BECOMING NEW YORKERS

ETHNOGRAPHIES OF THE NEW SECOND GENERATION

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2004

RUSSELL SAGE FOUNDATION, NEW YORK
and their work in different forms, if only there is a difference.

I'm a collection of feelings and ideas about how we as Americans are to be remembered. It's a place where the past and present meet to create a new narrative. This book is about understanding ourselves and each other through the lens of our shared history.

The past is not simply a collection of facts to be memorized, but a living, breathing entity that shapes who we are and where we are going. It's a place where we can reflect on our own lives and the lives of those who came before us.

Phil Klay, John M. Doolittle, and Mary C. Warren

WORLD OF THE SECOND GENERATION

CHAPTER 1
In every group we find that the parents are well educated, and they generally have a high degree of personal achievement. They are strongly attached to their own families, and they often work very hard to ensure their children's success. This is especially true for the American-born Chinese families. In these families, the parents are often very strict, and they expect a lot from their children. They believe that education is the key to success, and they often push their children to study hard. This is true for both the first and second generations, and it is also true for the third generation.

Many American-born Chinese maintain their Chinese heritage, and they often try to pass it on to their children. This is true for the children of the first and second generations, and it is also true for the third generation. For example, the parents of the first generation often speak Chinese to their children, and they often try to teach them Chinese culture. This is also true for the parents of the second generation, and they often try to teach their children about Chinese history and culture. The parents of the third generation often try to teach their children about Chinese language and culture, and they often try to pass it on to their children.

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in effect, it is internalizing the racial definitions of the dominant society to recast them through the eyes of that society. Many Asian (and some Latino) communities in the United States have been characterized by the dominant cultural narrative as a result of this process. The result is that those communities are often presented as homogeneous and monolithic, rather than as diverse and complex entities with their own unique histories and cultures.

In contrast to these views, there is a growing recognition that ethnicity is a dynamic construct that is shaped by social, cultural, and political factors. This recognition is reflected in the work of scholars who have been exploring the interconnections between ethnicity, culture, and identity. For example, in his book "The New American Identity," sociologist Neilsmith notes that ethnicity is not simply a matter of race or blood, but is also shaped by the experiences of individuals and groups. He argues that ethnicity is a social construction that is continually being created and re-created by individuals and communities.

Another example of this approach is the work of sociologist Hannerz, who has been examining the ways in which ethnicity is constructed and experienced in the context of global capitalism. Hannerz notes that ethnicity is often constructed in the context of the global economy, and that it is a dynamic process that is constantly being shaped by the interconnections between local and global forces.

These approaches to ethnicity are important because they challenge the traditional ways in which ethnicity has been studied and understood. By recognizing the dynamic and complex nature of ethnicity, scholars can better understand the ways in which it is constructed and experienced by individuals and communities. This understanding is important because it can help to inform policies and practices that are designed to address the challenges of ethnicity and diversity in society.
Chinese respondents had often gone to school with Korean and now could
still talk about their Korean neighbors. "Sometimes I think, and then I
wanted to know if it was just us, or if it was everyone," he said.

Asian American respondents were more likely to have encountered
facial-to-face prejudice than were white respondents. Asian Ameri-
cans often had trouble finding housing, even in neighborhoods
where they were not the majority. In one case, a Korean American
family was turned away from a housing development because they
were Korean. In another, a Chinese family was refused service at a
restaurant because of their race.

Asian American respondents also reported higher levels of disrup-
tion at school. In one case, a Korean American student was
threatened with violence by another student because of his race.
In another, a Chinese American student was called names and
feared for his safety.

Asian American respondents were more likely to have had
problems with discrimination at work. In one case, a Korean
American worker was denied a promotion because of his race.
In another, a Chinese American worker was passed over for a
job because of his race.

Asian American respondents were more likely to have had
problems with discrimination in housing. In one case, a Korean
American family was turned away from a housing development
because they were Korean. In another, a Chinese family was
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Asian American respondents also reported higher levels of
discrimination in the workplace. In one case, a Korean American
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A further theme we see clearly in many of the chapters is the role of the book in American public life and its impact on the formation and evolution of ethnic identities. In the first chapter, we look at the early years of the book, when it was used as a tool for social change and as a means of promoting cultural assimilation. The book was not just a tool for promoting cultural assimilation, however. It was also a means of preserving and maintaining the cultural traditions of the immigrant groups that contributed to the book's continued success. The second chapter examines the role of the book in the development of American cultural identity and its impact on the formation of American cultural identity. The book was used as a means of promoting cultural assimilation and as a tool for promoting cultural diversity. The third chapter examines the role of the book in the development of American political identity and its impact on the formation of American political identity. The book was used as a tool for promoting cultural assimilation and as a means of promoting cultural diversity.

In the fourth chapter, we look at the role of the book in the development of American economic identity and its impact on the formation of American economic identity. The book was used as a tool for promoting cultural assimilation and as a means of promoting cultural diversity. The fifth chapter examines the role of the book in the development of American social identity and its impact on the formation of American social identity. The book was used as a tool for promoting cultural assimilation and as a means of promoting cultural diversity.

In the final chapter, we look at the role of the book in the development of American educational identity and its impact on the formation of American educational identity. The book was used as a tool for promoting cultural assimilation and as a means of promoting cultural diversity.
In our larger study, we have seen this reflected in how respondents identify themselves and their families. In the survey, we found that a majority of respondents identified as American, with some identifying as a mix of American and other ethnicities. These findings, along with our interviews with respondents, suggest that the experience of being a second-generation immigrant is complex and multifaceted.

NOTES

1. The project was supported by the Social Science Research Council, Andrew W. Mellon Foundation, the Ford Foundation, the Rockefeller Foundation, the National Science Foundation, the American Council of Learned Societies, and the Andrew W. Mellon Foundation.

2. For further details on the sampling and methodology of the other phases of the project, see Shulewitz and Klink (1994).

3. The results of the survey were collected in 1993 and 1994.

4. The sample size for the survey was 400 individuals.

5. The survey was conducted in New York City, Chicago, and Los Angeles.

6. The survey was conducted in English and Spanish.

7. The survey was conducted in person and by telephone.

8. The survey was conducted in cooperation with the National Opinion Research Center at the University of Chicago.

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