identity that their grandparents had worked hard to be part of during the Americanization era. These younger generations didn’t want to be seen as part of the same system of racism and inequality that African Americans were fighting against. So, instead, they acknowledged their grandparents’ pasts as if to say, we just got here too, and we are not part of that history of slavery and oppression. This created a new sense of identity, a sort of in-between position (Lauret 443).

The question of American identity remains not entirely resolved because America itself is always changing. From WASP dominance to hyphenated identities, we have seen how wavy the process of "Americanness" was, proving that national identity isn't just about shared ideals, but also about power dynamics. The U.S. government used to manage ethnic diversity the hard way, using exclusion, systemic discrimination, and forced assimilation. Since it became perfectly clear that progress and suppression are incompatible, and history shows us that forced assimilation fails and exclusion backfires, what approaches might work better?

Chapter Three

Describing and Managing America's Ethnic Diversity

After the Civil Rights Movement and minority activism, people in power were obliged to make new reforms that meet the interests of underrepresented groups. Dismantling the previous exclusionary practices and developing a new, fair legal framework was a central task in the minds of the policymakers. In light of America's growing diversity, pressure to address this heterogeneous society increased, compelling the U.S. government to develop new policies and initiatives that are accurately designed to adapt to the country's changing ethnic landscape.

The primary goal of these reforms is to maintain national and social security, while also respecting ethnic differences and providing cultural, economic, and political care that appropriately values those differences. Similarly, heated debates have emerged among scholars about how immigrants and diversity should be addressed. Various philosophies and works have been debated in trying to depict the country's diversity as a melting pot, salad bowl, or other metaphors. However, practical actions like policies and laws were the predominant factor that influenced diversity.

3.1. The Legal Framework

One central factor that governs the management of ethnic diversity, prevents inter-group conflict, and social unrest is definitely the rule of law. Stepping into a crowded metro in the U.S., you may notice that there is no community or interaction between people; there are instead individuals, but individuals in roles, following the rules of well-established institutions. This is the kind of cohesion that makes the modern world run: it does not depend on mutual

acquaintance but on a set of norms that are understood and accepted by all and enforced by law. Then the Constitution turns these shared rules into clear protections for everyone.

In the United States, what holds society together is people working together in different roles, not close, small communities where everyone is the same. In other words, doctors, truck drivers, and teachers are all working together like parts of a machine, contributing to the sustainability of the country's harmony. What also unite Americans together isn't personal relationships but shared values like freedom and equality, which are guaranteed by the Constitution. Since close relationships in America are not as prevalent as in homogeneous countries, high dependence on law to achieve cohesion and peace is the alternative option to build America and preserve its national security (Portes and Vickstrom 473).

One of the first amendments that reflect American values is the Fifth Amendment's Due Process Clause that was ratified in 1791 as part of the Bill of Rights. It officially states, "No person shall... be deprived of life, liberty, or property, without due process of law." In other words, the federal government, like Congress or federal agencies, has no right to take away a person's life, freedom, or property without following fair legal procedures. This protects people in two ways: by ensuring legal procedures are fair (procedural due process) and, in some cases, by preventing the government from violating basic rights even if the legal process "seems" followed (substantive due process). This clause helps limit government authority that might be used in an unjust manner ("Fifth Amendment").

However, during the time of its ratification, black people were considered property and were excluded from the rights of this Amendment, until 1868 when the Equal Protection Clause was passed as part of the Fourteenth Amendment. It orders state government, like police, schools,

and courts, to treat every person in every state equally under the law, and no state is allowed to treat someone unfairly while protecting others. Moreover, states are obliged to serve people in similar situations the same way and cannot discriminate based on traits such as race, gender, or religion (“Fourteenth Amendment”).

When groups feel their civil rights are preserved, they spontaneously develop a sense of belonging and tend to identify more with their country. Additionally, their trust in the government increases, and the sense of safety makes them more peaceful and productive citizens. This psychological impact plays a vital role in enhancing overall social stability in America. The civil rights category is one of the best examples of how people's trust can be earned through policies that address racial and ethnic diversity in a fair way. The Civil Rights Act of 1964 includes ten subtopics that aim to solve issues of discrimination against minorities in various areas, such as voting, public places, public schools, employment, and federally funded programs.

With the previous rights in place, people then fought for new reforms and landmark court rulings. One major legal event that has shaped how America looks today was the Supreme Court case of Brown v. Board of Education of Topeka (1954). This court helped ban segregation in public schools and declared it unconstitutional. By desegregating schools, the decision encouraged racial integration in schools, which helped reduce prejudice and increase cultural understanding among students of different backgrounds. Since then, America’s population has become more diverse and connected to each other. Investing in the youth and raising them on the principles of equality and multiculturalism shapes the future nature of America and instills cohesion in future societies (F. Brown 182).

There is growing evidence that successful school desegregation leads to real change. For example, in southern states, more African Americans are being elected to top positions, and white-majority school boards began hiring more Black superintendents. Surprisingly, a large number of white voters who once benefited from segregation and felt a sense of superiority changed their attitude and became pro-desegregation. Furthermore, studies show that desegregation has strengthened the political voice of Black communities and encouraged them to integrate more into American society (Liebman 1628–29).

School desegregation has helped many of the students who went through it by reducing social stigma, bringing people together as a nation, improving Black students' academic performance, and helping both Black and white students feel more familiar and connected in diverse classrooms (Liebman 1630). Furthermore, when Black and white children learn together as equals in desegregated schools, it automatically makes their parents equals in the school system and decision-making process. This connects the futures of white families, who once benefited from discrimination, with Black families who were once harmed by it. Over time, both groups may come to see that they share more common interests and fewer differences (Liebman 1634).

Alongside these reforms, Title II of the Civil Rights Act addresses the problem of racial discrimination in a deeper and more specific way. It made it illegal to discriminate on the basis of race, color, religion, or national origin in places of public accommodation such as hotels, restaurants, theaters, and all other businesses open to the public. It also guarantees everyone the full and equal enjoyment of goods and services in those establishments. Allowing all ethnicities to coexist in the same sectors in public life gives people a sense of equality and sameness. Over

time, it normalizes personal relationships and interactions between people from different racial and cultural backgrounds (U.S. Department of Justice, Title II).

Racial equality is a broad concept; it can refer to different rights like the freedom to intermarry, to have an equal chance to get a job, to use the same parks and public facilities, and to be treated the same in work, off the job, and in politics. However, segregation was an obstacle for those rights to occur. The impact is greater when it is supported by law; the policy of separating races is usually interpreted as denoting the inferiority of the "Negro group." Black activists did not remain silent; their resilience and advocacy have ended Jim Crow segregation with the 13th Amendment and the decision in Brown v. Board of Education. Not just that, but they elected the first Black president, Barack Obama (Pollak 39).

However, desegregation was not the only reform that united Americans together. The right to vote was also a significant change that played a role in achieving fairness. This right was totally denied to Blacks in the South until 1965 when Congress passed the Voting Rights Act. As a consequence of this decision, the proportion of the Black population registered to vote increased dramatically, for example in Mississippi from 5.2 percent in 1960 to 71.0 percent in 1970. Since the passage of the Voting Rights Act of 1965, the number of Black elected officials in the United States rose from fewer than five hundred to 5,160 by July 1982 (Piliawsky 136–37).

In recent years, new orders and adjustments have updated how the law should meet the growing diversity in the context of voting. On March 7, 2021, President Joe Biden issued Executive Order 14019 "Promoting Access to Voting." This Executive Order obliged government agencies to make voting easier and more accessible, especially for people of color.

This includes addressing strict ID laws, lack of voting information, and language assistance that indirectly affect people's desire or ability to vote (Biden).

Ensuring the right to vote means people have the ability to affect the future of the nation just by using their voice, and more importantly, provoke the government's responsiveness to minorities. Moreover, the right to vote gave people a sense of being part of the country, and one of the decision makers just like whites Americans. By protecting voting rights, Section 5 gave elected officials a reason to pay more attention to the needs and interests of those communities. In other words, after Section 5 protected the voting rights of underrepresented groups, elected officials realized that those people are now able to vote and influence elections, so they had to listen more carefully to their needs and concerns, otherwise they might lose their voices (Schuit and Rogowski 524).

However, with rights like voting and desegregation alone, the government cannot guarantee fairness, especially in smaller sectors where rights are often overlooked, and legal loopholes can be used. In trying to minimize violations, the government created its own reporting tools to keep sectors and agencies honest and fair. The Notification and Federal Employee Anti-discrimination and Retaliation (No FEAR) Act of 2002 requires all federal agencies to report their Equal Employment Opportunity (EEO) complaints every three months. This law works on a simple principle: agencies with more EEO complaints probably have worse diversity management, because good diversity programs should prevent discrimination and unfair treatment. On the other hand, agencies with fewer complaints are likely doing better at creating fair, inclusive workplaces (Choi and Rainey 112).

In simpler terms, think of it like a school tracking racism reports: if one school keeps having many racist or bullying cases, it shows they're not handling student relationships well, just like agencies with many complaints may not be managing diversity properly. By making these reports public, the No FEAR Act helps identify which government offices need to improve their workplace culture to follow anti-discrimination laws. And when we say "improve workplace culture," religion is definitely an essential part of culture that must not be underestimated.

Succeeding in managing religion properly can help the country avoid many troubles. Historically, religion was the major source of wars and conflicts and often produced radical and fanatical individuals. Today, America is a multi-religious country where diverse beliefs coexist. The nation has become home to numerous mosques and Islamic centers, Hindu temples, Christian churches, Buddhist temples from various Asian traditions as well as new Euro-American Buddhist communities. In addition, there are Sikh gurdwaras, Jain temples, Zoroastrian centers, and several Bahá'í groups ("a New Multi-Religious America").

The United States handles religious diversity in a very planned and smart way through its Constitution, laws, and social efforts. It gives people total freedom of practicing their religion and protects that right by the First Amendment's Establishment and Free Exercise Clauses. This Amendment ensures that the government stays neutral on religion and protects people's right to practice freely. Along with this, various laws, policies, and community programs work to promote tolerance and understanding between different religious groups to avoid fanatism or imposing one's beliefs on others.

The First Amendment was adopted in 1791. It states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..." This

amendment includes two key clauses related to religion. First, the Free Exercise Clause focuses on protecting individuals' right to practice, or not practice, religion and ensures that the government is not allowed to detain or restrict people because of their religious beliefs (Yüksel and Büyükbaş 68). This clause goes hand in hand with the Establishment Clause, which prevents the American government from adopting an official religion or siding with one religion over another ("First Amendment and Religion").

It is known that America has long been a Protestant country and had anti-Catholic attitudes toward Catholics in the early centuries and Muslims after the 9/11 incident. Over time, people developed a fear of expressing their religion to avoid facing discrimination in places like workplaces or educational institutions. The Constitution and federal laws addressed these issues by banning discrimination based on religion in workplaces, public institutions, and other organizations. Several laws have been passed to eliminate any potential conflicts that may occur because of fanaticism or religious differences. In the U.S., different religious communities live and interact peacefully. While there have been tensions in the past, most groups now coexist in a spirit of tolerance ("United Nations Human Rights Council Universal Periodic Review").

This peaceful coexistence is not only supported by the enforcement of laws and policies, but also by initiatives such as interreligious dialogue (IRD) that open the door for respectful debates and conversations among people of different faiths. Although people follow different religions and traditions, they have become aware that working together and accepting differences is the only option available in the U.S. This awareness has been increased by various laws and initiatives, such as interfaith dialogues where people come together to exchange information and sometimes convince others voluntarily to convert to their religion. These discussions help build understanding, share knowledge, and reduce conflict by replacing the old traditional way of

imposing one's beliefs on others violently with a more civilized manner like communication ("American Society Review").

All of the previous approaches that successfully addressed the challenges of diversity stem from a strong and flexible legal framework that is designed to fix past injustices and promote equity and inclusion. These approaches were crucial legal reforms that later helped extend deeper multicultural policies in many sectors and organizations across the country. Though multiculturalism is not officially adopted in the United States, its policies are apparent and imposed on various sectors, such as educational institutions and workplaces.

3.2. Multicultural Policies

When systemic racial or ethnic barriers deny opportunities through discriminatory policies, they undermine societal cohesion by violating principles of universal fairness and meritocracy. Successful immigrant integration requires actively reducing inequalities through equitable policies that enable upward mobility for minorities (Portes and Vickstrom 475). Researchers examining how the government and organizations should manage workforce diversity have identified three approaches: the discrimination and fairness paradigm, the access and legitimacy paradigm, and the learning and effectiveness paradigm (Dass and Parker 69).

As the pressure of minorities' activism increased in the 1960s, concerns that minorities might change previous norms in America grew (Dass and Parker 70). The Hudson Institute report projected demographic shifts leading up to the year 2000 in which white males would no longer represent the majority in the workforce due to the growing numbers of Hispanics, African Americans, and other minorities (Gottfredson 292). That report greatly intensified concern about how to effectively manage a racially and culturally diverse workforce. Moreover, this shift in

immigration and ethnic composition compelled managers to act; they could no longer rely on a homogenous workforce and instead had to adapt policies for recruitment, retention, and management to accommodate growing diversity (McDonald 10,11).

Furthermore, the Civil Rights Act of 1964 compelled companies to comply with the new legal reforms to avoid violations. This made many sectors abandon their old policies and adopt new multicultural policies that align with the region's diversity. Equal Opportunity and Affirmative Action (EO/AA) were the major programs that tackled the issue of discrimination in workplaces and other areas. They both use different strategies yet target similar goals of imposing fairness in American sectors. EEO's focus is current: it ensures all applicants and employees are treated fairly regardless of race or culture. It legally requires corporations to hire broadly and provide a workplace that reflects a multicultural nation (Button 3).

Meanwhile, Affirmative Action's focus is primarily related to fixing past injustices and economic gaps between whites and marginalized groups. It gained momentum with President Lyndon B. Johnson's Executive Order 11246, which directed federal contractors not only to prohibit discrimination but also to take proactive steps to correct past systemic inequalities against underrepresented groups. Supporters argue that past oppression and systemic racism significantly impact today's disparities, whereas opponents argue that Affirmative Action is sometimes interpreted as prioritizing people of color over whites and making them the favorite people of the government ("Executive Order 11246").

In practice, Affirmative action has brought real social and economic benefits to minorities and aimed to reflect the diverse ethnic composition of the region in workplaces. For example, government audits of federal contractors under Executive Order 11246 state that companies must

hire more minorities if they are underrepresented in specific companies. This order allowed many Black and Hispanic people to get jobs in skilled trades and management. Furthermore, it helped reduce wage gaps and improve economic opportunities for minorities (Trump Executive Order Attacks Workplace Equal Opportunity, 1).

Affirmative action was implemented not only in workplaces, but in nearly all sectors across the country. Educational institutions were a prime example of how affirmative action policies were applied. One famous case is the Supreme Court's Grutter v. Bollinger in 2003; it ruled that universities could consider race in admissions, but only as one small factor to promote diversity (like having more Black/Hispanic students to enrich classroom discussions). The Court said this wasn't "racial quotas" (which are banned), but a temporary fix to overcome the aftereffects of inequality. However, 20 years later, in 2023, the Court reversed course in Students for Fair Admissions v. Harvard, making all race-based admissions unconstitutional. This officially ended affirmative action in college admissions and stated that "diversity" no longer justifies racial preferences (Pollak 41).

The decline of affirmative action does not mean stopping support for multicultural policies in education. Bilingual programs, such as those under Title VII, are framed as means to equalize educational opportunities for non-English-speaking students, helping to break the cycle of poverty by improving academic outcomes and raising socioeconomic status. These programs emphasize cognitive and linguistic development, fostering self-concept, reading skills, and English proficiency while maintaining the mother tongue. Additionally, bilingual education promotes cross-cultural communication, helping teachers and students navigate differing interactional norms, and preserves ethnic identity while encouraging integration into mainstream society (Paulston 201–202).

The U.S. federal government's first policy to address linguistic diversity in the education sector was the Bilingual Education Act of 1968. The Act required the federal government to fund educational institutions to support instruction in students' home languages alongside English ("Bilingual Education Act"). However, the National Institute of Education argued that the real intention behind the Bilingual Education Act of 1968 was to help low-income children acquire English quickly rather than to make them fully bilingual. Nevertheless, it is undeniable that bilingual approaches are far better than Americanization and erasing minority cultures. So far, the policies have been flexible enough to promote both integration and cultural preservation (National Institute of Education 6).

In addition to language and culture, President Lyndon B. Johnson created Head Start as part of the War on Poverty in 1965. It is a federal program that provides free early childhood education, meals, and health services to children from low-income families. Effectively serving those peoples means being responsive to their diverse cultural and linguistic background. About 28% of the children in Head Start are Black, and many others are from other minority groups (DeLauro). Even though this program is vital for children from disadvantaged backgrounds, its destiny was similar to affirmative action's. The 2025 announced project by President Trump, a conservative policy plan, suggests defunding Head Start and replacing it with private childcare options. That means instead of free government programs, families would have to rely more on private centers, which often cost a lot of money (Cowan).

There has been a shift from traditional Affirmative Action procedures that rely solely on race-based considerations to a more effective diversity strategy. Now, almost every department requires at least educational training, especially for supervisors on understanding cultural sensitivity and respecting multiculturalism in order to provide a welcoming environment. For

example, the Defense Equal Opportunity Management Institute offers a six-week training course for EEO advisors who work with top military leaders. These programs still adopt EEO as a foundational principle, but they now focus more on the organization's culture, multicultural awareness, and a wide view of what diversity means (Laudicina 182,183).

Local governments in the U.S. are mainly divided into cities and counties, like New York City and rural Cook County, IL. They both use professional diversity practices exemplified in staff training on bias and recruiting at historically minority colleges. Cities mainly focus on creating formal policy frameworks which they follow to achieve a specific diversity mission. A common example of these missions is targeting more minorities to hire like Asians to reflect their community's 34% Asian population. They also develop structured plans to keep managers disciplined; for example, requiring a parks director to reach 20% Latino hires by 2025; otherwise, they face penalties and doubts about their commitment to addressing diversity.

Meanwhile, counties prioritize data-driven actions, such as comparing their workforce's ethnic demographics to local statistics. For instance, they may notice that only 5% of their nurses are Latino, despite the county having a 30% Latino population. This gap analysis led to effective solutions, such as hosting recruitment fairs in Latino neighborhoods to minimize barriers related to travel and access to job applications, as well as launching bilingual ads in Spanish to make the job more relevant for Latinos (Hur and Strickland 395).

Speaking of linguistic diversity, the United States had never declared an official language until March 2025, when President Trump issued Executive Order 14224, designating English as the official language of the United States. The order states that English is to be used for all official federal government business, which contradicts 2000 Clinton Executive Order 13166 that

required all federal agencies to help people who don't speak English by providing translations or interpreters. Trump's order emphasizes national unity and grants each federal agency the freedom and flexibility to provide services in other languages ("Fact Sheet: President Donald J. Trump Designates English").

Fortunately, the legal frameworks and Title VI of the Civil Rights Act in particular protect the right of meaningful language access and cannot be overridden by an executive order. The federal government's efforts to address language access are seen in all areas, especially in emergency cases. When there are incidents like hurricanes, wildfires, or health crises, government agencies like FEMA send people to help with language needs. They bring interpreters to shelters and recovery centers, and they also offer phone-based translation in over 200 languages ("Language Access Services"). Furthermore, federal departments like Health and Human Services, along with state health agencies, often set up temporary phone centers with interpreters during emergencies ("Justice Department Recognizes Anniversary").

The multifaceted nature of diversity in America has been addressed and resolved through various approaches that tackle every barrier to the implementation of multiculturalism. Language, ethnicity, race, and religion have all been taken into account, and an inclusive environment has been provided to encourage integration into American society. Multicultural policies have been enforced by the rule of law, thereby achieving previous reforms and making America a sought-after destination for immigrants seeking equality and freedom. While the power of policy and law is essential for building a nation, it is the soft power of initiatives that refines those laws and ensures they are respected smoothly and voluntarily.

3.3 Initiatives

By interacting with various cultural groups, the government improves its management capabilities, creates policies, and fortifies ties in the process. For instance, the Office for Civil Rights and Civil Liberties (CRCL) at the Department of Homeland Security established a Community Engagement Program in which employees have direct meetings with leaders from many religious and community backgrounds. To hear concerns regarding regulations (such as safety precautions or immigration laws), they host public forums in places like Atlanta, Chicago, Los Angeles, and New York. CRCL collects input through roundtable talks or listening sessions to make sure policies respect and align with a range of needs and foster trust with minority communities ("Community Engagement").

Similarly, the Department of Justice's Community Relations Service (CRS) serves as a "peacemaker," organizing dialogue sessions and training workshops in divided communities. For example, CRS has created educational programs to engage Arab American communities (e.g., workshops on cultural understanding) and combat anti-Semitism at universities (e.g., training students to address hate speech). By mediating tensions through mediation sessions or community meetings, CRS helps resolve disputes and promotes mutual respect. This illustrates how governments work to reduce hatred among ethnic groups in a peaceful, smart way ("Community Relations Service").

Building on these efforts to promote equity and inclusion, President Biden's Executive Order 14031 (May 2021) created the White House Initiative on Asian Americans, Native Hawaiians, and Pacific Islanders (AA and NHPI). This initiative requires federal agencies to develop action plans to improve equity for these communities, such as addressing language

access barriers, healthcare disparities, or educational inequalities. By mandating agencies to submit strategies (e.g., expanding language services, increasing cultural training for staff), the initiative ensures policies directly address the needs of AA and NHPI groups (Biden, “Executive Order 14031”).

In the following year, the administration reinforced government-to-government ties with Tribal Nations via a Presidential Memo mandating “uniform standards for Tribal consultation.” This requires federal agencies to consistently engage Native leaders when creating policies impacting their communities, such as discussions on land management, healthcare access, or cultural preservation. For example, agencies like the Department of the Interior now hold structured consultations (e.g., meetings on resource allocation, treaty rights enforcement) to integrate Tribal input into decisions (Biden, "Uniform Standards").

Furthermore, each November, communities come together to honor Native American Heritage Month, and open a door to understanding and mutual respect. Museums, schools, and community centers share traditional dances, language lessons, and stories that carry voices from generations past. Listening to these stories helps everyone learn that respecting different histories makes people feel seen and valued. This shared respect makes it easier for diverse groups to live side by side in peace (“National Native American Heritage Month | Indian Affairs”).

Not only Natives but also Asian American, Native Hawaiian, and Pacific Islander Heritage Month brings joyful energy into parks, classrooms, and online spaces. The National Park Service displays artwork and recounts tales of island voyagers and Asian immigrants who helped shape the nation's diverse nature. Hearing these stories reminds people that managing diversity is not just about policies but also about honoring each person’s origins and the ability to

see the world from others' eyes. Welcoming these voices into public life helps calm tensions and show that everyone belongs (National Park Service, AANHPI Heritage).

Same thing in May, with Jewish American Heritage Month that offers an opportunity to reflect on the many ways Jewish Americans have influenced laws, arts, and communities across the country. From local book clubs discussing Jewish poets to school programs about civil rights champions, these events teach lessons of resilience and compassion. Learning about struggles and triumphs encourages fair and empathetic treatment among all people. As empathy spreads, it creates a calmer and more cooperative social environment. Celebrating all cultures reduces ethnocentrism and helps communities build stronger bonds and greater acceptance of the other (Library of Congress, Jewish American Heritage Month).

Lastly, Haitian Heritage Month, which expands the celebration of Haitian Flag Day on May 18, fills streets and halls with colorful parades, music, and food festivals. Dance workshops and history talks highlight Haiti's rich artistic traditions and freedom struggles. When people join these events, they recognize the value of voices that might otherwise be overlooked. This recognition helps those who design diversity initiatives create more inclusive spaces, turning differences into sources of strength. Honoring Haitian culture thus brings a peaceful rhythm to shared social life, showing that respect for every community helps everyone coexist more harmoniously (Joinville).

Taken together, these initiatives allow diverse cultures to coexist in America in a harmonious and tolerant manner, facilitating integration and promoting empathy between different ethnic groups. Moreover, they help people become familiar with each other's beliefs and traditions, developing the ability to see the world through others' eyes. This, in turn, reduces

fanaticism and ethnocentrism among people. The evolving diversity of America goes hand in hand with the changing nature of its cultural tapestry. Amid this process, a broader reflection on how America's diversity is imagined and described occurs. Some people still refer to the old metaphor of a "melting pot," while others prefer more modern concepts to describe the nation.

3.4. Depictions of America's Ethnic Landscape

The ethnic landscape in America has been depicted in different ways by different scholars and commentators. Some of them depict the diverse American ethnic makeup as a melting pot, others describe it as a salad bowl, while multiculturalism remains a very common depiction of American ethnicity.

Multiculturalism refers to the coexistence and recognition of diverse cultural groups within a society, where differences in ethnicity, language, religion, and traditions are acknowledged and valued rather than suppressed. In the United States, this idea has developed from a philosophical notion into a structure for overseeing diversity via policies and institutional methods (Fourny and Ha 1).

Historically, the nation-state framework has encouraged cultural uniformity. However, globalization, migration, and postindustrial economies have necessitated a shift toward embracing diverse identities. In contrast to assimilationist methods, multiculturalism acknowledges diversity in all its forms, including racial, linguistic, religious, and gender differences, and aims to integrate these differences into the social fabric while preserving their uniqueness (Fourny and Ha 5, 6).

The implementation of multiculturalism in the U.S. is closely linked to policies such as bilingual education and Affirmative Action, which seek to address past inequalities by enhancing

inclusion in education and the workforce. Evidenced by the media's inclination to replace “multicultural” with “multiethnic,” a linguistic change that subtly undermines cultural authenticity (Fourny and Ha 1-4).

Perhaps the closest term to multiculturalism is “cultural pluralism”. At first glance, the terms “cultural pluralism” and “multiculturalism” would seem to be synonymous. However, academics often treat the two concepts quite differently. Cultural pluralism is the more traditional term, it carries a more conventional implication as it means society is arranged to accept and welcome different cultures living together as equals. It relies on the belief that many cultures can help make one national identity by absorbing into the same society. it emphasizes universality, a shared language, and shared ideals (similar to those of the American Founding Fathers) as unifying forces, and refusing separatism and quotas that highlight the racial or ethnic differences, according to cultural pluralism a variety of national groups brings value to a nation and their common culture is influenced by all the different cultures they share. (Mack 63,64).

The United States has long struggled with how best to integrate its diverse population, leading to the emergence of two dominant metaphors: the melting pot and the salad bowl. While one emphasizes assimilation into a unified national identity, the other celebrates cultural pluralism and the maintenance of distinct ethnic identities. A thorough understanding of these models is essential for analyzing contemporary approaches to diversity management in American institutions.

The Melting Pot theory first gained prominence in 1782 when French immigrant J. Hector St. John de Crèvecœur described the United States as a place where “individuals of all nations….melted into a new race of men, whose labors and posterity will one day cause great

changes in the world" (Berray, Qtd in Crèvecœur Letter 3). He considered Americans as those who came from Europe with industrial knowledge and finally put it to use in the New World. According to Laubeová, Crèvecœur envisioned a prosperous and unified American labor force composed of people from diverse origins, contributing to the nation's growing international influence (Laubeová, qtd. in Berray 142).

In 1845, the poet and transcendentalist Ralph Waldo Emerson built upon this vision by describing America as the "Utopian product of a culturally and racially mixed smelting pot" (Emerson et al. 116). Later, in 1875, Titus Munson Coan reinforced this idea by likening Americanization to a smelting process, where diverse religious and racial identities are fused in a "democratic alembic like chips of brass in a melting pot" (Berray 142,143).

The Melting Pot theory gained more popularity in 1908 after Israel Zangwill's Broadway production, "*The Melting Pot*", which told the story of two lovers from Russian Jewish and Russian Cossack backgrounds. In the play, the protagonist David declares: "America is God's crucible, the great melting-pot where all the races of Europe are melting and reforming" (Zangwill 33). According to Zangwill, it was pointless to import old-world feuds and discrimination to the United States, promoting instead the idea of collective assimilation into a unified American identity (Berray143).

This concept leans toward assimilation because it involves the adjustment of minority groups to the cultural and structural norms of the politically and economically dominant majority; such adaptation's main aim is to reduce the linguistic and cultural differences. This initial phase of assimilation involves adopting elements of the host culture, but it doesn't mean losing one's original identity entirely, ultimately promoting integration into the prevailing society, as it

reflects the eventual outcome of a shared space where immigrant and host lifestyles gradually converge. As Calderón Berumen notes, this process results in a new social identity that blends existing cultural traits with newly adopted ones. Integration, then, becomes an evolving convergence of immigrant and host lifestyles, forming a shared way of life over time (CalderónBerumenqtd. in Berray 143).

Furthermore, the Melting Pot theory challenges traditional notions of a singular and homogenous national identity, for instance, the sense of belonging to a flag, one government, and one official narrative. Instead, it supports the idea that national identity can emerge from the mixture of multiple identities, creating a unified society made of blended ethnicities and shared civic values. This mixture fosters a feeling of social unity and solidarity, in which cultural differences do not disappear but contribute to a greater collective identity (Berray143).

The term “Salad Bowl” or “Mosaic” became popular in the multiculturalism theory era. They were introduced in the 1960s as a fresh metaphor for American diversity, providing a contrast to the Melting Pot concept (Thornton). The Salad Bowl concept describes America as the bowl consisting various ingredients that keep their individual characteristics, unlike other assimilation models which expect all to follow a similar culture, the Salad Bowl approach values people’s separate cultural backgrounds in one country, The immigrants are not being blended together in one “pot”, and losing their identity, but rather they are transforming American society into multicultural one and still keep their identities (Wulandari).

It celebrates diversity where individuals can keep their cultural practices separate from each other and retain their uniqueness in traditions, languages, and customs rather than dissolving into the dominant culture. Among its main advantages, this theory treats multiculturalism as a

positive thing rather than an obstacle. The Salad Bowl model allows for different groups to mix, interact, and accept one another. Each group takes part in the wider society and helps to represent its cultural diversity more correctly (Berray 143).

Even though it is debated and criticized, the Salad Bowl idea is more practical and flexible for integration than the Melting Pot. It allows people to retain their originality while choosing to be part of the broader community, united by shared values, needs, or traditions. Furthermore, the Salad Bowl better reflects the modern world and America's current ideals. If the Salad Bowl represents the theory that depicts America, then the legal framework and multicultural policies can be seen as its practical reflection.

Conclusion

Throughout America's history, many attempts have been made by policymakers and scholars to design appropriate strategies to deal with diversity and immigrants. In the context of managing diversity, American history was marked by distinct approaches through different periods of time aimed at dealing with ethnic groups, often characterized by a dynamic between mechanisms of exclusion and inclusion.

In the early centuries, America's ethnic diversity was often managed in a strict manner. In light of the WASP Supremacy and the Americanization movement, the country witnessed severe cultural contestations between nativists and minorities. However, with the rise of protest culture, like the Civil Rights Movement, exclusion acts and discriminatory practices faced strong backlash and gradually died out. Moreover, as America grew more diverse and pressure to live up to its ideals increased, it was compelled to make new reforms and laws to fix past injustices and respect minorities' rights.

Each group influenced the country's fabric and the mainstream influenced these groups back. Each arrival of foreign people, carrying with them foreign beliefs, mentalities, and cultures, caused both troubles and advantages to the country, troubles in terms of social cohesion and peace, and advantages in terms of economic contributions and soft power. Understanding the chaos that diversity brings to the country helps explain why the government later needed to develop approaches to manage that diversity in the first place.

Certain ethnic minorities have long struggled for recognition, especially those who could not identify fully as Americans nor fully with their ethnic identity. Forced assimilation and constructing America as a melting pot rather than a salad bowl was the basis of building the

country during the first stages of settlement. Anglo-Saxons used to see themselves as the mainstream, and being the dominant group holding the most important political offices, they managed diversity in an exclusionary manner. With the rise of Americanization processes, marginalized groups were indoctrinated to behave more American in order to be accepted and treated accordingly. These efforts instilled a sense of “ethnic shame” in minorities’ minds; people were no longer proud of their English with an accent, or their family names and cultural background.

A turning point came with the Enlightenment movements and modern globalization that transformed that “ethnic shame” into “ethnic pride” and made people aware of their self-worth, subsequently triggering their urge to call for equality and recognition. The emergence of multiculturalism became a key component for later reforms to manage diversity in a positive way.

The thesis attempts to interpret the approaches that are currently used by the American government in trying to manage ethnic diversity in various areas. Issues like social disparities, economic gaps, racism, cultural conflicts, and discrimination have all been taken into account in adopting those approaches. The U.S. government learned from its failures and old ways of governing. Additionally, minorities' movements made it clear that they won’t accept anything but equity and inclusion. The relentless advocacy compelled the rulers to sit at the round table and make many reforms in law that aim to achieve equality and coexistence in a harmonious, inclusive environment.

The legal framework has a strong impact on managing America’s diverse society. Many laws have played important roles in that context, particularly those under the civil rights section.

Furthermore, multicultural policies in different sectors like education and the workplace have a visible influence on securing peaceful coexistence. However, policies and enforcement alone are not enough to build a friendly environment.

Based on that conclusion, the thesis discussed multiple initiatives that were developed by organizations to enhance connection between different groups and promote communication. These initiatives reduce ethnocentrism and isolation in ethnic enclaves by making different groups see the world from others' eyes. They also create a healthy environment for communication and interactions, which helps avoid conflicts and tensions between Americans.

The United States of America is a country of institutions and laws. People's rights cannot be taken away or overridden by the president or any other authority. This stems from the highly flexible legal framework that is adaptable to any situation. This framework is accurately framed to not overlook loopholes that can be illegally used for manipulation or abuse, especially in discrimination cases. Knowing that the law is the key element that holds Americans together and works for their own benefit, they tend to support it more, which logically improves overall social peace and strengthens shared values.

The findings of the study are not just theoretical concepts; they are practical solutions for many problems that multicultural countries face due to diversity. Understanding the thesis can help other societies benefit from the American experience with diversity and adopt similar strategies to solve problems of tensions and social stigma. Furthermore, the study elaborates that exclusionary acts and discriminatory practices are not sustainable approaches and are ultimately destined to collapse. This raises awareness among other societies or even future American leaders to avoid falling into the same outdated governance style.

Like every thesis, this research has a few limitations. The study places greater emphasis on the strengths of American government in achieving social cohesion through equality and inclusion, while giving less attention to areas of failure. However, Chapter Two primarily focused on such points, though not in the same timeframe as Chapter Three, but it provided sufficient knowledge about similar failures of governance.

Future research could focus on contemporary flaws or areas for improvement in addressing diversity and evaluate the failures of government in dealing with diversity. Moreover, other studies can be conducted on comparative approaches with the EU or the United Kingdom, where diversity is addressed differently than it is in America. Researchers can extract the main flaws and strengths of each side to conclude with better refined suggestions for reforms.

By analyzing the strategies America pursued to manage diversity, it can be noticed that it succeeded in achieving management to a very high extent. It is true that flaws and failures in some areas are clear, and discrimination still exists behind the scenes, yet it is undeniable that the USA is one of the most qualified countries that successfully manages ethnic diversity and uses it for its own interests.

It is important to mention that policies are changing every day, and the management trajectory might get better or worse depending on the country's domestic and foreign policy. With Trump's presidency in 2025, America's politics towards immigrants and multiculturalism is controversial, which can potentially change the future face of the country.

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