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**Review of *Contemporary Chinese America: Immigration, Ethnicity, and Community Transformation*. Min Zhou. Reviewed by Shehong Chen.**

Shehong Chen  
*University of Massachusetts, Lowell*

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participating, ten were white. Moreover, twenty-seven of the clients and five of the lawyers were women. Race, gender and culture play crucial roles in shaping the power dynamics of certain social interactions. Because of this fact, a growing body of the literature on lawyering has queried the impact of racial, gender and cultural differences. While this is not a stated focus of the author's work, given her concern with lawyers' and clients' interactions within the context of "existing social arrangements," more discussion in this vein (or a cogent reason for not offering more discussion) is warranted. In summary, however, the book has many interesting ideas and is a useful addition to the lawyering literature.

*Lolita Buckner Inniss, Cleveland State University*

Min Zhou. *Contemporary Chinese America: Immigration, Ethnicity, and Community Transformation*. Temple University Press, 2009. \$89.50 hardcover, \$28.95 papercover.

This very important work documents and analyzes contemporary Chinese America, with an emphasis on Chinese American communities in New York and California since the 1960s. This ambitious scholarly effort examines a range of interesting questions and dilemmas: is working in an ethnic enclave "a better alternative" or "the only option?" How does Confucian culture lead to an "ethnic social environment" that encourages children to pursue educational excellence? How does globalization impact immigration and family life? And what roles do ethnic media play in immigrant integration?

The author provides rich data showing that old Chinatowns, such as the one in New York City, and new enclaves such as Monterey Park in California, attract Chinese investments from Taiwan, Hong Kong, mainland China and Southeast Asia. Such centers provide Chinese language schools, cultural centers, English language classes, job-training programs, religious institutions, and other services. Chinese immigrants choose to buy houses or rent apartments near such centers for cultural as well as employment reasons. Short distances between job and residence allow both parents to work and raise a family at the same time. Chinese language schools help to raise

children with respect for Chinese culture and tradition. Zhou presents data that indicate that, on average, Chinese immigrants have raised college graduates and finished paying mortgages on their family house within 25 years. Within one generation, Chinese immigrants move up the economic ladder to achieve middle-class status, supporting the assertion that working and living in the ethnic enclave was “a better alternative.”

Zhou explains how Confucian values lead to “an ethnic social environment” that encourages educational excellence. Among the immigrants since the 1960s, Zhou describes well-educated professionals who continue to reside in or nearby Chinese enclaves. Being aware of the connection between their own successes and education, they willingly help run non-profit or for-profit institutions such as Chinese schools and after-school tutoring and college preparatory courses. They also serve as role models in the neighborhood. Zhou argues that the ethnic social environment, more than Confucian values *per se*, contributes to the high success rates of Chinese American students.

Globalization has led to the phenomenon of “parachute kids” as part of the Chinese-American experience. While earlier immigrants from China hoped to make a fortune and then return home to their families, the parachute kids are sent here to pursue “better education” by their parents, who remain in the homeland either with high-paying jobs or running businesses. The author provides interviews collected from some of these students who describe their experiences. This phenomenon reflects a fascinating dimension of the changing fortunes of Asian and American economies

Chinese language media have flourished along with the growth of Chinese-owned businesses, the former financially supported by the latter. These media bring local and mainstream news to those with limited English proficiency. They also provide legal and financial advice, promote civic responsibility, serve as an outlet for complaints and opinions, and encourage political participation. The Chinese language media, the author points out, is an important bridge between the ethnic enclave and the host society.

Zhou concludes that, as this country becomes increasingly multiethnic, the distinctive ethnic enclaves she describes are

"quintessentially American," and only "ignorant and stupid bigots" refuse to recognize this fact. This book combines quantitative research, such as census data, with personal interviews and is written with an insider's understanding and compassion. It is solid scholarship for the fields of immigration and ethnic studies, of American studies, of race and culture studies, of diasporic studies, and of American history and American sociology in general. It is written with lucidity and conciseness and thus a good book for college students in above-mentioned disciplines.

*Shehong Chen, University of Massachusetts Lowell*

Allison J. Pugh, *Longing and Belonging: Parents, Children, and Consumer Culture*. University of California Press, 2009. \$55.00 hardcover, \$21.95 papercover.

In *Longing and Belonging: Parents, Children, and Consumer Culture*, Allison Pugh has written an engaging book about consumerism, children, and how they negotiate social class, racial, and other forms of difference. Her argument that children navigate an "economy of dignity" is one that should be considered by sociologists, feminists, parents, and policy makers. Her largest contribution is to show that, despite differences, children, in "middle childhood" or between the ages of five–nine (some were eleven or twelve by the end of the study) and of varying social classes, share a similar desire to belong.

Pugh argues that it is necessary to put childhood in a context that considers consumption as a kind of care. The book is based on three years of observational fieldwork at Sojourner Truth (an after-school center in a poor community in Oakland, California which has children from grades K-5) and six months each at two affluent schools in Oakland, which she names Arrowhead (a private school for children in grades K-6) and Oceanview (a public school for children in grades K-8). Using these data, along with interviews of fifty-four family members and observations of family shopping habits, Pugh puts forth a rich analysis that is grounded in everyday experiences.

Pugh analyzes how children establish a sense of belonging in their schools through the "economy of dignity" that is rooted