**Immigration Across the Disciplines**

**Week 12 Notes**

**Questions**

**Barkan, Diner, & Kraut**

**Chapter 3: Immigrant Enclaves, Ethnic Goods, & the Adjustment Process**

**Immigrant Enclaves**

Three determinants for immigrant destinations (p. 82):

1. Port of entry (diminishes with time)
2. Family & friends (diminishes with language proficiency and understanding of local trends)
3. Job availability (increases over time)

Immigrant enclaves persist because of economic advantages. (p. 83)

**Ethnic Goods**

Ethnic goods are characteristics not shared with the host community (language, religion, holidays, dress, etc.). (p. 83)

Tension arises when immigrants try to balance the values & customs of the new country with the old. (p. 83)

Assimilation involves both the adjustment of the immigrant and the adjustment of the native community. (p. 84)

Larger ethnic groups decrease the “cost” of the goods. (p. 84-85)

**Consequences for Language Skills**

Speaking a different language, or with an accent, makes it more difficult to find work outside of the enclave. (p. 87)

If immigrants stay within an enclave, it is harder for them to learn the native language. (p. 88)

**Chapter 4: Asian Americans, Religion, & Race**

**Race**

Race and religion seem to be, in a large part, ignored. (p. 94-95)

Various models for assimilation of immigrants miss certain aspects of the experience, chiefly race. (p. 96-97)

**Religion**

Instead of focusing on religion, most accounts choose to focus on general social organizations. (p. 98)

**Race & Religion Together**

While many theorists are able to categorize religion in the assimilation process, they often overlook race while acknowledging that it leaves a gap in their theories/ (p. 99)

Some theories even predicted that groups like Asians & Latinos would be absorbed and cease to exist as an individual race within the US. (p. 100)

**Institutions**

Though various social organizations existed to cater to ethnic groups, churches are often the most powerful driving force. (p. 101)

Churches, even when they don’t serve as an exclusively religious center, help to reinforce the ethnic group/identity. (p. 102)

**Leaders**

Especially within Asian American groups, almost all innovative leaders and thinkers stem from religious institutions. (p. 102)

**Lived Religion**

Lived religion serves as a source of Asian American ethnic solidarity. (p. 105)

Again, living religion is a way of conncting to ancestry, regardless of the religious context. (p. 106)

**Chapter 5: “Meet Me at the Chat/Chaat Corner”: The Embeddedness of Immigrant Entrepreneurs**

Ethnic entrepreneurs are those that exist within an ethnic enclave that work to welcome new immigrants, especially helping with paperwork, legal issues, and social connections. (p. 122)

As immigrants expand into the suburbs, the need for ethnic entrepreneurs increases and acts as an upward social role. (p. 126)

Something as simple as a grocery store catering to an ethnic group serves to draw them together as a community, sometimes across states and countries. (p. 129-134)

Food is often a source of cultural ties. (p. 134)

Often, there is a requisite sense of trust to be had between store owners and their clientele, based upon a common cultural foundation. (p. 137)

**Chapter 6: Filipino Families in the Land of Lincoln: Immigrant Incorporation in Springfield, Illinois, since 1965**

The absence of a large enclave seems to allow stability, inviting the training of professionals such as physicians to continue to provide stability to the community. (p. 144)

The presence of these “upper-class” members helped to forge strong community organizations. (p. 146)

These organizations moved from strictly social groups to becoming active within the community and expanding beyond the bounds of the ethnic enclave. (p. 148)

“Pen pal brides” became a common occurrence and served as both a means of immigration and a means of separating newer Filipinas from the older, more established generation. (p. 154-156)

The rearing of children constitutes a combination of Filipino values and those of the US. (p. 156-157)

Inclusion within the community is dependent on socially defined boundaries and behaviors. (p. 159)

**Chapter 7: Ethnic-Language Maintainence & Social Mobility**

There is a definite trend of shifting from use of the ethnic language to the dominant language of the host country that increases with generations. (p. 163)

Three stages (p. 163):

1. 1st Generation: Ethnic language at home
2. 2nd Generation: Ethnic language at home, dominant language in public
3. 3rd Generation: Dominant language at home & in public

Though originally viewed as inhibitory to social assimilation, the use of an ethnic language is now seen as conducive to assimilation. (p. 164)

Chinese-language schools have been an integral part of Chinese immigrant life since the 1880s, serving as a means of cultural preservation. (p. 166)

The schools began in part due to the segregation and discrimination against the Chinese following the Chinese Exclusion Act. (p. 167)

While assimilation for other groups involved discarding the old language, the Chinese were excluded from society by law and thus felt it practical to maintain their native language. (p. 169)

Following the repeal of exclusionary laws, even children began to question the necessity of maintaining the language if they were to become long-term residents of the US. (p. 171)

Recently there has been a trend toward reviving lost cultural sources (similar to what we read about with Jews). (p. 172)

Parental involvement is intense and almost compulsory. (p. 174)