Letter from the Chair...

Dear Members,

I'm delighted to report that plans for next summer's ASA meeting in Boston are well underway. It looks like it will be a great meeting!

Our section day is Monday, August 4th. This is when we'll have our business meeting as well as the four section sessions: Immigration Policies, Politics, and Prospects (Rubén G. Rumbaut); Race, Ethnicity, and Immigration (Nancy Denton); New Immigrant Destinations in the US (Rubén Hernández-León); and Immigration and Intergenerational Dynamics (Nancy Foner). Our Roundtables will also be on Monday, and I understand from Wendy Roth, the organizer, that there have been a remarkable number of submissions.

On Sunday afternoon, from 12:30-2:00, we will host our second annual "Mentoring Lunch" at The Island Hopper, a restaurant that serves a range of Asian cuisines and is only a five minute walk from the conference site. Van Tran, Helen Marrow, and Melissa Barnett have done a wonderful job organizing this event. There will be terrific food -- and even more important, a chance for students and faculty to get to know each other in an informal setting and to discuss academic and professional concerns. The restaurant will be closed during the hours of our lunch, so we will have it to ourselves. We had a huge turnout last year in New York, and expect the same in Boston -- which is a key factor in being able to keep the price down to an estimated $12-14 per person. I will be sending out a notice on our listserv so that members can sign up for the luncheon. On Sunday evening, we will host a joint reception with the Section on Collective Behavior and Social Movements.

Looking further ahead, plans for the 2009 mini-conference before the San Francisco ASA meeting are developing, as Irene Bloemraad, the chair of the planning committee, describes in this issue (see page 5 for details).

Finally, there is still time to send in nominations or submissions for two of our section awards. Nominations for the Thomas and Znaniecki Book Award can be sent until March 30th, and submissions for the Graduate Student Paper award will be accepted until May 1st (see page 8 for details).

Our section, in sum, is thriving and I look forward to seeing all of you in Boston in August.

~ Nancy Foner

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Given the increased attention on the topic of immigration and religion, as reflected in a number of our section members’ recently published books: Religion and Social Justice for Immigrants, edited by Pierrette Hondagneu-Sotelo; God’s New Whiz Kids? Korean American Evangelicals on Campus by Rebecca Kim; Sacred Assemblies and Civic Engagement: How Religion Matters for America’s Newest Immigrants by Fred Kniss and Paul Numrich; and A Place at the Table: Multiculturalism and the Development of an American Hinduism by Prema A. Kurien; we asked Peggy Levitt, former section chair and author of God Needs No Passport, to comment on this issue of increasing interest.

The American religious landscape is changing. Immigrants are introducing new faith traditions and Latinoizing and Asianizing old ones. The Pew Forum on Religion and Public Life’s 2008 U.S. Religious Landscape Survey found that like the native-born, most immigrants are Christian (74%), including 24 percent Protestant, 46 percent Catholic, 9 percent “other religions” (2% Muslim, 2% Buddhist, and 2% Hindu) and 16 percent who said they were not affiliated with any religious tradition. There are differences, though, between native and foreign born Christians. Close to half of all immigrants are Catholic (46%) compared to 21 percent among the native-born. Foreign-born adults are only about half as likely to be Protestant (25%) as U.S.-born adults (55%). The tides are also changing within Protestantism. Among immigrants who arrived prior to 1960, 19 percent belong to mainstream Protestant denominations while only five percent belong to similar groups among people who arrived since 1999. Finally, the foreign-born were strongly represented among Hindus, Muslims and members of Orthodox churches groups (86%, 65%, and 38% of each group respectively).

These numbers foreshadow dramatic shifts. The Pew Forum on Religion and Public Life predicts that Hispanics will constitute 40 percent of the total population of Catholics by 2030. Latinos are also increasingly well represented among the ranks of evangelical Protestants. And as migration from South Asia continues, the numbers of Hindus and Muslims in the United States will also increase. What’s underneath these numbers? How are immigrants changing religion in America and how do religious institutions change immigrants?

“...Hispanics will constitute 40 percent of the total population of Catholics by 2030.”

Many new immigrants stay connected to their homelands at the same time that they become part of the United States and they use religion to do so. When immigrants from Latin America, Ireland or Eastern Europe join
Catholic communities in the United States and remain active in their sending parishes, they are merely extending and deepening a religious community that has always operated across borders. But other religious communities, Muslim, Hindu, and Protestant alike, are also building global religious organizational architectures. That means that forces inside and outside our borders shape religious life in the United States and that American values are not just made in the United States.

The ideas migrants bring about the meaning of faith and what it looks like also transform the religious landscape. The separation of church and state is so firmly embedded in the American psyche that many of us treat religion and culture as much more distinct than they actually are. Newcomers, however, often come from places where religion and culture go hand in hand. They cannot sort out Irishness from Catholicism, Indian-ness from being Hindu, or what it means to be Pakistani from what it means to be a Muslim. Faith guides how they live their everyday lives, who they associate with, and the kinds of communities they belong to, even among people who say they are not religious. Their ideas about tolerance and diversity are shaped by experiences where states actively regulate religious life and where expectations about relations between “us” and “them” are quite different from those in the United States. As a result, many immigrants bring to the table a much broader understanding of what religion is and where to find it. It’s not something you pack away after 11 o’clock on Sunday but a comprehensive worldview that shapes many aspects of daily experience.

Immigrants also change what it means to be a member of a religious community. Some people do belong to formal congregations with leaders who espouse a version of faith their followers share. But many others do not belong to one religious group with whom they pray on a regular basis -- they have no on-going relationship with a leader who tells them what to think and feel. There is no one right way to practice that everyone subscribes to. Faith is an individual affair not a collective experience. You can practice it at home or in the park just as well as in an official sanctuary.

And just as the walls of religious buildings are permeable, so are the boundaries between faiths. Many people come from countries where religious practice has always combined elements from different faiths. Brazilian Catholicism, for example, has long included indigenous, African, and Christian practices, giving followers permission to be many things at once. For these individuals, boundary crossing, or combining elements from different faiths, is an accepted part of their religious experience. The American context, with its wide array of religious choices strongly encourages this kind of mixing and matching.

But religion is about learning to become part of the United States too. Religious institutions have always played an important role in providing social services and supports to immigrants. Catholic parishes in the mid-19th century became centers of neighborhood charitable organization, serving the sick, the disabled, and the unemployed. Protestant and Jewish congregations also belonged to nationally organized charitable societies with local chapters that aided the needy. The Bush administration’s emphasis on faith traditions as social service providers only expands this role for today’s religious communities.

 commitments to religious identities and religious organizations also facilitate the acquisition of an American cultural toolkit: a new language, new loyalties, and a new political and civic culture, which can be harnessed toward home or host-country activism. In multi-ethnic congregations or in sermons preached by religious leaders familiar with the local scene, immigrants get politically educated. Religious networks, celebrations, rituals, and organizations serve forums in which many first and second generation Americans become schooled in politics and lay claim to public recognition for their communities. What’s more, when

“The separation of church and state is so firmly embedded in the American psyche that many of us treat religion and culture as much more distinct than they actually are. Newcomers, however, often come from places where religion and culture go hand in hand.”
people drink coffee together after worship, they create social capital. According to Robert Putnam, connections created by faith are by far the most powerful social capital generators.

Finally, some religious communities actively mobilize to protect immigrant rights. The New Sanctuary Movement, which builds on earlier efforts to help Central American refugees in the 1980s, includes representatives from 18 cities, 12 religious traditions, and 7 denominational and interdenominational organizations. In March 2006, Cardinal Roger Mahony of the Archdiocese of Los Angeles instructed the lay and religious staff of the Los Angeles Archdiocese to disregard provisions of House Bill HR4437 that made it a crime to provide humanitarian aid to people without first checking their legal status.

Religion is not going away. And I’m glad to see that more and more migration scholarship reflects that. But if we care about preserving and deepening religious pluralism in the United States, and understanding how it actually works, we need to learn to think outside the Christian box in much the same way we’ve learned to think across national boundaries. Not all religions boil down to bibles, buildings, and boys – a church community that repeats the same liturgy together every Sunday. People also live religion on street corners and in their living rooms. The boundary between the sacred and the secular or between different faith traditions is often blurred. Pluralism means not just letting individuals speak but letting them shape the collective narrative so they recognize their voice within it.

Peggy Levitt is Chair and Associate Professor in the Department of Sociology at Wellesley College. She is also a Research Fellow at the Hauser Center for Nonprofit Organizations and the Weatherhead Center for International Affairs at Harvard University, where she co-directs the Transnational Studies Initiative. Her latest book, God Needs No Passport, is about how immigrants are changing the American religious landscape. The New Press published it in June.

Studies Cited:


For more recent books on immigration and religion, check out our previous WOM ISSUES and the Section on International Migration’s Website at: http://www2.asanet.org/sectionintermig/
Dear IM colleagues,

For the 2009 ASA meetings in San Francisco, the International Migration section is planning its first ever section "pre-conference," to precede the regular activities of ASA. This conference, first discussed during the 2007 IM business meeting, would give section members a chance to share cutting edge work and make connections with each other in a more intimate setting than ASA.

A number of section members interested in helping with the conference had an initial email discussion in fall 2007. The broad contours of the conference will likely be a one-day event, to be held at the University of California, Berkeley campus. It would feature a luncheon panel discussion about current policy debates on immigration, in the United States and elsewhere, bookended by morning and afternoon sessions on academic research on migration.

There are still a number of open questions, such as whether we should have a single theme at the mini-conference, or multiple topics; whether we should have extended roundtable or workshop sessions to allow ample participation by many section members or to have traditional ASA-style presentations; how to organize participation in the conference, and so forth.

On the funding side, we are making good progress. The IM section will donate funds, and we are delighted to have commitments of assistance from the University of California, Berkeley as well as the University of California, Irvine.

I invite all section members to contact me with any suggestions or comments regarding the 2009 mini-conference. You are also welcome to join the planning committee, and we would be delighted to accept additional sources of financial support.

Irene Bloemraad
Chair, IM section 2009 mini-conference
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IM SECTION SESSIONS:

I. Immigration and Intergenerational Dynamics  
*Organizer and Presider:* Nancy Foner  
*Discussant:* Philip Kasinitz

- **Parents & Children across Borders: Legal Instability and Intergenerational Relations in Guatemalan and Salvadoran Families**  
  Cecilia Menjívar, Arizona State University; Leisy Abrego, University of California, Los Angeles
- **Negotiating Work and Parenting over the Life Course: Mexican migrants and their non-migrant children**  
  Joanna Dreby, Kent State University
- **Emotions, Sex, and Money: The Lives of Filipino Children of Immigrants**  
  Yen Espiritu, University of California-San Diego
- **"Marry into a Good Family": Transnational Reproduction and Intergenerational Relations in Bangladeshi American Families**  
  Nazli Kibria, Boston University

II. Immigration Policies, Politics, and Prospects  
*Organizer:* Rubén G. Rumbaut, rrumbaut@uci.edu, University of California, Irvine  
*Presider:* Steven J. Gold, gold@msu.edu, Michigan State University

- **Assessing Theories of Immigration Policy Convergence: A Look at Japan**  
  Kristin Surak, University of California-Los Angeles
- **Border Control: Ethical and Human Rights Issues**  
  Nestor Rodríguez, University of Houston
- **The Changing Face of Americans: Gender and the Health Policy Implications of Immigration and Aging**  
  Jen'nan Ghazal Read, University of California-Irvine; Bridget Gorman, Rice University
- **The Difference that a Multi-Cultural Empire Makes: Naturalization Policy in Germany and Austria**  
  Thomas Janoski, University of Kentucky

III. New Immigrant Destinations  
*Organizer and Presider:* Rubén Hernández-León

- **Gender and Latino Incorporation in the Northern Rockies**  
  Leah Caroline Schmalzbauer, Montana State University
- **Hidden Talent: Skill Formation & Latino Labor Market Incorporation in North Carolina’s Construction Industry**  
  Jacqueline M. Hagan, University of North Carolina at Chapel Hill
- **Hurricane Chasers in New Orleans: Latino migrants as a rapid response labor force**  
  Elizabeth Fussell, Washington State University

(cont’d next page)
III. New Immigrant Destinations (cont’d)

The City as Context: Spaces of Reception in New Immigrant Destinations
Peggy Levitt, Wellesley College; Wendy Cadge, Brandeis University; Sara R. Curran, University of Washington; Bernadette Nadya Jaworsky, Yale University; Jessica Hejtmanek, Harvard University

The Role of Community Context: Immigrant Collective Action in Gateways and New Destinations
Dina G. Okamoto and Kim Ebert, University of California-Davis

IV. Race, Ethnicity, and Immigration
Organizer and Presider: Nancy Denton, University at Albany, SUNY

Immigrant Entrepreneurs’ Relations with Customers in the Early 20th Century US
Steven Gold, Michigan State University

A Longitudinal Study of Interethnic Contact in Germany
Borja Martinovic, Frank Van Tubergen, and Ineke Maas, Utrecht University

Penalized for Race, Penalized for Ethnicity: The Earnings of Cape Verdean Immigrants
Suzanne Model, University of Massachusetts; Gene Fisher, University of Massachusetts

Racial Gaps in Asset Poverty: Racial Hierarchy or Immigration?
Lingxin Hao, Johns Hopkins University

Discussant: Mary Waters, Harvard University

X: ROUNDTABLES
Organizer: Wendy Roth

ASA REGULAR SESSION: INTERNATIONAL MIGRATION
Organizer: Rubén G. Rumbaut, rrumbaut@uci.edu, University of California, Irvine
Presider: Cecilia Menjívar, menjivar@asu.edu , Arizona State University

Renee Reichl and Roger Waldinger, University of California-Los Angeles

Immigrant Bureaucratic Incorporation: The Dual Roles of State Policies and Professional Missions.
Helen Marrow, Harvard University

Cosmopolitans in a Globalized World: North-to-North Highly Skilled Migrants and the Nation State.
Masayo Nishida, Boston University

The Evolution of Exit Policies: Emigration of Health Professionals from the Caribbean and South Africa
Rishma Parpia, Ivy Bourgeault, and Victor Satzewich, McMaster University
Call for Award Nominations!

NOMINATIONS FOR THE THOMAS &ZNANIECKI AWARD

The Thomas & Znaniecki Award is given annually for outstanding social science scholarship in the field of international migration to a book published within the previous two years. This year’s Thomas & Znaniecki Award committee (Sara Curran, chair) invites nominations of books published in 2006 and 2007 that would be suitable candidates for this award. Recent winners have included: Robert C. Smith, Mexican New York: Transnational Lives of New Immigrants (University of California Press, 2005), Richard Alba and Victor Nee, Rethinking the American Mainstream: Assimilation and Contemporary Immigration (Harvard, 2003) and Alejandro Portes and Rubén G. Rumbaut, Legacies: The Story of the Immigrant Second Generation (University of California Press, 2001). Please send your nominations by March 30th, 2008 to: Sara Curran, Henry M. Jackson School of International Studies, University of Washington, Seattle, Washington 98195, Email: scurran@u.washington.edu.

NOMINATIONS FOR THE GRADUATE STUDENT PAPER AWARD

The International Migration Section's Graduate Student Paper Award Committee (Elaine Howard Ecklund, Chair, University at Buffalo, SUNY, Margarita Mooney, UNC, Chapel Hill, and Dae Young Kim, U of Maryland) invites nominations and submis-sions for the section's annual graduate student paper competition. Students from any discipline may submit papers about any topic related to international migration broadly conceived. Papers must not yet be published at the time of submission and should be written during the 2007-8 academic year. Papers must be single authored and no more than 10,000 words, including abstract and references. Please send a cover letter, abstract, and copy of the paper (both hard copy and via e-mail) by May 1st, 2008 to: Elaine Howard Ecklund, Sociology Department, University at Buffalo, SUNY, Department of Sociology 430 Park all, Buffalo, NY 14260, ehe@buffalo.edu.
GRANTS AND AWARDS

Mindelyn Buford, II was awarded a Johns Hopkins University Center for Africana Studies Teaching Fellowship for Spring 2008. She is teaching an originally-designed undergraduate course entitled, “Sociology of Contemporary African and Caribbean Migration.”

Steven J. Gold received the Charles Horton Cooley Award for Distinguished Scholarship in Sociology, Michigan Sociology Association, East Lansing, October 2007. He also received the Award for Exemplary Work for the Mid-Michigan International Community from the American Red Cross and Refugee Services, Lansing, Michigan, March 22, 2007.

Min Zhou won the 2007 Chiyoko Doris ’34 & Toshio Hoshide Distinguished Teaching Prize in Asian American Studies, UCLA. She has been appointed Visiting Professor of Sun Yat-Sen University (Guangzhou), Central-China Normal University (Wuhan), and Korea University (Seoul).

MIGRATIONS

Samantha Friedman recently joined the University at Albany, SUNY as an Associate Professor of Sociology.

INTERNATIONAL MIGRATION ONLINE

Announcing a New Global Criminology Website where criminology professors and students can:
• Publish their papers, works-in-progress, and articles regarding global criminology;
• Research subjects in global criminology by accessing Interpol and United Nations datasets and text information for all countries of the world;
• Learn about a new text for Introductory Criminology that is truly global in scope.

The Global Criminology Website called Crime and Society: A Comparative Criminology Tour of the World can be viewed at the following address:
http://www-rohan.sdsu.edu/faculty/rwinslow/index.html

(cont’d page 10)
ONLINE REPORTS:

REPORT: Invisible No More: Mexican Migrant Civic Participation in the U.S.

REPORT: Latinos and the Changing Face of America
Available at: http://www.prb.org/PrintTemplate.cfm?Section=PRB&template=/ContentManagement/ContentDisplay.cfm&ContentID=11337

REPORT: Pew Hispanic Center Releases Latino Labor Report, 2006
Available at: www.pewhispanic.org

REPORT: Immigration and America's Future: A New Chapter
Available at: www.migrationpolicy.org.

REPORT: State of World Population 2006: Women and International Migration

WEBSITES:

SSRC Web Forum on Immigration
Available at: http://borderbattles.ssrc.org/

Center for Research and Analysis of Migration (CREAM)
Available at: http://www.econ.ucl.ac.uk/cream/

Berkeley Interdisciplinary Immigration Workshop &
The Institute of Industrial Relations
Available at: http://www.iir.berkeley.edu/immigration/index.html.

MigRes Website European University Institute
Available at: http://www.iue.it/RSCAS/Research/MIGRES/


Michael Peter Smith and Matt Bakker spent five years carrying out ethnographic field research in multiple communities in the Mexican states of Zacatecas and Guanajuato and various cities in California, particularly metropolitan Los Angeles. Combining the information they gathered there with political-economic and institutional analysis, the five extended case studies in *Citizenship across Borders* offer a new way of looking at the emergent dynamics of transnational community development and electoral politics on both sides of the border. Smith and Bakker highlight the continuing significance of territorial identifications and state policies—particularly those of the sending state—in cultivating and sustaining transnational connections and practices. In so doing, they contextualize and make sense of the complex interplay of identity and loyalty in the lives of transnational migrant activists.

In contrast to high-profile warnings of the dangers to national cultures and political institutions brought about by long-distance nationalism and dual citizenship, *Citizenship across Borders* demonstrates that, far from undermining loyalty and diminishing engagement in U.S. political life, the practice of dual citizenship by Mexican migrants actually provides a sense of empowerment that fosters migrants' active civic engagement in American as well as Mexican politics.

How do people handle contrasting self-conceptions? Do they necessarily compartmentalize their personal lives from their professional lives? Do minority and immigrant groups, in particular, act "ethnic" at home, "American" at work, "racial" in pan-ethnic spaces? *Managing Multicultural Lives* moves past this common assumption and demonstrates how minorities actually bring together contrasting identities.

Using the words and experiences of Indian American and Korean American professionals themselves, Pawan Dhingra eloquently shows how people break down the popular "margins vs. mainstream" conception of group identity and construct a "lived hybridity." He offers new insight into minorities’ experiences at work, at home, and in civil society. These Asian Americans’ ability to handle group boundaries fluidly leads them to both resist and support stratified social patterns. It also indicates new, more nuanced understandings of immigrant adaptation, multiculturalism, and identity management that pertain to multiple types of immigrant groups.
Havidán Rodríguez, Rogelio Sáenz, and Cecilia Menjívar, Editors

**Latinas/os in the United States: Changing the Face of America**
Springer, 2008

This volume is about Latinas/os, but what are Latinas/os? Who is this population that we cluster or lump together under the umbrella of Latinas/os or Hispanics? What is their historical background and culture? What are their demographic and socioeconomic characteristics? What language(s) do they speak? Where do they come from and where do they live? What are their levels of education? Where do they work? What are their religious, political, and sexual preferences? How do they identify themselves? How does U.S. society and the media view this growing population? What have been the demographic, social, economic, political, and cultural impacts that this population has had on the United States? What are the challenges and opportunities that this population confronts in the United States? How have and how will they continue to shape and change the face of América? There are no simple or easy answers to these questions. The answers depend on a number of diverse and complicated issues, such as the groups’ cultural, historical, and political backgrounds, and on how these diverse groups arrived in the United States and how they were received (or not) by the host country, among many other factors. This volume aims to focus on, explore, and enhance our understanding of these issues.


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Min Zhou and J.V. Gatewood, Editors

**Contemporary Asian America: A Multidisciplinary Reader**
2nd Edition

New York University Press, 2007

When *Contemporary Asian America* was first published, it exposed its readers to developments within the discipline, from its inception as part of the ethnic consciousness movement of the 1960s to the more contemporary theoretical and practical issues facing Asian America at the century’s end. This new edition features a number of fresh entries and updated material. It covers such topics as Asian American activism, immigration, community formation, family relations, gender roles, sexuality, identity, struggle for social justice, interethnic conflict/coalition, and political participation. As in the first edition, *Contemporary Asian America* provides an expansive introduction to the central readings in Asian American Studies, presenting a grounded theoretical orientation to the discipline and framing key historical, cultural, economic, and social themes with a social science focus. This critical text offers a broad overview of Asian American studies and the current state of Asian America.
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WORLD ON THE MOVE

WELCOMES YOUR SUBMISSIONS, OPINIONS, EDITORIALS, AND ANNOUNCEMENTS

PLEASE SEND ELECTRONIC SUBMISSIONS TO ZULEMA VALDEZ, NEWSLETTER EDITOR:
zvaldez@libarts.tamu.edu

Quick Facts: Foreign-born Population in the United States

1. The foreign-born population in the United States increased by more than half between 1990 and 2000.
2. Over half of the foreign-born population were from Latin America.
3. The foreign-born population in the South experienced the most rapid growth rate.
4. More than one-third of the foreign-born lived in the West.
5. The foreign-born in North Carolina, Georgia, and Nevada grew by 200 percent or more.

— 2000 Foreign-born Population Census Brief