

## Chapter 1 : Are South Asians Prepared To Age In America? | HuffPost

*Asian Americans are Americans of Asian descent. The term refers to a panethnic group that includes diverse populations, which have ancestral origins in East Asia, South Asia, or Southeast Asia, as defined by the U.S. Census Bureau.*

Five images of the Filipino settlement at Saint Malo, Louisiana As Asian Americans originate from many different countries, each population has its own unique immigration history. Many settled and married Hawaiian women. Most Chinese, Korean and Japanese immigrants in Hawaii arrived in the 19th century as laborers to work on sugar plantations. By , the number of Chinese immigrants in San Francisco had jumped to more than 20, Ineligibility for citizenship prevented Asian immigrants from accessing a variety of rights such as voting. United States and United States v. Bhagat Singh Thind , the Supreme Court upheld the racial qualification for citizenship and ruled that Asians were not "white persons. Wong Kim Ark Although the absolute numbers of Asian immigrants were small compared to that of immigrants from other regions, much of it was concentrated in the West, and the increase caused some nativist sentiment known as the " yellow peril ". Congress passed restrictive legislation prohibiting nearly all Chinese immigration in the s. Immigration rapidly increased following the enactment of the Immigration and Nationality Act Amendments of as well as the influx of refugees from conflicts occurring in Southeast Asia such as the Vietnam War. Asian American immigrants have a significant percentage of individuals who have already achieved professional status, a first among immigration groups. Asian American movement The Asian American movement refers to a pan-Asian movement in the United States in which Americans of Asian descent came together to fight against their shared oppression and to organize for recognition and advancement of their shared cause during the s to the early s. William Wei described the movement as "rooted in a past history of oppression and a present struggle for liberation. For a more comprehensive list, see List of Asian Americans. Arts and entertainment[ edit ] See also: Asian-American literature Asian Americans have been involved in the entertainment industry since the first half of the 19th century, when Chang and Eng Bunker the original "Siamese Twins" became naturalized citizens. More recently, young Asian American comedians and film-makers have found an outlet on YouTube allowing them to gain a strong and loyal fanbase among their fellow Asian Americans. T and Tina in , and as recent as Fresh Off the Boat in Please expand the section to include this information. Further details may exist on the talk page. August When Asian Americans were largely excluded from labor markets in the 19th century, they started their own businesses. They have started convenience and grocery stores, professional offices such as medical and law practices, laundries, restaurants, beauty-related ventures, hi-tech companies, and many other kinds of enterprises, becoming very successful and influential in American society. They have dramatically expanded their involvement across the American economy. In , Asian Americans own 1. An Wang founded Wang Laboratories in June Amar Bose founded the Bose Corporation in Jerry Yang co-founded Yahoo! Government and politics[ edit ] Main article: Asian Americans in government and politics Asian Americans have a high level of political incorporation in terms of their actual voting population. Since , Asian Americans have been active at the national level and have had multiple officeholders at local, state, and national levels. The highest ranked Asian American in the legislature was Senator and President pro tempore Daniel Inouye , who died in office in ; by order of precedence the highest ranked Asian American in office is currently Secretary of Transportation Elaine Chao. With higher proportions and densities of Asian American populations, Hawaii has most consistently sent Asian Americans to the Senate, and Hawaii and California have most consistently sent Asian Americans to the House of Representatives. Carol Lin is perhaps best known for being the first to break the news of on CNN. Fareed Zakaria , a naturalized Indian-born immigrant, is a prominent journalist and author specializing in international affairs. John Yang won a Peabody Award.

**Chapter 2 : South Asian Americans Want to Be Accepted -- Not Merely Tolerated | HuffPost**

*An Introduction to South Asian American History According to the census, more than million people in the United States trace their heritage to South Asia, making South Asian Americans one of the fastest growing immigrant groups in the U.S.*

Chinese includes those identifying as Taiwanese. Based on mixed-race and mixed-group populations, regardless of Hispanic origin. There is some overlap between groups due to individuals identifying with multiple Asian groups. See methodology for more detail. Population estimates from U. Asian population was born in another country. Yet, when and how Asian immigrants arrived in the U. Looking forward, Asians are projected to become the largest immigrant group in the country, surpassing Hispanics in More Asian immigrants have arrived in the U. They include new arrivals from China and India, two of the top three countries of origin along with Mexico , with many looking to study , work or reunite with family. Other Asian immigrants have come to the U. Unauthorized immigrants from four nations in Asia were among the top 15 origin groups for unauthorized immigrants – India , , China , , the Philippines , and Korea , Asian population overall does well on measures of economic well-being compared with the U. But these overall figures hide differences among Asian origin groups. Four groups have household incomes well below the median household income for all Americans: Asians overall were also less likely than the general U. But again, there are large differences between Asian subgroups. Eight of the 19 Asian groups analyzed had poverty rates higher than the U. These shares vary widely by Asian origin group. Households headed by some Asian groups have homeownership rates well below the U. Nevertheless, homeownership is on the rise among Asian Americans. Seven-in-ten Asians in the U. Multigenerational families are households that include two or more adult generations or one that includes both grandparents and grandchildren. Aside from Hawaii, where U. See full methodology here.

**Chapter 3 : South Asian Americans are at high risk for heart disease and stroke**

*This article relies largely or entirely on a single source. Relevant discussion may be found on the talk calendrierdelascience.com help improve this article by introducing citations to additional sources.*

Higher rates of diabetes and lack of exercise appear to be important factors in their increased risk. Embargoed until 4 a. The statement provides an overview of the behaviors that influence the risk factors for heart disease and stroke among South Asians living in the United States based on a review of existing scientific research. Overall, Asians are at a lower risk for heart disease and stroke compared to people of European ancestry. This group includes both immigrants and people of South Asian ancestry who were born in America, according to the United States Census. Compared to people of European ancestry South Asian Americans: The statement also focuses on behavioral factors that may increase the risk of developing atherosclerosis among South Asian Americans and suggests ways that they can be changed to improve health. Volgman notes that diet is a key factor “ many South Asians, even if they are vegetarians, eat a lot of saturated fats from tropical oils “ such as palm and coconut oil “ and refined carbohydrates, “ such as sugar, white bread and highly processed foods. Ongoing studies are looking into improving diet quality among South Asians by reintroducing traditional whole grains which were once a mainstay of diet in the region, in addition to suggesting replacing ghee butter with all the water removed with monounsaturated oils, such as olive, corn or other oils. A recent study found that only 49 percent of South Asian Americans believed that exercise was important in preventing heart disease. The authors cite studies that suggest that community programs that encourage South Asians to exercise and reduce stress through yoga and Bollywood dancing or other culturally specific physical activities are likely to be more successful than other forms of physical activity. South Asians represent one of the fastest growing ethnic groups in the U. The statement concludes with a call to action to include more South Asians in research studies to better understand how to reduce their risk for heart disease and stroke. Co-authors are Latha S. Author disclosures are on the manuscript. View this release in Spanish. Animation and graphic stills are available on the right column of the release link. Foundations and corporations donate as well, and fund specific programs and events. Financial information for the American Heart Association, including a list of contributions from pharmaceutical and device manufacturers and health insurance providers are available at [www.heart.org](http://www.heart.org). We team with millions of volunteers to fund innovative research, fight for stronger public health policies, and provide lifesaving tools and information to prevent and treat these diseases. Follow us on Facebook and Twitter.

*The increased visibility of South Asian Americans in popular culture mirrors the rise of this relatively new immigrant group in various walks of American life—in science, medicine, technology.*

Xijit Joshi Seniors from India Home dance the garba, a vigorous folk dance from the state of Gujarat in western India. A version of this article originally appeared in India Abroad. From the outside, Room at the Sunnyside Community Services senior center in Queens, New York, looks just like any other room in the building. To get to it on this cold Monday in February, I walk past the usual crowd of elderly New Yorkers—white, Hispanic and black—who frequent the center. Open the door to Room , though, and we are greeted by the incongruous sound of 45 older Indian men and women enthusiastically singing a devotional song in Hindi. The singers are all in their late sixties and seventies. Many of these aunties and uncles, as they are addressed affectionately by the staff, have been meeting once a week on Mondays since . While there are a sprinkling of seniors from Guyana, India and Pakistan, most of the elders who attend the center three times a week are Bangladeshi Muslim. It is the only senior center of its kind for Bangladeshi elders in Queens. This, too, is run by India Home. They have lived, worked, and paid their taxes in America for 30 or 40 years. Their children have grown up in the USA and some of them have found spouses outside their own culture. Talk to the seniors at India Home and before long they will pull up photographs of their white or Hispanic or Asian sons and daughters in law and their mixed race grandchildren living in places such as Cleveland or Florida. This is not a generation that has resisted assimilation. Yet, in their old age they long to return to their roots. They want to be around people who speak their language and who like the same favorite foods. What makes India Home unique in the New York area is that its programs are organized around the philosophy that understands that as South Asians age, they want the familiar comforts of home. A compact, well-dressed man who speaks slowly, he has clearly thought about what the place means to him: We sing these songs and prayers, celebrate all our festivals. Coming here, it revives our memories. In the borough of Queens alone, which is home to some of the largest South Asian populations in the country, immigrant seniors are a majority of the senior population in ten out of fourteen neighborhoods. There are also other groups of elders: Between and the population of older immigrants from India grew by percent or about people. The Pakistani populations grew by 38 percent from to . According to the Pew Research Group , around 87 percent of Indian-American adults in were foreign-born, t he highest percentage among the six largest Asian-American groups. Yet, according to most experts, the undeniable fact is that as a group, South Asians are singularly unprepared to deal with the growing numbers of their elderly in the United States. Preston Merchant Seniors keep fit through yoga. However, there are few organizations that provide the comfort of familiar culture to the growing numbers of South Asian seniors or have staff that speak at least one South Asian language. South Asians are proud of all that they have achieved in this country, Dr. But now, she says: A geriatric psychiatrist by training, she lost her father to vascular dementia eight years ago. It made her realize there were unique challenges in trying to take care of an aging South Asian parent at home. At the time, even in a giant gateway city like New York, there were only a few informal senior groups that met once a month at Hindu temples or Sikh gurdwaras. There were no formal, staffed non-profits in the New York area that offered South Asian elderly any kind of culturally relevant services or programming. She personally visited 30 mainstream senior centers, she says. The result of that initial investment was India Home. The language access hurdle In a city like New York there are a plethora of services for seniors. Usha Mehta, 66, has seen first hand the frustrations of seniors who cannot express themselves well in English. She arrived in New York 30 years ago by way of Kenya, and worked with the Duane Reed pharmacy network for 23 years. Cultural sensitivity, or having staff who understand the language their clients speak and the cultures they practice, plays an outsize role in drawing immigrant seniors to certain centers. At the center, men and women sit separated by a white screen. Some Muslim women, especially the elderly and traditional, may not be comfortable interacting with men who are not family members. Behind the screen, the women feel at ease enough to move their bodies to do yoga exercises, adjust their hijabs, chat and laugh among themselves. Food as barrier Other than language, the other

reason keeping South Asian seniors from accessing mainstream services is the food. Many senior centers serve congregate meals, or meals that seniors can eat in the company of others. A shared meal helps combat the social isolation so many seniors suffer from, and often is the only way for poor seniors to get a nutritional meal. But the food in the mainstream senior centers may not suit everyone, especially South Asians, who have many restrictions on what kind of food they can eat. A substantial percentage of Indians are vegetarian. Many Pakistanis and Bangladeshis have strict religious injunctions about what they may or may not eat. Professor Rashmi Gupta in the course of her research has seen things that starkly brings home the need for cultural sensitivity training for senior care providers. At Christmas or Thanksgiving, there are these huge carcasses of turkeys right next to them in the dining room. For South Asian vegetarians, this is unpalatable. The solution for India Home has been to bring in vegetarian and halal food from South Asian restaurants. For vegetarians at India Home, lunch often consists of lentils, rice, roti or Indian flatbread, a dry vegetable dish, like okra or cabbage, cucumber raita or yogurt-based salad. Kalasapudi, the geriatric psychiatrist. Other than language, the other reason often keeping South Asian seniors from accessing mainstream services is the food, which does not adhere to their religious and dietary restrictions. Resistance to senior centers from the younger generation Even if South Asian seniors are ready and willing to go to a senior center, they often face opposition from their sons and daughters. Often it is tradition that stands in the way of embracing the idea of these kind of places. Respect and care for elders is ingrained in South Asian culture. Until recently generations lived under the same roof, and children were expected to take care of their aging parents. We think we can take care of our parents like we would have back home. Why send them to a senior center? However, studies have shown that social isolation is the biggest problem confronting South Asian elders. With both partners working and children in school all day, retired seniors have nothing to do at home. Gupta sees this phenomenon first hand. They are home bound and have nowhere to go. Kalasapudi calls generational isolation. How much can I talk to my daughter-in-law? Senior centers are about socialization and sharing. They read them out to each other and then fall into a heated discussion on Indian politics. She talked about police beatings and marches in the streets. Listening to her, her audience of seniors clapped and cheered. More elders shared their memories “they too were revolutionaries and freedom fighters. The pride in the room was palpable. But for South Asians, says Dr. Finding funding is a struggle. I tapped my own network. But individual donations from South Asians are much harder to come by, says Dr. In spite of their success, Indians mostly send money back home to support charitable causes in India. In a report titled, On the Shoulders of Generations put out by the Silicon Valley Community Foundation found that regardless of age or generation, affluent Indians felt that donating to India was a better investment because the need is greater and the money goes further. The place of worship became a space to practice identity and thus much of South Asian charitable giving has traditionally gone toward religious activities and institutions. How South Asians see themselves has also created blind spots in giving “South Asians consider themselves a model minority and that perspective obscures the fact that there are social problems in the community like poverty and elder abuse, homelessness, mental illness and yes, the unmet needs of seniors aging fast in America. Many South Asian seniors who immigrate after having worked in their own countries and decide to live with their children in the US may not have any income or Social Security earnings. Gupta has studied these problems for 20 years. Things like who will take care of your financial matters when you get old and feeble? Gupta thinks that South Asians as a group addressed these taboo topics. Kalasapudi has plans to start day programs for South Asians with dementia, as well as assisted living facilities and nursing homes. But the nonprofit she runs is tiny and the need for funds is great. The men and woman share their thoughts on their significant others. The talk is not of boyfriends or husbands, but that of children. Usha Mehta talks about her daughter: I began to live the moment I held her in my arms. Many express gratitude to mothers and fathers long gone. To me, it feels like a typical South Asian gathering, voluble, loud, talking over each other, at ease with the fact that they all understand each other. More than seniors who have dropped in for a program at a senior center, the atmosphere is more like a group of close friends sitting around in a familiar living room, sharing intimate memories. The camaraderie, the lack of formality, the comfort that comes from a shared culture and the lack of need for explanations feels like a glimpse of what is possible for South Asians growing older in America. Meera Nair is the author of books for

adults and children and the Communications Manager for India Home.

Chapter 5 : Asian Americans - Wikipedia

*Americans of South Asian descent are twice as likely as whites to have risks for heart disease, stroke and diabetes, when their weight is in the normal range, according to a study headed by Emory.*

Unless, of course, their clothing is appropriated for profit or racial jokes are made at their expense for entertainment. It seems as if some Americans love everything about us South Asians have been living in the United States for over a century now. Currently, we make up less than one percent of the total American population. Generations of South Asians have attended American colleges and continue to live in and serve American communities. Despite all of our contributions to American society, such as making up a decent portion of the workforce in the engineering, medical and computer fields, South Asians face harassment and bullying for various reasons. And with high-profile events like the crowning of Nina Davuluri as Miss America and the seven-year streak of South Asian students winning the Scripps National Spelling Bee, a new disturbing reality of racism and bullying has become more apparent via the Internet. These two momentous achievements have attracted an onslaught of terrible comments aimed at the accomplished Davuluri and the hard-working South Asian teenagers. Because apparently, these people are not American! Being born in the United States of America totally does not make you an American citizen. Neither does being legally naturalized. Are we, USA-born and naturalized citizens, not American? Even when we speak the same language, wear western clothes, and follow American laws, we are still considered outsiders. Often we are told to go back "home. The New York hospital I was born in? Growing up in Louisiana I was told to leave America and was labeled as "other," but then my peers also wanted me to give up the little pieces of culture my parents passed on to me simply to fit in with them. In middle school, I was constantly taunted for having long, unshorn hair as a part of my Sikh religious duty. At some point, I refused to bring paranthas packed from home for lunch because students snickered at me. Sometimes, kids would purposely ask me what music I listened to, although I already told them I listen to Indian music. Students did not miss a single chance to pick on me in front of an audience and point out how different I was compared to them. It seems like anyone who happens to be different causes great discomfort to some people. And even if we do manage to fit in, we are not immune to ostracism at even the most random moments in daily life. There are still some days when my younger brother comes home and tells me how some kid muttered racial slurs at him the hallway. If you want to win a beauty pageant, work at it. If you want to win a spelling bee, spend months studying for it. We were born here, and we are here to stay. We want to be accepted, not merely tolerated, for who we are.

**Chapter 6 : South Asian American voice- SAAVOICE**

*South Asian Americans Leading Together (SAALT) is a national nonpartisan non-profit organization whose mission is to elevate the voices and perspectives of South Asian individuals and organizations to build a more just and inclusive society.*

This new edition of our report on Asian Americans provides data on 14 smaller Asian origin groups with population counts below , in the Census, along with detailed data on the economic and demographic characteristics of adults in nine of these groups. Our original report contained survey and Census data on all Asian Americans as well as specific information on the six largest Asian origin groups. Asian Americans are the highest-income, best-educated and fastest-growing racial group in the United States. They are more satisfied than the general public with their lives, finances and the direction of the country, and they place more value than other Americans do on marriage, parenthood, hard work and career success, according to a comprehensive new nationwide survey by the Pew Research Center. A century ago, most Asian Americans were low-skilled, low-wage laborers crowded into ethnic enclaves and targets of official discrimination. Today they are the most likely of any major racial or ethnic group in America to live in mixed neighborhoods and to marry across racial lines. Asians recently passed Hispanics as the largest group of new immigrants to the United States. The educational credentials of these recent arrivals are striking. This is double the share among recent non-Asian arrivals, and almost surely makes the recent Asian arrivals the most highly educated cohort of immigrants in U. Compared with the educational attainment of the population in their country of origin, recent Asian immigrants also stand out as a select group. Recent Asian immigrants are also about three times as likely as recent immigrants from other parts of the world to receive their green cardsâ€”or permanent resident statusâ€”on the basis of employer rather than family sponsorship though family reunification remains the most common legal gateway to the U. The modern immigration wave from Asia is nearly a half century old and has pushed the total population of Asian Americansâ€”foreign born and U. S born, adults and childrenâ€”to a record Asian Americans trace their roots to any of dozens of countries in the Far East, Southeast Asia and the Indian subcontinent. Each country of origin subgroup has its own unique history, culture, language, religious beliefs, economic and demographic traits, social and political values, and pathways into America. But despite often sizable subgroup differences, Asian Americans are distinctive as a whole, especially when compared with all U. According to the Pew Research Center survey of a nationally representative sample of 3, Asian Americans, conducted by telephone from Jan. They also stand out for their strong emphasis on family. Their living arrangements align with these values. They are more likely than the general public to live in multi-generational family households. Asian Americans have a pervasive belief in the rewards of hard work. By their own lights, Asian Americans sometimes go overboard in stressing hard work. The immigration wave from Asia has occurred at a time when the largest sending countries have experienced dramatic gains in their standards of living. But few Asian immigrants are looking over their shoulders with regret. And by lopsided margins, Asian Americans say the U. Respondents rated their country of origin as being superior on just one of seven measures tested in the surveyâ€”strength of family ties. The survey was conducted only among Asian Americans currently living in the U. As is the case with all immigration waves, a portion of those who came to the U. However, return migration rates are estimated to be lower for immigrants from Asia than for other immigrants, and naturalization ratesâ€”that is, the share of eligible immigrants who become U. For more details, see Chapter 1. Asians in the U. For example, adults living in China are more satisfied with the way things are going in their country than Chinese Americans are with the way things are going in the United States. By contrast, the publics of India and Japan have a more downbeat view of the way things are going in their countries than their counterpart groups do about the U. Across the board, however, U. Asians are more likely than Asians in Asia to say their standard of living is better than that of their parents at a similar stage of life. Asians also exceed Asians in their belief that hard work leads to success in life. And while many U. Asians say that Asian-American parents place too much pressure on their children to do well in school, even more Chinese and Japanese say this about parents in their countries. For more details on these

and other cross-national comparisons, see Chapter 4. For example, Indian Americans lead all other groups by a significant margin in their levels of income and education. Seven-in-ten Indian-American adults ages 25 and older have a college degree, compared with about half of Americans of Korean, Chinese, Filipino and Japanese ancestry, and about a quarter of Vietnamese Americans. More than seven-in-ten Japanese and two-thirds of Filipinos live in the West, compared with fewer than half of Chinese, Vietnamese and Koreans, and only about a quarter of Indians. The religious identities of Asian Americans are quite varied. According to the Pew Research survey, about half of Chinese are unaffiliated, most Filipinos are Catholic, about half of Indians are Hindu, most Koreans are Protestant and a plurality of Vietnamese are Buddhist. Among Japanese Americans, no one group is dominant: There are subgroup differences in social and cultural realms as well. Japanese and Filipino Americans are the most accepting of interracial and intergroup marriage; Koreans, Vietnamese and Indians are less comfortable. Koreans are the most likely to say discrimination against their group is a major problem, and they are the least likely to say that their group gets along very well with other racial and ethnic groups in the U. In contrast, Filipinos have the most upbeat view of intergroup relations in the U. The Japanese are the only group that is majority U. Their pathways into the U. The Vietnamese are the only major subgroup to have come to the U. Asian Americans have varying degrees of attachment to relatives in their home countries—likely reflecting differences in the timing and circumstances of their immigration. They have different naturalization rates. Fully three-quarters of the foreign-born Vietnamese are naturalized U. History Asian immigrants first came to the U. They endured generations of officially sanctioned racial prejudice—including regulations that prohibited the immigration of Asian women; the Chinese Exclusion Act of 1882, which barred all new immigration from China; the Immigration Act of 1892 and the National Origins Act of 1924, which extended the immigration ban to include virtually all of Asia; and the forced relocation and internment of about 120,000 Japanese Americans after the Japanese attack on Pearl Harbor in 1941. Large-scale immigration from Asia did not take off until the passage of the landmark Immigration and Nationality Act of 1952. Over the decades, this modern wave of immigrants from Asia has increasingly become more skilled and educated. Today, recent arrivals from Asia are nearly twice as likely as those who came three decades ago to have a college degree, and many go into high-paying fields such as science, engineering, medicine and finance. This evolution has been spurred by changes in U. These trends have raised the education levels of immigrants of all races in recent years, but Asian immigrants exceed other race and ethnic groups in the share who are either college students or college graduates. It is not yet possible to make any full intergenerational accounting of the modern Asian-American immigration wave; the immigrants themselves are still by far the dominant group and the second generation has only recently begun to come into adulthood in significant numbers. Among all second-generation Asians, the median age is just 17; in other words, about half are still children. But on the basis of the evidence so far, this immigrant generation has set a bar of success that will be a challenge for the next generation to surpass. The two groups also have similar shares in poverty and homeownership rates. Not surprisingly, when it comes to language fluency, there are significant differences between the native- and foreign-born adults. Family formation patterns are also quite different. Among adults, the median age is 30, versus 44 for the foreign born. There are also differences between the native born and foreign born in the share of recent mothers who are unmarried. Even as births to single mothers have become more widespread in recent decades, Pew Research surveys find that a sizable majority of Americans believe this growing phenomenon has been bad for society. About one-in-five Asian Americans say they have personally been treated unfairly in the past year because they are Asian, and one-in-ten say they have been called an offensive name. Older adults are less likely than young and middle-aged adults to report negative personal experience with bias. Of those who do say it makes a difference, a slightly higher share say that members of their group are helped rather than hurt by their race. Those with less education are more prone than those with more education to say that being an Asian American is an advantage. Group Relations Overall, more than eight-in-ten Asian Americans say their group gets along either very or pretty well with whites; roughly seven-in-ten say the same about relations with Hispanics and just over six-in-ten say that about their relations with blacks. In several cities across the country, there has been a history of tension between Koreans and blacks, often arising from friction between Korean shopkeepers and black customers in predominantly black

neighborhoods. Asian-American newlyweds are more likely than any other major racial or ethnic group to be intermarried. There are notable gender differences. Asian women are twice as likely as Asian men to marry out. Among blacks, the gender pattern runs the other way—men are more than twice as likely as women to marry out. Among whites and Hispanics, there are no differences by gender. Among Asian-American newlyweds, Japanese have the highest rate of intermarriage and Indians have the lowest. More than half of recent Japanese newlyweds married a non-Asian; among recent Indian newlyweds, just one-in-eight did. Today, however, Asian Americans are much more likely than any other racial group to live in a racially mixed neighborhood. This comparison should be treated with caution: Each of the other groups is more numerous than Asians, thereby creating larger potential pools for racial enclaves. Identity Despite high levels of residential integration and out-marriage, many Asian Americans continue to feel a degree of cultural separation from other Americans. Not surprisingly, these feelings are highly correlated with nativity and duration of time in the U. In these identity preferences, Asian Americans are similar to Hispanics, the other group that has been driving the modern immigration wave. Hispanics are more likely to identify themselves using their country of origin than to identify as a Hispanic or as an American. Recent immigrants, however, tend to be somewhat less upbeat in these assessments than are immigrants who came before. By contrast, only about a third of all Americans say they are doing much better than their parents at a similar stage of life. There are only minor differences between Asian Americans and the general public in their expectations about the upward mobility of their children. On this measure, there are sizable differences among U. About a third of Koreans and Indians feel this way, as do one-in-four Chinese and Filipinos, and just one-in-five Japanese. Political and Social Attitudes Compared with the general public, Asian Americans are more likely to support an activist government and less likely to identify as Republicans. While they differ on the role of government, Asian Americans are close to the public in their opinions about two key social issues. The survey was conducted in all 50 states, including Alaska and Hawaii, and the District of Columbia.

### Chapter 7 : The Rise of Asian Americans | Pew Research Center

*Division on South Asian Americans Asian American Psychological Association DoSAA is a community of students and professionals committed to understanding social, emotional, political, and personal influences affecting South Asians in psychology and creating a forum to impact change for the betterment of South Asian mental health.*

### Chapter 8 : The South Asian Americans - Karen Isaksen Leonard - Google Books

*South Asian Americans Want to Be Accepted -- Not Merely Tolerated America is a melting pot of cultures -- but it seems like not all cultures and ethnicities are welcome.*

### Chapter 9 : South Asian Americans are at high risk for heart disease and stroke | EurekAlert! Science News

*SAALT's Young Leaders Institute (YLI) is an opportunity for undergraduate students and other young adults to build leadership skills, connect with activists and mentors, and explore social change strategies around issues that affect South Asian and immigrant communities in the U.S.*