

Margin as Mainstream

New parochialism abounds in the land. To the Right, a parochialism celebrates America's exceptionalism—characterized by Joyce Appleby in her 1992 presidential address to the Organization of American Historians as “America’s peculiar form of Eurocentrism”—an exceptionalism that defines and affirms a people by negating others, who form their opposition. The eighteenth-century idea that America represented a break from the European monarchist asylum, declared Appleby, served to unite the disparate colonies against a common foe, but it was also presented as a natural law and universal truth by which others were measured. Similarly, the new parochialism of the late twentieth century offers an adhesive, this time for a fracturing state hurtling at the seams with an apparent excess of diversity.

Unlike its parent, however, this new parochialism represents a foreknowledge that anchors itself to Europe against the tide of non- and therefore anti-European peoples. The global economy and advanced systems of communication and travel have broken down national borders, even ideological walls, but have reconstituted racial and “tribal” allegiances that enable the survival and competitive edge of those groups.¹ Undergirding the world-system are European or European-like values, ethics, and culture,

¹ Joyce Appleby, “Becoming America’s Hidden Divinity: Beyond Eurocentrism,” *Journal of American History* 79, no. 1 (September 1994): 410.

² Joel Korten, *When Did Race, Religion and Identity Determine Success in the New Global Economy* (New York: Random House, 1991).

from capitalism to the English language. In America, Eurocentrists, these new parochialists, proclaim union on the basis of race, language, and culture to counter the perceived threat of nonwhite “racial tribes” and to stifle dissenting voices from within their own ranks—of women, workers, lesbians and gays, and those who would contest the dominant order.

Eurocentrism was nostalgic for the apparently simpler past when Egypt was a part of Mediterranean civilization, when Western culture formed the core of a liberal education, and when Americans formed a national consensus.² Despite the historical ebbs and flow of competing ideologies about America’s national character—from the ideals of assimilation to those of pluralism, from homogeneity to heterogeneity, from singularity to diversity—there is, wrapped within that exceptionalist longing for a simpler past, a persistent and pervasive notion about American history and culture: the idea of a unifying mainstream, embraced in the motto “Out of many, one,” and in John Jay’s definition of America, “one united people . . . descended from the same ancestors.”

Steering the ship of state toward the mainstream, toward the central values of the nation, toward the bedrock foundations, holds, for those latter-day restorationists, a return to better times. Besides being free of cultural illiteracy and intellectual impoverishment, the mainstream offers movement, vitality, and clarity, unlike the inert, mired, and muddy fringes of the margin. The margin, composed of racial minorities, women, the underclass, gays and lesbians, is exhorted to join the mainstream, composed of European Americans, men, the ruling class, heterosexuals. In its scores on racial, gender, class, and sexual inequality, in its insistence on identity and self-definition, the margin has led the nation astray, far from the original formulations that made the Republic great, has created instead balkanized enclaves—pho-

³ See, e.g., Allan Bloom, *The Closing of the American Mind* (New York: Simon & Schuster, 1987); and Arthur M. Schlesinger, *The Draining of America* (Knoxville, Tenn.: White Direct Books, 1991).

From Margin To Mainstream

Wolfgang Guggemos



From Margin To Mainstream:

Unveiling the Magic of Words: A Review of "**From Margin To Mainstream**"

In a global defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their power to kindle emotions, provoke contemplation, and ignite transformative change is actually awe-inspiring. Enter the realm of "**From Margin To Mainstream**," a mesmerizing literary masterpiece penned by a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve in to the book is central themes, examine its distinctive writing style, and assess its profound impact on the souls of its readers.

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