

Editor's Notes

In this opening issue of volume 31 we are presented with both nuanced and bold entry into several long enduring issues and topics stitching together the interdisciplinary fabric comprising ethnic studies. The authors of these articles bring to our attention social, cultural and economic issues shaping lively discourse in ethnic studies. They also bring to our attention interpretations of the meaning and significance of ethnic cultural contributions to the social history of this nation—past and present.

In “Artisans and the Marketing of Ethnicity: Globalization, Indigenous Identity and Nobility Principles in Micro Enterprise Development” Robin Chandler forces the question as to whether or not ethnic artisans are in control of their creative productions or are their cultural products subject to old and new forms of global economic exploitation. Delphine Gras’ article, “‘I’ll Rise’: Rememory, Hope and the Creation of a New Sphere in Ben Harper’s Music” offers an interesting challenge. Using Jürgen Habermas’ concepts of the public sphere, Gras focusing on Ben Harper’s creativity, makes the case that African American music constructs social spaces which inspire - some would say- incite- the politics of social movement and change.

Greg Carter’s article “ ‘AShplit Ticket, Half Irish, Half Chinay’: Representations of Mixed Race and Hybridity in the Turn of the Century Theater” explores how three turn of the century theatrical productions addressing “race mixing” strengthened the social and political place of free white males in this nation. Mika Roinila’s “Rifton Finns: An Ethnic Enclave in Ulster County, New York,” presents an ethnography of the early Finnish-American settlements in upstate New York. This article draws our attention to the cultural impacts of the Finnish American settlements on this region of New York.

In “Memories of Home:Reading the Bedouin in Arab American Literature” Anissa J. Wardi and Katherine Wardi-Zonna explore the place and meaning of food in Arab culture. The authors argue for a proper recognition of the symbolic and practical importance of Arab food traditions and the implications of these traditions for raising levels of trans ethnic understanding, acceptance of cultural difference and cooperation.