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Introduction: Hybrid National Belonging and Identity in a Transnational World

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Introduction: Hybrid National Belonging and Identity in a Transnational World

Abstract
During World War II, Imperial Japan conquered vast swaths of territory in the Pacific and East Asia. While it constituted a military and political type of colonialism, Japanese leaders advertised their project of expansion as a form of anti-colonialism and Pan-Asian nationalism. The Japanese Greater East Asian Co-Prosperity Sphere, the grandiloquent label given to this venture, hardly sounded imperialistic. The Japanese infused their colonial ambitions with variations of civic and ethnic nationalism, which became transnationalized when they spread beyond the territorial borders of the Japanese islands. Moreover, they promised to spread a type of national belonging that would draw all Asians into a shared civic culture. Their Co-Prosperity Sphere purported ideological, political, intellectual, social, economic, ethno-racial, and even metaphysical qualities that crossed boundaries to link broad and heterogeneous peoples. In truth, however, the Japanese established imperial puppet states that ended when World War II did.

Disciplines
Political History | Politics and Social Change | Race and Ethnicity

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Introduction

Hybrid National Belonging and Identity in a Transnational World

Simon Wendt and Brian D. Behnken

During World War II, Imperial Japan conquered vast swaths of territory in the Pacific and East Asia. While it constituted a military and political type of colonialism, Japanese leaders advertised their project of expansion as a form of anti-colonialism and Pan-Asian nationalism. The Japanese Greater East Asian Co-Prosperity Sphere, the grandiloquent label given to this venture, hardly sounded imperialistic. The Japanese infused their colonial ambitions with variations of civic and ethnic nationalism, which became transnationalized when they spread beyond the territorial borders of the Japanese islands. Moreover, they promised to spread a type of national belonging that would draw all Asians into a shared civic culture. Their Co-Prosperity Sphere purported ideological, political, intellectual, social, economic, ethno-racial, and even metaphysical qualities that crossed boundaries to link broad and heterogeneous peoples. In truth, however, the Japanese established imperial puppet states that ended when World War II did.¹

A few decades later, black activists in South Africa borrowed ideas that were first voiced by Black Power activists in the United States to buttress the anti-Apartheid movement. In particular, black South Africans in the 1960s and 1970s saw in the ethnic nationalism of Black Power a method of unifying black South Africans, critiquing the Apartheid national government, and broadening the larger civic nationalism of South Africa. This “Black Consciousness” movement, as it was known, was also influenced by Black Power notions of psycho-social rehabilitation, ethno-racial and cultural pride, and community control. As historian George Fredrickson observes, through this black transnationalism—what he calls “internationalism”—African Americans and black South Africans “influenced each other and also responded creatively to the same ideologies and movements, some specifically Pan-African and others anti-imperialist.” In South Africa, the goals of Black
Consciousness leaders were finally fulfilled after the demise of the Apartheid state in 1994.2

The transnational dynamics at work in the Greater East Asian Co-Prosperity Sphere and the Black Consciousness movement reveal much about twentieth-century concepts of national belonging. In the case of Japan, ethnic nationalist sentiments were forcibly grafted onto local communities, many of which had their own incipient, proto-nationalist beliefs that directly conflicted with Japanese transnational ideals. The Japanese hoped to create a sense of national belonging by unifying Asians around the rallying cry of Pan-Asianism, but their efforts instead invented an elaborate “imagined community,” to borrow the words of Benedict Anderson, that ceased to exist almost as quickly as it was created.3 In South Africa, Black Consciousness activists actively borrowed from black Americans concepts of ethnic nationalism, which crossed boundaries to underpin the anti-Apartheid movement. Their demands called for the racist national government to grant civil rights to black South Africans, and they thus used transnational ideologies from the United States to demand inclusion in the civic nationalism of South Africa. In many ways they too created an “imagined community,” albeit one far more successful than the Japanese.

The Japanese and South African examples demonstrate how transnationalized concepts of national belonging can be forced and adopted, borrowed and compelled, adapted and coopted, and, ultimately, how they can be accepted and rejected by local people. This book focuses on the question of how such transnational and transcultural dynamics shaped ethnicized and racialized forms of national belonging in the twentieth-century world. It examines how national solidarity and identity—with its vast array of ideological, political, intellectual, social, and ethno-racial qualities—crossed juridical, territorial, and cultural boundaries to become transnational; how it altered the ethnic and racial visions of nation-states throughout the twentieth century; and how it ultimately influenced conceptions of national belonging across the globe.

By concentrating on these entanglements, this volume wed together several strands of scholarship on transnationalism, ethnicity, race, culture, and nationalism. Studies that utilize a transnational methodological framework have proliferated in recent years. Over the course of the last three decades, the transnational turn in the humanities has greatly enhanced our understanding of ethnic and racial identities. Studies on migration, borderlands, and globalization have called attention to the fluid, ambivalent, and hybrid character of these identity categories at different times and in different places.4 Scholars of nationalism have also begun to reconsider the transnational and transcultural dimensions of traditional narratives, which tended to focus on one particular nation-state or compared nations as if they were self-contained units.5 How-
ever, the vast majority of these studies merely alluded to the complex inter­
relationship between ethnicity, race, and national solidarity, neglecting their
transnational interdependence and contingency. Crossing Boundaries seeks
to add a fresh perspective to this burgeoning field of inquiry.

The essays in this book attempt to identify major fields of research and
to suggest some directions that future scholarship might take to reconsider
this interrelationship. This volume therefore-assembles multiple case studies
from around the globe that employ various methodologies and are written by
experts from different disciplines. We believe that, to produce innovative
research, scholars will increasingly have to work in collaborative, interdis­
ciplinary research groups that combine and fuse the knowledge necessary to
master projects that transcend languages, cultures, and national borders. Only
such a wide variety of multidisciplinary case studies from different regions
and disciplines will allow us to identify differences, similarities, and patterns
that will be of use to scholars of ethnicity and race, to students of national
belonging, and to scholars of transnational processes and globalization.

Probing the complexities of ethnicized and racialized national belonging
from a transnational and transcultural perspective poses a major challenge,
given the multiple meanings and ambiguities of these analytical terms. We,
therefore, offer some brief working definitions of the terms utilized in this
book. In the theoretical literature on national belonging, the term “national­
ism” figures most prominently. “Nationalism” can be defined as an ideology
that propagates the existence of a unique, sovereign nation and that argues
that loyalty to this nation takes precedence over all other forms of loyalty in
society. Even though scholars continue to disagree over what exactly con­
stitutes a nation, they generally agree on its constructed, heterogeneous, and
contested character. Within this context, nationalism is no longer viewed as
something over which people have no control. Rather, it is seen as something
that people create together. Yet, nations are also sites of control and domina­
tion, and this contested character of national belonging is one of the major
themes that this volume addresses. Within this context, scholars have long
differentiated between civic nationalism and ethnic nationalism. In the case
of civic nationalism, people become members of a nation because they pledge
allegiance to that nation’s political institutions, norms, and values. In the
case of ethnic nationalism, membership qualifications are tied to a specific
ancestry—that is, ethnicity or race—and culture that is purportedly shared by
all members of the nation. In some nations, such as the United States, both
forms can exist side by side.

Despite the fact that the differentiation between civic and ethnic national­
ism continues to be a useful analytical concept, a number of scholars have
criticized this dichotomous view of nationalism as inadequate to describe
the multiple forms of national belonging that are difficult to put in either category. Tim Nieguth, for example, has proposed to analyze the ways in which national membership and identity is constructed by focusing on four elements: ancestry, race, culture, and territory. Similarly, Flemming Christiansen and Ulf Hedetoft rightfully stress that members of nations belong "to multiple settings in different ways," and that their "attachment is in a state of temporal and spatial constructedness," reflecting an awareness of the impossibility to interpret "national identity as homogeneous, absolute and unchanging." Not only is people’s loyalty to the nation a never-ending process of negotiation, their attachment to the nation might also not be their first priority, or it can take different forms that can be both smaller and larger than the nation.

Similarly, individuals may be influenced by attachment to the nation, but equally influenced by interactions with supranational cultural forms. The term “transcultural” is thus more appropriate to probe these processes because it revolves around the complex interaction between ethnic, racial, and national cultures, and because it describes the various forms of national identity that emerge as a result of these interactions. We define transculturalism as the shared cultural interests and commonly held values and beliefs that cross cultural, social, and national boundaries. Ideas, symbols, languages, religions, fine art, beliefs, political forms, and economies all represent transcultural elements that link people not only within a nation, but often among several nations, hemispheres, and even globally. We argue that these concepts, and individuals’ multiple ethno-racial-national attachments, further complicate our understanding of national solidarity, especially within the context of transnational and transcultural dynamics that revolve around ethnicity and race.

Ethnicity and race are often cited as crucial foundations for national identity, but they can also disrupt efforts to create an “imagined community.” Today, most scholars equate ethnicity with currently shared cultural features, abandoning earlier definitions, particularly the ones propagated by German sociologist Max Weber, who stressed putative origins and a shared history. Yet, Weber’s ideas continue to be influential. Following many of Weber’s theories, sociologist Anthony Smith stressed the importance of ethnicity in the formation of national identities, claiming that preexisting ethnic identities were crucial to the emergence of modern nation-states. In the last two decades, many of the claims of Smith and other advocates of what has become known as ethnosymbolism have been challenged and revised. Cultural history and postcolonial studies in particular have influenced scholarly approaches to nationalism, revealing its multi-layered meanings and fragmentations. While ethnic and racial identities continue to be seen as crucial components of na-
tionalist ideologies, most scholars question their premodern origins and stress their constructed, contested, and dynamic character.\textsuperscript{15} Robert Brubaker, for instance, called upon scholars of nationalism to interpret the interrelationship between ethnicity, race, and nation as a dynamic and relational process that can produce a sense of “groupness,” but that might also fail, despite political elites’ arduous efforts to create a sense of belonging on the basis of ethnicity or race.\textsuperscript{16}

Given the inadequacy of traditional dichotomous interpretations of nationalism and the complexities involved in how human beings understand their attachments to national communities, we propose to use the term “hybrid national belonging”—and its auxiliary, “hybrid national identity”—to describe these multiple, interrelated belongings and their transnational or transcultural dimensions. The terms connote forms of belonging that view the nation as one among multiple attachments by which people define their identity and their membership in communities. The various case studies that are assembled in this book clearly testify to the necessity for these two additional analytical terms. For example, loyalty to the nation-state does not necessarily take precedent over other forms of solidarity, among them ethnicity or tribe. At the same time, there are other forms of loyalty, such as empire, that are larger than the nation. Imperial identity is closely related to ethnic and civic nationalism, yet empires frequently create a supra-ethnic identity that both strengthens and transcends territorial nation-states. Following the argument of Homi Bhabha, the term “hybrid national belonging” also stresses the agency of subaltern voices in actively resisting or reinterpreting dominant narratives of Western nationalism in Western and non-Western countries.\textsuperscript{17}

Bhabha’s theoretical insights also help us to better understand the transnational and transcultural dynamics that frequently fuel the emergence of hybrid national belonging and identity. In retrospect, what came to be known as the transnational turn in the humanities can be regarded as the combined result of the work of earlier generations of comparative scholars, critics of traditions of nation-centered historiography as well as the accelerating process of globalization in the late twentieth century. Transnational scholars argue that historians have taken territorial nation-states for granted as units of analysis, ignoring the fact that ideologies, movements, people, or goods rarely stop at national borders. Instead they transcend these borders and influence every country or region that is involved in the process of their dissemination and diffusion.\textsuperscript{18} In the last two decades, an increasing number of studies have appeared that analyze various aspects of such transnational phenomena.\textsuperscript{19}

Yet, many of the processes of exchange, translation, and adaptation that are covered in this volume are difficult to describe solely with the term “transnational” since they are not always connected to territorial nation-states or
take place within national territories. As such, a focus on transcultural forms legitimates individuals’ understandings of hybrid national belonging while unencumbering their identities from nationalist concepts. Bhabha’s theory of hybridity captures the ways in which colonized peoples adapt the colonizers’ hegemonic discourse of power and use this adaptation as a form of anti-colonial resistance. Transculturalism and hybridity call attention to the ambivalent and contradictory voices that hegemonic power produces, the limits of this dominant discourse, and the opportunities for resistance that it offers to subaltern actors. In what Bhabha calls the “Third Space of enunciation,” new cultural forms develop in the contact zones that were created by colonialism and imperialism. Bhabha’s concept highlights the fact that cultures are not static and timeless, and that absolute power is impossible. 20 Hybridity is useful in describing and analyzing the relationships between various ethnic or racial groups in transnational and transcultural settings as well as their efforts to define what constitutes the essence of national belonging.

Some of the obstacles that transnational and transcultural dynamics presented for nation-states in their efforts to create ethnically and racially homogeneous national communities can also be observed in so-called borderlands regions or contact zones, which Mary Louise Pratt has called “social spaces where disparate cultures meet, clash, and grapple with each other, often in highly asymmetrical relations of domination and subordination.”21 Scholars have repeatedly called attention to the fact that national borders are culturally constructed entities that rarely divide geographical regions as neatly as political leaders might hope.22 These borders, it should be emphasized, can be both literal geographical boundaries and metaphorical borders that create the Third Space of enunciation that Bhabha identified in the context of colonization. Moreover, borderlands have frequently been the places and spaces where individuals have crafted hybrid national identities that fuse the multiple nationalisms located in border regions.

Crossing Boundaries speaks to these various complexities and attempts to make sense of their connectedness at different times and in different places. Because of the various contexts, geographies, and time periods that are covered in this book, we hope to provide answers to the question of how transnational and transcultural dynamics have influenced ethnicized and racialized forms of national belonging across the globe. The various chapters allow us to identify those areas of research that are most promising with regard to the trajectories that future scholarship could take. Most fundamentally, these case studies reveal that transnational and transcultural processes impeded political elites’ efforts to create ethnically and racially homogeneous national communities, while they also produced a hybrid sense of national belonging that frequently transcended traditional forms of ethnic nationalism as well as national boundaries.
Chapter 1, Sharika D. Crawford’s “Politics of Belonging on a Caribbean Borderland: The Colombian Islands of San Andrés and Providencia” calls attention to the difficulties that political elites encountered when trying to integrate borderlands regions into the Colombian nation-state. She sheds light on the agency that subaltern ethnic or racial groups had in the process of interpreting and negotiating their place in a nation-state that sought to eliminate or suppress their identity and culture. Crawford shows how the Afro-Caribbean inhabitants of these two islands resisted the attempts of Colombia’s officials in the early twentieth century to impose the Spanish language, Hispanic customs, and Catholicism upon them to create a common sense of national belonging. Rejecting such efforts of ethnic nationalism, the English-speaking and Protestant islanders called for a form of conditional and inclusive civic nationalism that tolerated their transcultural ethnic identities and accepted them as citizens who honored Colombia’s laws and its constitution.

Continuing our focus on Latin America, Charlton W. Yingling subsequently explores political exile as another form of transnationalism that can contribute to the creation of new forms of supra-ethnic national belonging in “‘To the Reconciliation of All Dominicans’: The Transnational Trials of Dominican Exiles in the Trujillo Era.” He details the efforts of exiled Dominican political activists to challenge hegemonic notions of ethnicity that focused on the Spanish language, Catholicism, and whiteness within a majority-black country. It was above all the transnational and transcultural experience of exile that led these Dominican expatriates to champion a more inclusive and multi-ethnic Dominican national identity. Yingling argues that exile constitutes an important site of transcultural nation-building, a perspective that previous studies have only hinted at.

Transnational and transcultural dynamics clearly allowed people to strengthen a sense of ethnicized and racialized national solidarity, although this national solidarity included both traditional ethnic nationalism and what we have termed hybrid national belonging. In chapter 3, “Mexico’s American/ America’s Mexican: Cross-border Flows of Nationalism and Culture between the United States and Mexico,” Brian D. Behnken probes hybrid national belonging and identity among Mexicans in Mexico and Mexican Americans in the United States by examining the intellectual and cultural transfers between the two countries. In both nations, Mexicans and Mexican Americans were subject to discriminatory forms of ethnic nationalism, but their transnational experiences also fueled new notions of nationalism, which became most visible during the social movements that emerged in the 1960s and 1970s. Behnken demonstrates that social and cultural borderlands served as a powerful space for the creation of new hybrid forms of national solidarity.

Similarly, in chapter 4, “Nuestro USA?: Latino/as Making Home and Reimagining Nation in the Heartland,” Marta Maria Maldonado shows that
the patterns of exclusion and discrimination that first emerged in the border regions of America’s Southwest were replicated in the heartland of America in the late twentieth and early twenty-first centuries. The border thus becomes more than a description of an exact geographic location but rather an expression of a form of American ethnic nationalism that continues to revolve around whiteness and English. Latinos, as transnational actors, frequently moderate American notions of nationalism, but they have also allowed some white Americans to reinforce their own vision of the United States as a non-Latino national polity.

The African diaspora offers additional important lessons about national belonging and its transnational connections to race and ethnicity. In chapter 5, “Imperial Citizenship and the Origins of South African Nationalism, 1902–1923,” Charles V. Reed analyzes black South African intellectuals who regarded the British Empire as a “motherland” that ensured an ethnically inclusive transnational imperial citizenship. Reed’s conclusions challenge previous scholarship that focused on anti-colonial activists’ use of race and pan-Africanism in their quest for national liberation, yet his essay also demonstrates the origins of global black solidarity that came to resist imperial authorities in the post-1945 period.

Indeed, as demonstrated by Paul Karolczyk in chapter 6, “An African Nation in the Western Hemisphere: The New Afrikan Independence Movement and Black Transnational Revolutionary Nationalism,” African American militant activists in the United States utilized and benefited from transnational networks of solidarity and pan-African ideas of global black solidarity in the 1960s and 1970s. The New Afrikan Independence Movement (NAIM) drew much of its vision of an independent Republic of New Afrika within the United States from its practice of revolutionary pan-Africanism and its identification with cultures and revolutionary ideologies of postcolonial countries in Africa, Asia, Latin America, and the Caribbean. In addition, NAIM was inspired by the revolutionary internationalism of black militants such as Robert F. Williams and Malcolm X, which marks their movement as transnational and enmeshed with diasporic black activism.

Similar connections can be observed in chapter 7, Doris Garcia’s “Transnational Ethnic Identities and Garinagu Political Organizations in the Diaspora.” Garcia explains how the Garinagu people, who are an ethnically diverse community that spread across the Caribbean and to the United States from Honduras, challenged efforts to oppress the members of their community in Honduras in the late twentieth century. Garcia focuses on organizational activism in both Honduras and the United States, where activists were greatly influenced by Malcolm X and the Black Power movement, another example of the interconnectedness of transnational liberation movements that focused on new forms of global black solidarity.
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Karen Morris provides a more recent example of hybrid national belonging in Africa in her essay “Avoiding Vagabond Nationality: The Emergence of *Ivoirité* in 1990s Côte d’Ivoire.” Morris calls attention to the impact of late-twentieth-century globalization on politicized notions of national solidarity that transcended ethnicity but continued to rely on ethnicized notions of ancestry. While the attempts of political elites to influence elections in Ivory Coast evoke images of traditional ethnic nationalism, the concept of *Ivoirité* actually sought to incorporate the sixty ethnic groups that were claimed to be “indigenous” to the former French colony into one national community. The proponents of the concept thus rejected both European traditions of ethnic nationalism and post-World War II notions of inclusive civic nationalism, instead proposing a hybrid alternative that was ethnically inclusive but still excluded others on the basis of blood and ancestry. According to Morris, such hybrid forms of belonging were closely connected to the consequences of global capitalism, a dilemma that postcolonial critics such as Simon Gikandi have highlighted. 25

Other contributors show, like Morris, how transnational and transcultural dynamics contributed to the construction of new forms of hybrid national belonging and identity that attempted to incorporate different ethnicities into one large national community. During the era of imperialism, for instance, international processes of exchange or transcultural experiences facilitated the emergence of imperial identities that were closely connected to the nation but that also frequently transcended it. In the case of Harbin, China, the topic of Frank Grüner’s chapter 9, “Russians in Manchuria: From Imperial to National Identity in a Colonial and Semi-Colonial Space,” Russian emigrants developed a supra-ethnic identity that revolved around Russia’s seemingly ordained mission to “civilize” Asia, the idea of a common empire, and notions of European cultural superiority. 26 This “imperial consciousness” in what amounted to a Russian semi-colonial sphere of influence within China was a form of hybrid national belonging that certainly contained racist undertones but, according to Grüner, differed from traditional forms of ethnic nationalism because it was far more inclusive.

While Russian notions of Russianness in Harbin were a result of local transcultural dynamics, Japanese imperialism during World War II employed a top-down approach to impose an inclusive idea of national belonging that transcended ethnicities and national borders. In chapter 10, “Japan’s Race War: Transnational Dimensions of the Japanese Occupation of the Philippines, 1942–1945,” David C. Earhart shows how Imperial Japan, in its efforts to create a Greater East Asian Co-Prosperity Sphere, transformed Japanese ethnic nationalism into a Pan-Asian call for supra-ethnic solidarity that would allow other Asian cultures to become part of an anti-Western alliance. Yet, notions of racial superiority remained at the heart of this endeavor, since
Japan was convinced that its people constituted a “master race,” destined to help Asia break the shackles of Western colonialism. What makes this case study significant is the simultaneity of imperial notions of racial superiority and the rhetoric of anti-colonialism that developed within a transnational context.  

Transnational ideological transfers that were intended to create conceptual frameworks for national solidarity could also constitute an impediment, as can be seen in chapter 11, Kristina Benson’s “Creating a European Constitutional Monarchy for Afghanistan: The Transnational Dynamics of Afghanistan’s Constitutional Period.” Benson shows how Afghanistan’s 1964 constitution was a transnational mélange of German, French, and Arab intellectual traditions that imposed a Pashtun ethnic identity on the inhabitants of a country that was home to dozens of different ethnic groups. More problematical, European constitutional traditions ignored forms of solidarity in Southwest Asia and the Middle East that competed with and frequently trumped national solidarity, chief among them kinship and tribe. The examples of Colombian maritime borderlands and Afghanistan thus demonstrate how colonialism and its legacies posed major challenges for political elites who sought to establish ethnically homogeneous nation-states in Latin America, the Caribbean, and the Middle East. The legacies of colonialism included hybrid forms of national belonging that were difficult to reconcile with Western European concepts of civic and ethnic nationalism.  

Examples from Europe also testify to the power of the impact of transnational dynamics on nationalism. In chapter 12, “‘So Tired of the Parts I Had to Play’: Anna May Wong and German Orientalism in the Weimar Republic,” Pablo Dominguez Anderson examines the popularity of Chinese American actress Anna May Wong to show how interpretations of Wong’s “exoticism” strengthened German ethnic nationalism and the idea of whiteness as basis of ethnicity in Weimar Germany after World War I. Yet, as Dominguez shows, transnational migrants such as Wong also disrupted traditional narratives of white ethnic identity. He calls attention to the possibility of subaltern resistance to hegemonic notions of whiteness. 

In chapter 13, “‘About Thunderstorms of History’ and a Society in Crisis: Transnationalizing the Study of Ethnic Nationalism in Southeastern Europe,” Nenad Stefanov shows how transnational processes of intellectual exchange between German and Eastern European historians in the late nineteenth and early twentieth centuries contributed to the emergence of violent forms of ethnic nationalism that culminated in the Yugoslav war of the 1990s. Stefanov critically appraises the use of history and offers an interpretation of ethnic nationalism that considers the impact of Western and Southeastern European concepts of nation and national belonging in Balkan societies.
In chapter 14, Kevin S. Amidon calls attention to a different kind of interconnectedness in his essay “Beyond the Straight State: On the Borderlands of Sexuality, Ethnicity, and Nation in the United States and Europe.” Amidon goes beyond the notion that borderlands are confined to one specific geographical location, arguing that such borderlands can also be metaphorical boundaries that are used within transnational contexts of ethnicized and racialized national belonging to exclude people who are perceived or portrayed as the “other.” Sexuality and gender, Amidon concludes, are inextricably intertwined with ethnicity, citizenship, and nationality, influencing processes of migration and discourses of inclusion and exclusion in Europe and elsewhere.

Crossing Boundaries calls attention to a number of aspects that scholars of the transnational and transcultural dimensions of ethnicized and racialized national belonging could focus on in future studies. Borderlands regions in particular seem to merit a more thorough analysis, since these regions complicate our understanding of transnational and transcultural forms of ethnicized and racialized hybrid national belonging. Exile is another form of transnational space where traditional notions of nationalism are reinterpreted and reformulated. The legacies of colonialism and imperialism also deserve more analytical attention with regard to the ways in which processes of exchange, translation, and adaptation have affected ethnic, racial, and national identities in the center and the periphery. Finally, a closer look at the global dimensions of anti-colonial liberation movements and the efforts of particular political activists promises to tell us more about the ways in which nationalized ethnic and racial identities were influenced by transnational and transcultural dynamics.

Apart from particular transnational topics that deserve more scholarly attention, there are a number of methodological tools and perspectives that might help us examine these global complexities. Specifically, sociologist Roland Robertson’s concepts of “glocalization,” the concept of whiteness, and theories of gender and sexuality might guide future scholarly research. Methodologically, glocalization might help scholars better conceptualize the interrelationship between local ethnicized national identities and transcultural and transnational processes of exchange, translation, and adaptation. Especially the focus on global processes and forces begs the question of how this interrelationship manifested itself in specific cultural and historical contexts. Robertson coined the phrase “glocalization” to capture the “simultaneity and inter-penetration of what are conventionally called the global and the local, the universal and the particular.” With regard to ethnicized and racialized forms of hybrid national belonging, this means that non-Western indigenous populations did not simply adopt notions of Western nationalism, but that they actively adapted them within the local contexts of their native environments. Glocalization could help us to better understand how global dynamics
affected the use of ethnic symbolism in nationalist movements on a global, regional, and local level before and after decolonization.

The concept of whiteness is another methodological perspective that could contribute to a more thorough understanding of these global dynamics. Over the past twenty years, “whiteness” has developed into a burgeoning field of study. As an analytical concept, it seeks to explore the circumstances under which people of European descent came to believe they are white. Fascinating studies on whiteness and immigration in American history have demonstrated that U.S. authorities and mainstream society used whiteness to classify immigrants and thereby offered a new racialized identity that immigrants embraced, adapted, or rejected. Within that context, Matthew Fry Jacobson argues that “reigning notions of ‘ethnicity’” are inadequate to tell “the history of whiteness in American social and political life.” The same can be said about the scholarly study of the transnational dimensions of ethnicized and racialized national belonging in other parts of the twentieth-century world. Several of the essays in this volume demonstrate how fruitful the concept of whiteness can be within the context of the study of national belonging when the focus of inquiry is a transnational presence in what has been defined as an ethnically homogeneous society. More scholarship of this kind would help us reconsider traditional narratives of ethnic nationalism from a transnational or transcultural perspective.

The final methodological approach that future studies of the transnational dimensions of ethnicized and racialized national belonging ought to consider concerns its interrelationship with other identity categories, chief among them gender and sexuality. Future studies on the ways in which gender complicates our understanding of ethnicity, race, and nation within a transnational and transcultural framework can rely on a solid foundation of scholarship on nation and gender. Studies on this connection began to proliferate in the late 1980s and initially focused on the question of how discourses on gender and nation intersected and constructed each other. Early studies focused primarily on the tensions between male nationalist’s use of women as symbolic bearers of the nation and women’s political marginalization. What these and subsequent works demonstrated was that women became crucial to the nationalist projects of the nineteenth and twentieth centuries, reproducing the nation symbolically, culturally, and biologically. More recent scholarship has also explored the role that constructions of masculinity played in nationalist movements, nation-building, and the attempts of nation-states to maintain national unity as well as gender hierarchies. Even though women have frequently become important symbols of nationhood, nations can also be coded masculine, and patriotism tends to be communicated in masculine terms. While most studies that address these issues focus on Western societies, an
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A growing number of scholars have studied the impact of colonialism and imperialism on the interrelationship between nation and manhood. More scholarship is needed to disentangle the interrelationship between transnational and transcultural dynamics on the one hand, and gendered, ethnicized and racialized ideas of national belonging on the other.

The eminent political scientist Walker Connor once called nationalism an “Alice-in-Wonderland world in which nation usually means state, in which nation-state usually means multination state, in which nationalism usually means loyalty to the state, and in which ethnicity, primordialism, pluralism, tribalism, regionalism, communalism, parochialism, and subnationalism usually mean loyalty to the nation.” “It should come as no surprise,” Connor concluded, “that the nature of nationalism remains essentially unprobed.” Crossing Boundaries seeks to probe the various and competing notions of national solidarity. We ultimately provide tentative answers to the question of how transnational and transcultural dynamics crossed boundaries to shape national belonging in the twentieth century world. The book is guided by our concept of hybrid national belonging and identity, which influenced nationalisms and concepts of race and ethnicity across the globe in the twentieth century. We hope that scholars of ethnicity, race, nationalism, and transnationalism will see it as a challenge to engage in research that sheds light on the complexities of these entanglements.

NOTES


27. Japan’s ideas about race and racism, however, were more complex than suggested by the term “master race.” Having been subject to Western racism, Japan had a very selective understanding of race and frequently employed cultural rather than biologically based racism in foreign territories that it occupied between 1900 and 1945. See Urs Matthias Zachmann, “Race without Supremacy: On Racism in the Political Discourse of Late Meiji Japan, 1890–1912,” in Berg and Wendt, *Racism in the Modern World*, 255–80.


