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COMMUNITY PROFILE

Bangladeshi Americans

By Sadruddin Noorani. Updated by Sadruddin Noorani (2010).

Demographics

According to recent census estimates there are approximately 2,000 Bangladeshi Americans living in Illinois. Of those who are age 20 and above, over 91% have a high school diploma and about 80% of Bangladeshis hold a bachelor's degree or higher. According to community leaders, about 38% of Bangladeshi Americans in metropolitan Chicago live in the city's northern neighborhoods and 55% of the population resides in the suburbs of Cook County.

Historical Background

In 1947, the Indian sub-continent was divided into two parts – one part Hindu majority and one part Muslim majority. The Muslim section bordered both the east as well as the west side of India. After this partition of British India, these Muslim majority areas came to be known as Pakistan, and East Pakistan was then one of the largest of the five provinces of Pakistan. In 1971, East Pakistan became the independent nation of Bangladesh.

According to community leaders, there were a handful of Bangalis (former East Pakistanis) in Chicago in the late 1940s. Some of these Bangali Pakistanis arrived in Chicago in mid-1950s as students, professionals, and exchange visitors through grants from the Colombo Plan, Ford Foundation, and Rockefeller Foundation. Many of these first generation immigrants have struggled to achieve professional status.

The second wave of Bangladeshis started flocking to the Chicago area in the mid-1970s after Bangladesh became an independent nation. These immigrants came to the United States as students and relatives of previous immigrants. Some came to the U.S. under the Diversity Visa (lottery) program and through H-1B visas. Bangladeshis achieved a reputation for excellence in computer engineering technology, entrepreneurship in the medical and surgical fields, and architecture.

Twenty years ago, Bangladeshis were commonly mistaken as Indians or Pakistanis. Today, however, Bangladeshi American organizations are sharing their heritage through cultural programs and other activities to distinguish themselves as a distinct culture and people. Sections of two major streets in Chicago are named after two prominent Bangladeshis – Sheikh Mujib, the Father of the Nation of Bangladesh, and F. R. Khan, architect who designed the Willis Tower and other innovative skyscrapers in Chicago.

In the early 1980s, the Bangladeshi Association was formed by the roughly 60 Bangladeshi families present in the Chicagoland area. When community members multiplied, two organizations were eventually derived from the parent organization, replacing it with the Bangladesh Association of Chicagoland and Bangladesh Association of Greater Chicagoland. Bangladeshi organizations actively participate in mainstream American and ethnic heritage and cultural activities. Community organizations also host annual picnics and sports festivals for all age groups.

The community does not have its own local print or electronic media, but they depend on New York's weekly Bengali print and electronic newspapers, as well as overseas TV media.

Language

Bengali or Bangla is the most widely spoken among Bangladeshis. Bengali is an eastern Indo-Aryan language that is native to the region of eastern South Asia known as Bengal, which comprises present day Bangladesh and also a part of West Bengal—a state of India.

Many educated Bangladeshis also speak English; this was due in large part to Britain's rule of the Indian subcontinent. In addition, because Bengal was originally part of British India, many educated Bangladeshis are familiar with both Hindi and Urdu, the official languages of India and Pakistan, respectively.

Important Traditions & Holidays

In Chicago, Shaheed Day – now known internationally as Language Day–is observed on February 21st, in remembrance of those who sacrificed their lives for the Bangla language. Bangladesh Day is celebrated in March, with a parade bearing floats as well as cultural programs that commemorate Bangladeshi independence. Victory Day is celebrated in December with cultural programs to commemorate the end of the freedom movement. Pahela Baishakh (around April 15) is observed as the first day of the Bengali calendar. Other celebrations include Muslim holidays such as Eid-ul-Fitr and Eid-ul-Adha.

Bengalis are traditionally a predominantly closed society in which the head of the family is the male, and the female is responsible for running the home. The children respect the elders of the family, and they continue to be supported by the family after the age of eighteen. Often, other extended family members also live with the family.

Food and Dietary Restrictions

The main traditional Bangladeshi dish is steamed rice with fish curry prepared with spices; lentils, vegetables, and poultry or meat accompanies most entrees. Bangladeshis do not consume alcoholic beverages and pork for religious reasons.

Religion

In Chicagoland, about 95% of Bangladeshis are Muslim; the rest are Hindu, Christian, Buddhist, etc.

Major Issues for the Community

According to community leaders, immigration and welfare legislation and the long-lasting impact of the September 11th terrorist attacks are major concerns for the community. Bangladeshis are concerned that they are being unfairly equated with terrorists, which could significantly impact the chance of aspiring immigrants from Bangladesh, as racial profiling may limit opportunities in education and in the job market. Community leaders also see a need for education and guidance to foster closer ties between the Bangladeshi American community and mainstream America.

When a Bangladeshi family has to relocate, it is often because the husband has landed a job in a new place. This makes the adjustment easier for the man, who will often have a circle of work colleagues to network and make friends with, while his wife will be more or less on her own, often with no driving skills and no Bengali women's social support organization. During Chicago's cold winters, such women may become homebound.

Relatives, especially children, of many Bangladeshi Chicagoans are left back home, and it is uncertain when these broken families will be reunited. Furthermore, an issue between the generations is the challenge of maintaining Bangladeshi traditions and religion in the U.S. and finding a bridge between the Bangladesh traditional system of arranged marriage and the practice of marrying for love.

ARTS & CULTURE

Bangladesh Association of Chicagoland

Annual Cultural Performances; Picnic/Festivals and observe Bangladeshi national holidays.

Bangladesh Association of Greater Chicagoland

Annual Cultural Celebrations: Picnic/Festivals; Immigration/Citizenship Assistance; Youth Programs and observe Bangladeshi national holidays.

RELIGIOUS ORGANIZATIONS

Bangladesh Islamic Community

An active Religious Organization. Recently with the collaboration with other sister Muslim communities they built a mosque in Evanston, IL for prayers and to conduct other necessary social and religious activities.

MEDIA

Weekly Thikana

Weekly Bangali paper from New York

Weekly Bangla Patrika

Weekly Bangali paper from New York

COMMUNITY PROFILE

Cambodian Americans

By Borita Khim, Teacher, Stockton Elementary School, and Kompha Seth, Executive Director, Cambodian Association of Illinois from The Ethnic Handbook (Illinois Ethnic Coalition, 1996). Updated by Kompha Seth (2010).

Demographics

According to the 2010 Census, there are around 4,300 Cambodians living in Illinois, with the majority living in Cook County (around 2,300). Estimates made by community leaders, however, suggest that the Cambodian population in Illinois is even greater. One reason for this disparity is that many Cambodian immigrants cannot read or write in their own language, let alone understand English. According to leaders, this has potentially caused many immigrants to throw out their census count information.

The language capability of Cambodians in Illinois varies greatly. It is estimated that approximately 15% of the Cambodians living in Illinois do not speak English well and about 6% do not speak English at all*. Community leaders state that many of the first generation Cambodian immigrants work in low paying, entry-level positions. Common jobs include janitorial work, hotel and motel service employees, and assembly-line work. Second generation Cambodians, however, are obtaining professional jobs in the technology and financial sectors.

Historical Background

Cambodians started coming to Chicago in 1975 as refugees escaping political oppression. During the time of the Khmer Rouge (communist guerrilla group) rule of Cambodia—April 1975 to January 1979—as many as 3 million (out of 7.5 million) Cambodians were killed, with many more forced into work camps. These circumstances became known as the Cambodian Killing Fields. Border conflicts resulted in the invasion of Cambodia by the Vietnamese communist government, which then helped install a Cambodian regime trained in Hanoi. Mass killings during the Khmer Rouge era and subsequent conflicts between the Khmer Rouge and the new regime forced many Cambodians to flee to Thailand and seek asylum. Unfortunately, these refugees were unable to stay in Thailand, thus forcing them to seek third country asylum. Between 1979 and 1980, continued fighting and the burning of rice reserves led to starvation and famine.

Although Cambodian refugees have been resettled in the United States for nearly two and a half decades, the largest numbers came between 1979 and 1985. Of those entering the United States at that time, 4% came to Illinois; half of that number settled in Chicago neighborhoods including Uptown and Albany Park, where housing was inexpensive and agencies were available to help with resettlement. Agencies active during that period included Travelers & Immigrants Aid, Lutheran Child & Family Services, Catholic Charities, World Relief, and Jewish Family & Community Service. The first wave of Cambodians to resettle in Chicago were better educated than later immigrants, who tended to come from rural areas, were less literate, and had more difficulty adjusting to life in urban America.

* Source: U.S. Census Bureau, 2005-2009 American Community Survey

The Cambodian Association of Illinois, a community-based organization, was founded in 1976. Their mission was to provide translation and interpretation services and help the refugees carry on their traditions. In 1980, the agency received funding to provide social services such as employment and counseling in order to help newly-arrived immigrants with assimilation.

In 2005, the Cambodian Association of Illinois established the Cambodian American Heritage Museum and Killing Fields Memorial in order to educate and memorialize people of Cambodian American heritage and the atrocities of the Killing Fields. Of particular importance to the Cambodian community is the emphasis placed on "hope and renewal." According to Kompha Seth, former Executive Director of the Cambodian Association, one of the main goals of the Killing Fields Memorial is to give those who lived through the Killing Fields years an opportunity to leave their traumatic memories and experiences at the memorial.

Current Migration Patterns

There are currently only a few Cambodian immigrants arriving to the United States each year. In the Chicagoland area, many Cambodians are moving west and buying homes in the far northwest parts of the city and the Skokie-Niles area. There are also families that continue to move outside the city of Chicago to Janesville, Illinois; families also move to Northern Indiana and Wisconsin, as well.

Cambodians Living in Poverty by Nativity in the Midwest

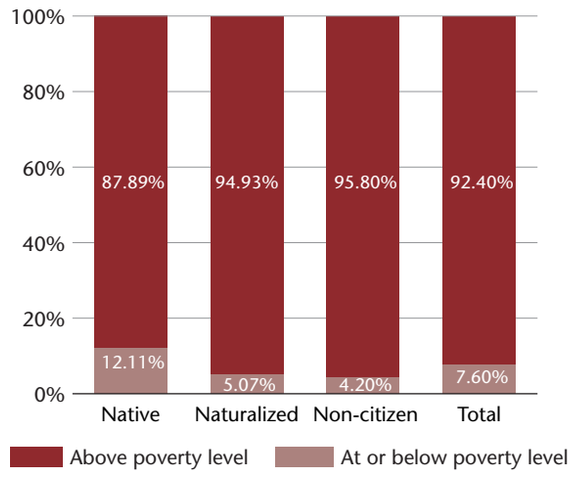


Figure 1.1: Cambodians Living in Poverty by Nativity in the Midwest
Source: U.S. Census Bureau, DataFerrett, American Community Survey 2007-2009

Language

The language spoken in Cambodia is called Khmer. Although there is only one language, people from different areas of Cambodia speak with differing accents.

Religion

More than 80% of Cambodians are Theravada Buddhists. The rest include Muslims, Christians, and Hindus.

Important Traditions & Holidays

In Cambodian culture, a great deal of respect and authority is accorded to teachers and one's elders. Youth are expected to obey their parents, teachers, and other elders; "talking-back" is regarded as an unacceptable act. An individual's behavior reflects on the reputation of his/her family. Dating is often socially discouraged as many parents will typically arrange marriages for young adults.

Each year, Cambodians celebrate several major holidays. Cambodia's New Year's celebration is comprised of the Maha Sangkran (April 14 - the last day of the old year), Vana Bat (April 15 - the day separating the two years), and Loeung Sak (April 16 - the first day of the new year). Other holidays include Bon Phchum Bend, or the Ancestor Festival (15 days in September), and Visakh Boja (in May) which celebrates the birth, enlightenment, and the death of Buddha.

Names

Cambodians often give their children names that rhyme with the names of other family members. Surnames come first in Cambodia, but most Cambodian Americans have adopted the Western custom of placing the surname last.

Major Issues for the Community

Years after the Cambodians' resettlement in the United States, the statistics pertaining to their economic and professional success remain particularly distressing, even when compared to other Southeast Asian refugee populations. For example, according to the 2010 American Community Survey:

- The poverty rate of Cambodian Americans in the U.S. is 21.9%, which is much higher than the general Asian population (9.1%)

- The per capita income of this population is $15,993; which is much lower than the general Asian population ($28,930)
- 34% of Cambodians 25 years old and over have less than a high school degree
- 64% of Cambodian Americans 16 years old and over, are employed versus 70% of Laotian Americans and 67% of Vietnamese Americans
- In the U.S., 36% of the general population has either a managerial or professional career while only 23% of working Cambodian Americans are employed at this level
- 42% of Cambodians do not have a solid command of the English language

In terms of mental health challenges, the August 3, 2005 issue of the Journal of American Medical Association revealed high rates of psychiatric disorders associated with trauma more than two decades after resettlement in the Unites States. 62% of participants had high rates of post-traumatic stress disorder and 51% experienced high rates of depression associated with PTSD. These rates ranged from 6 to 17 times higher than national averages for adults. Most participants had a family member or friend murdered, and had also been exposed to violence after resettling in the U.S.

Children and youth of Cambodian parents have their own difficulties. According to anthropologist Mary Carol Hopkins, author of *Braving a New World*, "Cambodian high school students typically have lower grade point averages, lower achievement scores, and lower job status aspirations than do other Southeast Asian students living in the Midwest area of the U.S." One in five Cambodian American youth fall victim to gangs, drugs, violence, or truancy in school.

Given these challenges, it is evident that much work still needs to be done so that Cambodian Americans can become truly self-sufficient, productive participants in U.S. society.

Educational Attainment for Cambodians in the Midwest

Population 25 years and older (14,305)

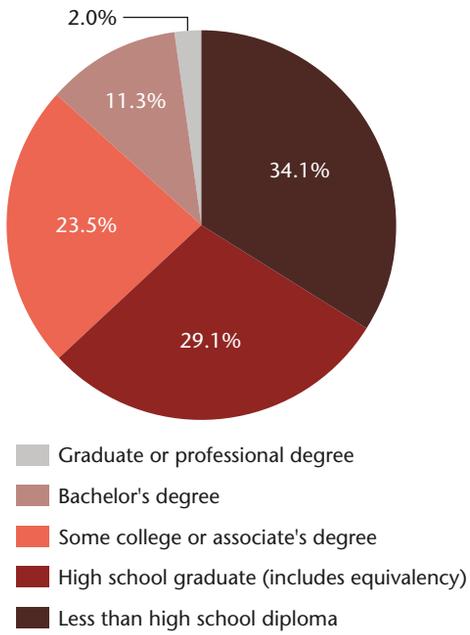


Figure 1.2: Educational Attainment for Cambodians in the Midwest
Source: U.S. Census Bureau, American Community Survey, 2007-2009

Cambodians Living in Poverty by Age in the Midwest

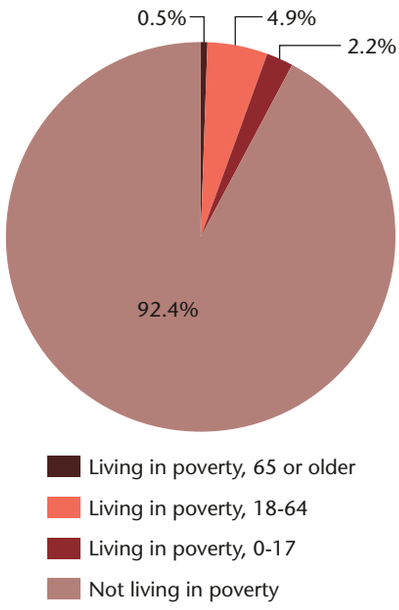


Figure 1.3: Cambodians Living in Poverty by Age in the Midwest
Source: U.S. Census Bureau, DataFerrett, American Community Survey 2007-2009

COMMUNITY PROFILE

Chinese Americans

By Yvonne M. Lau, Ph.D., Department of Modern Languages, DePaul University. Updated by Yvonne M. Lau, Ph.D. (2011).

Demographics & Current Migration Patterns

In the past decade, the rates of growth for Chinese Americans were the most consistent and similar amongst all the different Asian American groups across Chicago, the six-county area and Illinois. Based on the 2010 Census, the Chinese American population increased by 32% in Illinois, rising from 85,840 (2010 Census) to 112,951 (this figure represents the population who indicated that they were only one race). Representing the third largest Asian population group in Illinois, Chinese Americans are highly concentrated in the Chicago six-county area, forming the largest Asian American population in the City of Chicago. The Chinese American population in Chicago grew 35% in the last decade, from 34,329 in in 2000 to 46,446 in 2010. In Cook County, the population has increased 32% since 2000. Will, McHenry, and Lake Counties witnessed population changes of 32% - 132% since 2000.

Chinese Americans have experienced a 34% growth rate in the suburban six-county area, with populations rising from 38,180 in 2000 to 51,092 in 2010. Chicago still has the highest Chinese American density in Illinois, with other popular enclaves including Naperville, Skokie, Evanston, and Schaumburg. Towns in the six-county area experiencing the most phenomenal growth rates since 2000 include Lake Bluff, Grayslake, Long Grove, Carpentersville, Barrington, and Itasca.

Unique among residential "Chinatowns" across the U.S., Chicago's South Side Chinatown constitutes "home" for a significant proportion of city residents. An estimated one out of four of Chicago's Chinese Americans resides in six major census tracts surrounding Chinatown (compared to 8% in San Francisco and 14% in New York Chinatowns). In the upwardly mobile environs next to U.S. Cellular Field, home of the Chicago White Sox, new construction and renovated homes have been in high demand in the past decade. Noting the Chinese American population by Chicago community area, the top ten Chicago Chinese American neighborhoods are: Bridgeport, Armour Square, West Ridge, Hyde Park, Near West Side, Edgewater, McKinley Park, Uptown, Near North Side, and Archer Heights.

Within the six-county area, Chinese Americans continue to be almost evenly dispersed between Chicago and the suburbs. This dual Chicago-suburban residential trend contrasts sharply with other large immigrant Asian groups – Filipinos, Asian Indians, and Koreans – who reside primarily in the suburbs. Slightly more Chinese Americans reside in the suburbs than in Chicago. While Chinese Americans are concentrated in three of Chicago's six collar counties – Cook, DuPage, and Lake – the largest number of suburbanites reside in Cook County. DuPage County is second to Cook County in total population of Chinese and Asian Americans. It has proved a popular residential choice for Chinese Americans, especially Taiwanese Americans, because there is easy access to a high tech corridor that is thought to have spurred population growth in recent years.

Historical Background

Chinese immigration to the U.S. occurred over four historical periods: 1) open immigration from 1849 to 1882; 2) immigration policies of exclusion from 1882 to 1943 except for members of exempted categories, i.e. merchants, scholars, etc.; 3) immigration quotas permitting limited entry from 1943 to 1965; and 4) revived entry following the 1965 Immigration Act until the present, creating equal national origin quotas and fueling family reunification with occupational preferences.

Chinese immigrants largely entered through California in the 1840s, contributing to the building of the American West. The rural Chinese immigrants mainly from the southern Guangdong province were initially attracted to the U.S. by California gold prospects. They were later recruited en masse to work in the railroad construction and small industries (e.g. agriculture) of the Pacific and American West. By the late 1870s however, conditions had changed. With a major recession in California, the anti-Chinese movement erupted. In 1882, the Chinese Exclusion Act was passed by Congress, targeting for the first time members of a specific racial/ethnic group. The Exclusion Act prohibited Chinese laborers from entering the U.S., and those already here were denied citizenship and civil liberties. Given this chilly climate on the west coast, cities like Chicago and New York became more viable options.

Chicago's first Chinatown was established in the 1880s near Clark and Van Buren. In 1872, as the city rebuilt from the Great Chicago Fire, the first Chinese hand laundry opened at 167 W. Madison. While several other occupations were open to Chinese, including retail and services associated with Chinese native products, the popularity of Chinese-owned laundries marks the growth of the Chinese immigrant community and its restricted occupational opportunity structure. Unlike some American "Chinatowns," Chicago's first ethnic enclave was not a residential center. This lack of traditional community and family life was fueled by two factors. First, few Chinese women were allowed to enter the U.S., given the discriminatory and gendered immigration policies. In 1910, there were 65 Chinese women and 1,713 men. This severe gender imbalance would not change until after 1965. Second, with hard lessons learned from the anti-Chinese movement linked to the American West experience, most Chinese chose not to live in Chinatown, preferring to "blend in," scattering themselves around town and living invisibly within their storefront businesses.

By 1910, higher rents indicative of the growing "Loop" and internal factionalism in the original Chinatown led the leaders to relocate to another Chinatown, near Wentworth and Cermak, which provided affordable storefronts and apartments. The Loop Chinatown remained until 1975 when it was razed to prepare for the Metropolitan Correctional Center. Even in the latter half of the 20th century, among the few second generation Chinese Americans who had requisite language and job skills for employment outside the ethnic enclave, opportunities outside the enclave were severely restricted by discriminatory attitudes and practices.

With the end of WWII and the 1949 establishment of the People's Republic of China (PRC), many Chinese immigrants, sojourners, and students no longer thought of returning to China. The exclusion laws against Chinese had been repealed in 1943, reunifying many Chinese American families. An influx of new immigrants arrived in the 1950s, mainly Mandarin-speaking professionals displaced by the 1949 Revolution. Many of them settled outside of the central city and in the suburbs. Newly-arrived Cantonese-speaking immigrants and refugees from China and Hong Kong tended to live around Chinatown, joining the second-generation community in renovating and expanding the south side Chinatown. A smaller group of Chinese immigrants and refugees settled on the north side in racially diverse neighborhoods including the near north, Uptown, Edgewater, and Rogers Park.

The 1965 Immigration Act allowed for annual quotas of 20,000 per country, spurring major waves of immigration from China and Hong Kong. By the mid-1970s, another significant spurt of immigration from PRC appeared as the U.S. and China renewed relations. After the conclusion of the Vietnam War in 1975, another critical influx of refugees from Southeast Asia led to the development of a north

side enclave of refugees and immigrants around Argyle and Broadway (represented mainly by ethnic Chinese and natives all from Vietnam, Cambodia, Thailand, and Laos). The new Argyle neighborhood became more diverse in business and residential opportunities, especially for the multi- ethnic newcomers who could not fully integrate into the more homogeneous south side community of Chinatown. Argyle entrepreneurs are typically ethnic Chinese from Southeast Asia who have enjoyed the socioeconomic advantages of being multi-lingual and multi-cultural and excelled in dominating in the import and export of Asian ethnic goods.

City vs. Suburban

While the Chinese American and Asian American populations are increasingly more diverse and challenging to generalize, some trends distinguishing Chicago and suburban residents may be observed. Chicago's Chinese Americans vary widely across socioeconomic class, education, occupation, English ability, and nativity. Chinese Americans residing in Chicago are more likely to be newer immigrants or refugees, lower in socioeconomic status, limited English speakers, workers in the secondary and service sectors, unemployed or underemployed, young adults or single parents, elderly, and undocumented.

Though there are counter trends, marked by the overall gentrification of Chicago's ethnic neighborhoods and the return of empty nesters including the middle class to south side Chinatown/ South Loop, city residents are generally more limited in human capital and financial resources. While foreign born Chinese represent 76% of the Chinese American population, both in Chicago and in the suburbs, the median household income for Chicago's Chinese American households average $36,863; suburban Chinese families in DuPage County average $91,393. In educational attainment, 40% of Chinese Americans in Chicago have a college degree or higher, while 71% in the suburbs are college graduates. Despite the common proportions of foreign born Chinese in the city and suburbs, only 40% of Chicago's Chinese Americans are English proficient, compared to 65% of suburban Chinese.

Based on social and economic indicators, city resident profiles point to a widening gap in human capital. Tending towards a bi-modal distribution, Chicago's Chinese Americans are disproportionately represented in opposite groupings. For example, though there are large numbers of college-educated professionals and highly-skilled technicians, there are significant numbers of illiterate service and low-wage workers. Chinese immigrants are represented in a wide range of occupations, reflecting varying levels of human capital, immigration entry periods, and regions of origin. For foreign born Chinese women and men, the four largest niches of industrial concentrations are: manufacturing; food services; professional, management, and administration; and education, health, and social services.

A visit to the south side Chinatown points to the growing inequality among residents of access to goods or services, including housing. Chinatown's real estate ranges from old, substandard dwellings to new luxury town homes on the same blocks. Some residents are linguistically isolated, bound to jobs in the ethnic enclave, and often tied to menial, low-wage work. Others are white-collar professionals, commuting daily to their downtown corporate offices.

In contrast, suburban Chinese Americans are more homogeneous in socioeconomic status, with sufficient human, social, and cultural capital to access the resources and lifestyle associated with suburban communities. Chinese Americans are more likely to live beyond Chinatown and in the suburbs if they have a college or advanced degree, leading to a higher socioeconomic status.

For Chinese American families with children, the priority given to "good" public schools is paramount in the decision to move out of the city. Gravitating toward new housing developments, reputable school districts, high tech corporate corridors, and lured by the emerging "ethno-suburbs" offering ethnic goods and services (e.g. Naperville, Skokie, Palatine, Schaumburg, Arlington Heights), suburban Chinese Americans are more integrated into the dominant suburban culture. They are not dependent on the traditional Chinatown for jobs, services, or products, but rather "visit" Chinatown on special occasions.

Languages

In the Argyle-Broadway enclave, Cantonese and Vietnamese are commonly spoken. The fifty distinct dialects of Chinese include Mandarin (the official PRC dialect), Cantonese, Toishan, Teochiu, Taiwanese, and Fukien. Many of these dialects are distinctive from each other with different tones and idiomatic expressions. A speaker of one dialect may not be able to understand another spoken dialect.

While the written characters were traditionally understood by literate Chinese from different regions of China, the contemporary development of different writing systems between the PRC and overseas Chinese communities – including Taiwan – has led to two different schools of Chinese language training in the U.S. Mainland Chinese prefer to use the simplified characters and strokes as developed in the PRC. Chinese originally from overseas communities including those in Southeast Asia, Taiwan, North America, the Caribbean islands, South and Central America, and Australia, prefer using the traditional characters and stroke system.

Religion

Chinese Americans identify with a number of religions and philosophies including: Buddhism, Christianity, ancestral worship, Taoism, and Confucianism. These are not necessarily mutually exclusive. One of the largest Chinese churches is located in south side Chinatown. The Chinese Christian Union Church holds eight different Sunday services in different languages or dialects in three different locations, attracting many worshippers from the Chicago vicinity and suburbs. Chinese churches and temples may also be found in the new ethnosuburbs around the six-county area.

Important Traditions & Holidays

Family harmony and filial piety emphasize the interdependence of family members and respect for authority accorded to the older generation. The younger generation should defer to the values and preferences of their parents. Such traditions may be problematic for some Chinese American families where second-generation members prioritize the American value of placing the individual first and the need to assert oneself and claim individual rights. Other traditions include when babies are born, there is often a "one-month celebration," a family and community event heralding a healthy future for the child. When people pass on, the Chinese preference is for burial in a Chinese-receptive cemetery. Older, first generation Chinese would still like to be buried in their ancestral family home or have their bones sent back to their native village for burial.

Many Chinese Americans maintain practices related to ancestral worship in the home or in public by burning incense, paper money and candles, and providing food or other necessities for the afterlife on altar tables at home or at gravesites. The Lunar New Year is the most celebrated Chinese holiday, usually occurring in late January until late February. Lucky or red envelopes containing money are usually given to children to help start the new year appropriately in an auspicious way. Other holidays include the Chingming/Ghost Festival (usually April) and the August Moon Festival.

Names

In most traditional or first-generation families, same-sex siblings receive a common name selected according to its meaning and/or possible homonyms (e.g. for sisters, a popular name would be "Mei" meaning beautiful – they might be named Mei Li and Mei Ling). Most Chinese Americans who were born here have Western first names, though they may also be given a Chinese name to be used by family or close friends. There are only 100 Chinese surnames. Common ones are Chan, Moy, Liu, and Wong. Moys were the first Chinese residents to establish a family association in Chicago. Early immigrants often joined name societies which were very powerful. Post-1965, more Chinese immigrants have joined regional, professional, or dialect organizations.

Major issues for the Community

As the Chicago Chinese American community expands, it becomes increasingly daunting and challenging to generalize about the entire population. Issues vary by distinct groups and cohorts, rooted in differences across nativity, region, age, occupational and educational backgrounds, immigration periods, dialect groups, residential communities,

etc. With new waves of immigrants from mainland China and Southeast Asia, there are acute needs for many services, including ESL classes, job training, and bilingual/interpretive services, childcare and eldercare. For those restricted to the ethnic enclave because of language barriers, access to affordable housing is critical. The increasing inequality reflected in upwardly mobile enclaves like south side Chinatown serves both to punish and reward those who are most dependent on it. While they provide social capital or ethnic networks of support, in addition to ethnic resources, they also prolong new immigrants' limited pools of human capital.

Dependence on Chinatown or Argyle as the only sites for jobs and housing creates a habit of using the enclave to provide for all immigrant needs, creating an economic and cultural "ghetto," according to one agency staffer. The popular stereotype of Chinatown as a self-sufficient community is a myth. Some adult immigrants languish in ESL classes, drifting in and out for years without gaining full-time employment. Without basic formal education, working class immigrant parents cannot help their kids with school work which also exacerbates problems linked to the growing numbers of "latch-key" kids.

Rising unemployment and underemployment also contribute to the limited opportunities for mobility. From face-to-face interviews with community leaders and staffers in non-profit groups serving Chinatown and the Argyle communities, the following groups have been highlighted:

1. **Youth** – Youth, especially in Chicago, face a continuum of issues including racial harassment in the Chinatown and Argyle areas and in schools; academic and school-based problems; cultural and personal identity issues; and intergenerational issues. Native-born Chinese Americans are searching for their identity, sometimes feeling invisible as stereotyped "model minority" members. Among Chinese-Vietnamese immigrant youth, some feel caught between two to three cultures. Chinese immigrant and native youths face higher school drop-out or push out rates than are commonly assumed and experience academic problems in elementary and secondary schools. Chinese English language learners (ELLs) like other Asian ELLs, have limited access to appropriate programs and services targeting ELL students, especially in area school districts where Hispanic ELLs represent the vast majority. Many are also "latch-key" kids who are members of new immigrant/refugee families, trying to survive in a new society. Youth are also members of dysfunctional families where family conflicts may exacerbate domestic abuse. Chinese American youth also are found in non-nuclear families including single-parent households, large extended families, and separated/divorced parents. Older youth from new immigrant families are more likely to juggle family, work, and school responsibilities while constantly worrying about the family's economic survival. They may also be involved in gangs and activities that may jeopardize their safety and well-being. Overall, social service staffers report a "living day-to-day" prevailing attitude among Chinese American youth, many whom seem unable to focus on clear personal or academic/ job/career goals.

2. **New working class immigrants** – With new waves of immigrants from mainly PRC and Southeast Asia, there are acute needs for many services including ESL classes, job training, bilingual and interpretive services. (Please refer to previously mentioned issues for more detail.) The communities of Chinatown and Argyle provide social capital or ethnic networks of support, in addition to ethnic resources. While this supplements the new immigrants' lower skills in English, lower education levels, or restricted transfer of occupational skills (e.g. lack of English proficiency may impede successful transfer of job skills or career credentials, leading to underemployment), relying on Chinatown brings other consequences such as habitual reliance on the enclave to fill all immigrant needs.

   Many working class families are under enormous stress to meet household expenses and provide for their families. They are struggling to sustain an adequate standard of living while facing limited opportunities for mobility, especially in this economy.

3. **Workers** – Chinatown and Argyle agencies point to the rising unemployment in the community. With a downward economy, two groups of workers prevail: those being laid off and those struggling to keep their jobs. Being largely confined to the secondary labor market or service sector jobs, enclave residents are most vulnerable to rapidly changing market trends and business climates. With the restructuring of industries and businesses in the Chicago vicinity, better job opportunities may be increasingly available in the suburbs or outside of the enclave. Immigrant workers or enclave residents have less access to affordable transportation or needed English skills to seek higher-paying jobs in the primary labor market.

4. **Elderly** – Chicago's Chinese American elderly complain about being victims of crimes including burglaries. They encounter more transportation, parking, and public safety problems. Recently, according to 2010 DePaul community surveys, some Chinatown residents have reported higher incidences of street muggings and home burglaries. Suburban elderly express more loneliness and isolation from community life, particularly when they are dependent on their working children for daily care or for transportation to medical services. In general, some elderly feel that they are not getting enough attention and respect from their family members.

5. **Taiwanese Americans** – This community is geographically concentrated in the ethno-suburbs including Naperville, Westmont, Schaumburg, Skokie, and Evanston. They are disproportionately represented in the high-tech occupations as engineers, scientists, computer specialists, and researchers and in the health professions. The peak of Taiwanese immigration to Chicago occurred between 1981 and 1985 after Taiwan was permitted a separate quota. Many Taiwanese Americans identify strongly as "Taiwan ren" or Taiwan people and feel patriotic toward the Taiwanese government. Their interests and concerns mirror those of other middle and upper-class suburban residents including sustaining their upward mobility and affording a comfortable lifestyle for their family. Concerns that may be more unique to this group include their efforts to maintain strong ties to their Taiwanese families, friends, and national agendas. An example of their need to maintain cultural ties to being "Taiwanese" may be viewed by their network of Chinese language schools in the suburbs. It is estimated that there are over 25 Chinese language schools in the six-county area which offer weekend classes in Mandarin and Chinese culture. While most language programs are targeted for other Taiwanese American youth whose parents want them to learn traditional calligraphy and script, there are some that are open to the public (particularly Chinese adoptee families). Taiwanese tend to be highly organized, favoring cultural and professional organizations that are networked across the suburbs.

6. **Entrepreneurs** – Chinese Americans have been attracted to self-employment especially in the ethnic enclave for a number of reasons. Catalysts for starting your own business may be encountering a glass ceiling or restricted opportunities in the mainstream economy. Facing barriers to attaining professional credentials or other kinds of certification, Chinese American immigrant professionals may gravitate toward self-employment as a means for survival. Self-employment also allows for the inclusion of more family members and co-ethnics to help compete in a new area. There is a diverse range of businesses in the Chinatown area. The entrepreneurs are concerned about the changing public perception of Chinatown. Overall, they are interested in improving the business climate of the ethnic enclave, building infrastructure supportive of customers and tourists, and improving relationships between Chinatown, city agencies, and the local economy.

Other concerns mentioned by community agency staffers include the increasing number of undocumented residents. Some feel that the needs of this group remain hidden and unrecognized, leading to greater exploitation of undocumented workers. Lack of adequate resources and government funding exacerbate the needs of community-based social service groups. Another issue focused on the conflict between pro-Taiwan and pro-PRC supporters. In 1999, after the first "pro-PRC" parade in Chinatown, undercurrents of tension between different community and association groups have prevailed. A third

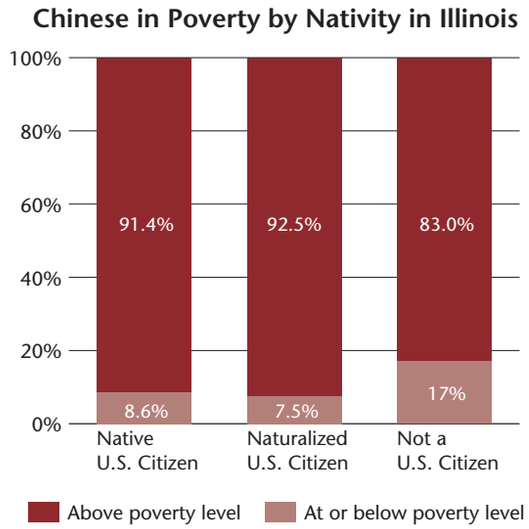


Figure 2.1: Chinese in Poverty by Nativity in Illinois
Source: U.S. Census Bureau, DataFerrett, American Community Survey 2007-2009

concern is the rising number of community residents who are attracted to casino gambling. For the north side Argyle-Broadway area, a lack of consensus on the main "identity" of the area is viewed as problematic. Names for the area range from: "Little Saigon, Asian village, Argyle, North side Chinatown, and New Chinatown." The lack of overall support for any one description reflects the multi-faceted identities and interests of this north side Asian enclave.

Future Challenges

Drawing from 2010 survey data based on interviews with Argyle and Chinatown business and non-profit staffers and residents, compiled by DePaul students, both major enclaves of Chinese Americans face competing challenges in the next decade. Whose interests should such enclaves prioritize: residents', tourists', businesses', or non-profit agencies'? Although the last decade has brought major developments including residential and business expansion to Argyle and Chinatown, a lack of consensus remains on how to strategically plan for continued growth and supportive services.

Despite a growing number of non-profits and coalitions promoting community empowerment – especially in the larger Chinatown enclave – Chinese and other Asian American communities in Chicago still have limited access to political power and representation. Even with the highest concentration of Chinese Americans in Chinatown, the enclave is divided into various city wards, making it difficult for a viable Chinese American candidate for Chicago's City Council. With no Chinese and one Asian American elected official in the City of Chicago and no Asian American elected officials in Cook County or Illinois, it becomes challenging to advocate for significant public policy changes including redistricting, local school reform, economic development zones, etc.

Survey respondents pointed to a myriad of concerns: the need for a high school serving Chinatown students; safety, including the need for bilingual beat patrols; more affordable housing; transportation, including scarce supply of affordable parking; late payment of government funding for non-profit agencies, risking services and payroll; increasing demands placed on non-profit agencies to serve more needy clients with less available government resources; and the growing divide between economic classes. The latter issue is also exacerbated by a weak economy where keen competition for scarce resources and customers may work against developing a unified agenda for community planning that serves all residents and other stakeholders. As one respondent mentioned, "to survive in Chinatown means to overcome competition."

A significant majority of today's Chinese immigrants intend to stay permanently in the U.S., raise children and families, and retire in their adopted country. With 8 out of 10 Chicago and suburban Chinese Americans being foreign born, maintaining and reconstructing a sense of "jia", or family and the larger community, represents a major challenge. Fueled by the growing diversity of Chinese Americans, building a common vision and agenda for the community will be challenging. However, doing so will be essential for creating an empowered community.

As summarized by a DePaul student who had conducted her final research paper on Chinatown: "Chinatown isn't just a Chinese community for Americans to stop by and eat Chinese food. Chinatown is a place in which immigrants call "home." It resembles the home they had back in China. This community is very important to many Chinese people, especially to those who don't step a foot out of Chinatown. To them, Chinatown is the whole Chicago. Chinatown needs to have representation in this city; there should be Chinese American representatives out there to speak for our people."

COMMUNITY PROFILE

Filipino Americans

By Dr. Barbara Posadas, Associate Professor of History, Northern Illinois University; and Estrella Alamar, President, Filipino American Historical Society of Chicago; with contributors Justo Alamar, Willi Buhay and Romeo Munoz from The Ethnic Handbook (Illinois Ethnic Coalition, 1996). Updated by Dr. Barbara Posadas (2010).

Demographics

In Chicago, Filipinos tend to live on the North and Northwest Sides. There are concentrations in Albany Park and North Park, though in general they are scattered throughout the metropolitan area. According to the 2010 Census, suburbs with the largest numbers are Skokie (4,896), Bolingbrook (3,222), Glendale Heights (2,027), Morton Grove (1,835), Streamwood (1,786), Schaumburg (1,597), and Hoffman Estates (1,541). Most Filipinos live in Cook County (75,425), but there are also many who live in the suburban six-county area with 18,004 Filipinos residing in DuPage County, 12,928 in Lake County, and 9,895 in Will County.

For Filipinos age 25 or older in Illinois, 5% do not have a high school diploma, while 57% have a bachelor's degree or higher. For Filipinos age five or older, 20.9% do not speak English very well. For the civilian employed Filipinos age sixteen or older, 50.8% are in professional or managerial jobs, 17.5% hold service occupations, and 21.7% hold sales and office occupations. The Filipino American per capita income in Illinois is $31,104. Approximately 4.5% of 18,004 Filipinos in Illinois fall below the poverty line.*

Current Migration Patterns

Before World War II, the Filipino immigrants that came to Chicago stayed within city limits. When housing started opening up for minorities in the suburbs in the late '70s, immigrants who came here in the '60s and '70s started moving to the suburbs. In recent years, newer immigrants have begun to bypass the city and head straight to the suburbs to live with their newly relocated relatives. Moving to the suburbs symbolized success, as did the ability to send money back to the Philippines to support poor relatives.

Historical Background

Following the U.S. acquisition of the Philippines in 1898, young male Filipinos began coming to the Chicago area as students, first on government-scholarships (pensionado) or family support and later as self-supporting students who expected to combine attending classes with employment. Brothers, cousins, and town-mates followed, creating enclaves on the Near West and Near North Sides. In 1920 and 1940, the U.S. Census counted 154 and 1,740 Filipinos respectively. Unofficial estimates put Filipino numbers at approximately 5,000 during the 1930s. Prior to WWII, the typical Filipino in Chicago was a high school graduate with some college experience who found work in the service sector – several hundred with the Pullman Co. – or with the U.S. Post Office. In 1940, among those over the age of 20, Filipinos (men) outnumbered Filipinas (women) 21:1. Ninety percent of marriages were interracial, and most wives were American-born daughters of European immigrants.

Until the mid-1930s, Filipinos were classified as "nationals" and permitted unrestricted entry into the U.S., but were not eligible for citizenship. The Tydings-McDuffie Act of

*All data in this paragraph comes from the U.S. Census Bureau's 2007-2009 American Community Survey

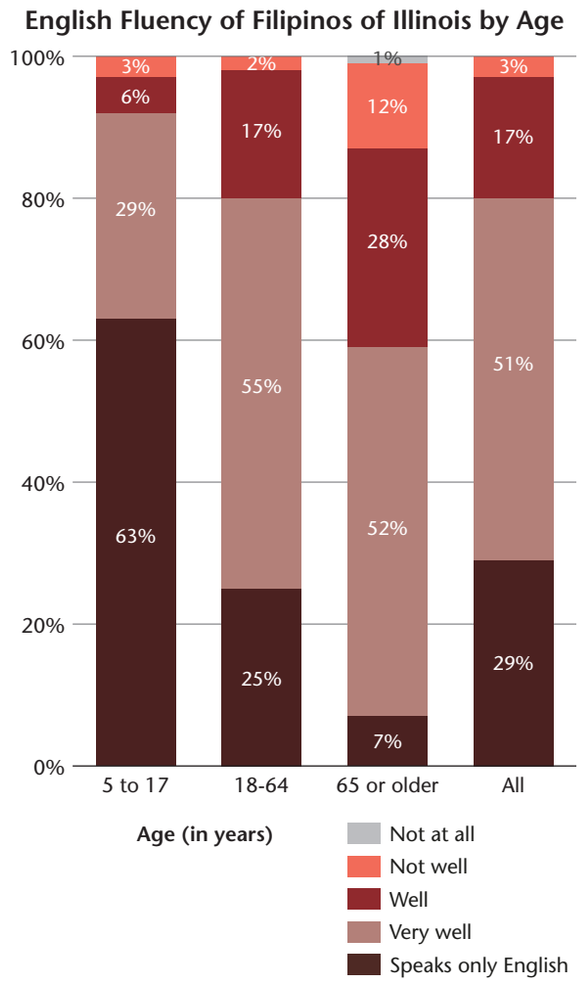


Figure 3.1: English Fluency of Filipinos of Illinois by Age
Source: U.S. Census Bureau, DataFerrett, American Community Survey 2007-2009

1934 promised the Philippines independence after 10 years and limited Filipino immigration to 50 per year. After independence, Filipinos were totally barred from entering the United States. In 1946, however, largely in recognition of their valor during WWII, Filipinos in the U.S. became eligible for naturalized citizenship and the annual quota was symbolically raised from 50 to 100. Between 1952 and 1965, however, most Filipinos came as non-quota immigrants under the family-reunification provisions of the McCarran-Walter Act of 1952. After the passage of the Immigration Act of 1965, Filipino immigration surged. Occupational-preference provisions enabled many professionals, especially nurses and doctors, to qualify for entry. Over time, however, family reunification became a more significant factor, permitting the chain immigration of extended family units. By 1970, the Filipino population in the Chicago area was 9,497, with more women than men. By 1980, it had reached 41,283 for the metro area. 2006 commemorated the centennial of the Filipino immigration to the United States.

Language

Coming from an archipelago of more than 7,000 islands, 8 major languages and an estimated 121 dialects, Filipinos are commonly multilingual. Depending on their education, they typically learn Tagalog – the language of Manila and nearby provinces, which has been designated as the Philippine national language and renamed Pilipino – as well as English, which was used in school above the second grade for many years. They also speak the dialect of the locale in which they were raised. The eight major languages are Tagalog, Cebuano, Hiligaynon, Ilocano, Bicol, Samareño, Pampango, and Pangasinan.

Religion

Catholics make up about 80% of the Filipino American population. There are also some Protestants and Muslims.

Important Traditions and Holiday

In their immediate and extended families, many Filipinos in the U.S. continue to prize the close family ties and religious strength that are characteristic of Filipino culture. The traditional practice of choosing multiple godparents (compadrazgo or ritual co-parenthood) for a baby's Baptism binds real and fictive kin to the baby's family and is typically expected to provide on-going sustenance. Wedding celebrations, debutante balls, and anniversary parties bring together family and friends and further serve to demonstrate a family's social status.

Rizal Day (December 30) honors the death of Dr. José Protacio Rizal Mrecado, a famous writer whose works influenced the Philippine Nationalist Movement. Philippine Week (on or after June 12), the Christmas season (starting on December 16), and Easter Sunday are also celebrated. Filipinos celebrate Flores de Mayo (throughout the month of May) to honor the Blessed Virgin Mary by attending numerous festivals. Santacruzan (in May) is a procession which commemorates the finding of the Holy Cross in Jerusalem by Saint Helena.

Names

While some Filipino family names can be considered indigenous – for example, Bacdayan and Macapagel – others derive from the Chinese, such as Cojuangco, Soliongco and Sylianco, or from the Spanish, as in Gonzales, Alamar, and Lopez. The mother's family name usually becomes the child's middle name. A Filipino first name is often the name of the saint celebrated on that person's birthday. Sometimes the firstborn son is given his father's first name. Less typically, sons may be named after their father and distinguished by their order of birth, such as Florentino, Florentino II and Florentino III. Or, children in a family may be given first names starting with the same letter or syllable - as in Arturo, Arlinda and Arleen. Nicknames can shorten a name (Pedro becomes "Pido" and Guillermo, "Mo"); or end in "ing" for a daughter or "oy" for a son (e.g. Benigno becomes "Ninoy"). A nickname might represent an element of character or a physical attribute.

Major Issues For the Community

Like many other Americans, Filipino Americans struggle to cope with the problems caused by separation and divorce, teenage pregnancy, gang affiliation, disinterest in education, and multiple wage-earning. Many overseas contract workers that have come to work in the U.S. (particularly nurses and other medical staff who work in nursing homes, hospitals, etc.) are often exploited because of their immigrant status and given low pay and no benefits. Many community members send money and other resources to relatives who are struggling economically in the Philippines. In order to do this, many Filipino Americans find themselves working multiple jobs or working long hours. Those who hope to be joined in the U.S. by family members still in the Philippines are concerned about proposed legislation that might restrict immigration. Some Filipino Americans have mobilized to win full pay and veterans benefits for the almost 175,000 Philippine scouts and Philippine Army soldiers who served in the U.S. armed forces in the Pacific during WWII and became eligible for U.S. citizenship in 1990. Locally, Filipino Americans often lament the absence of unity in the community.

FILIPINOS IN ILLINOIS, BY COUNTY

Counties	Filipinos	Asian Total*
Cook County	75,425	362,929
DuPage County	18,004	101,542
Lake County	12,928	50,622
Will County	9,895	35,379
Kane County	6,133	21,080
McHenry County	2,849	9,552
St. Clair County	1,516	5,005
Winnebago County	1,416	8,289
Champaign County	1,372	19,990
Kendall County	1,296	4,339

Table 3.1: Filipinos in Illinois, by County. Source: U.S. Census Bureau, 2010 Census
*Alone or in combination

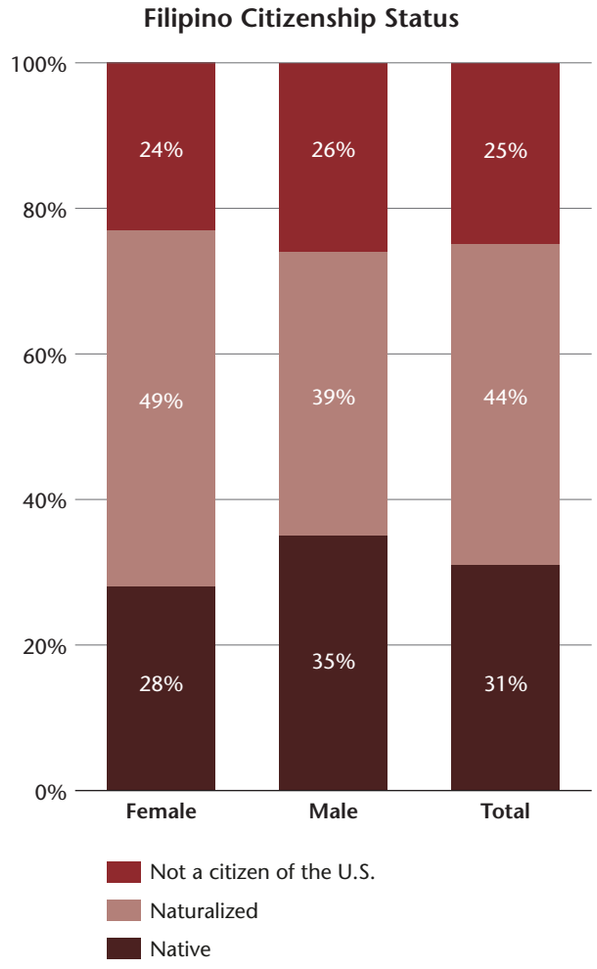


Figure 3.2: Filipino Citizenship Status in Illinois.
Source: U.S. Census Bureau, DataFerrett, American Community Survey 2007-2009

COMMUNITY PROFILE

Indian Americans

By Dr. Padma Rangaswamy, Historian, South Asian American Policy Research Institute (SAAPRI), University of Illinois at Chicago, Ph.D.
Updated by Ann Kalayil (2005). Updated by Ann Kalayil (2010).

Demographics

The turn of the century saw a marked surge in the Asian Indian population of Illinois, from around 134,000 to approximately 204,000*, making them the largest Asian American group in the state. Continuing the trends established in the previous decade, they remained concentrated in the Chicago metro area, favoring the suburbs over the city. According to census estimates, there are over three times as many Indians in the suburbs** as there were in the city of Chicago with Cook and DuPage Counties claiming the lion's share of the Indian population (101,873 and 44,823 respectively). The suburbs with the highest concentration of Indians were in the west and northwest: Naperville (10,917), Schaumburg (8,303) Hoffman Estates (5,985), Skokie (4,624), Mount Prospect (3,314), Glendale Heights (3,215), and Hanover Park (3,151). Indians constitutes more than 40% of the Asian American population in all these suburbs, except for Skokie, where they accounted for around 26%.

In the city, Devon Avenue is an area in which many Indians shop for unique Indian goods and houses a large share of Chicago's Indian population. Other parts of the city where Indians reside include gentrified areas of the Loop, the Near North Side, and more recently the Wicker Park-Bucktown area, which has attracted young professionals into the city.

Current Migration Patterns

One major factor in the rapid growth of the Indian population in the United States as well as in Illinois, may be attributed to the H-1B visa program. Since 1992, this program has permitted foreigners with special skills to come to the United States on a six-year work visa and apply for a green card with an employer's sponsorship. Indians have accounted for 40% of all H-1B visas granted since 1992 and since most of these visas went to computer related professionals, there was an increased migration of people from India in the high tech industry. However, due to the decline in the "dotcoms" and the tightening of visa restrictions after the September 11, 2001 terrorist attacks, immigration to the U.S. declined, but India still remains one of the top countries where family-based immigrants continue to arrive. For example, in 2006, Indians ranked at the top in terms of the number of visas granted to siblings of U.S. citizens.

Historical Background

Sizable Indian immigration to Chicago began with the 1965 Immigration Reform Act, which paved the way for professionals to enter the U.S. Professionals came from every region of India, as well as from other countries such as England, Canada, South Africa, Tanzania, Fiji, Guyana and Trinidad. At first, Indian immigrants settled on the Far North Side – along Broadway and Sheridan, and west along Lawrence

* U.S. Census Bureau, 2010 Census
** Suburbs consist of DuPage County and parts of Cook County not within the city of Chicago

and Devon Avenues – where they found a congenial atmosphere in the cosmopolitan mix of ethnic groups. Like other immigrant groups before them, many moved to the suburbs; wide dispersal in the suburbs is one of the most striking characteristics of Indian settlement pattern in Chicago.

Also known as "Indiatown," Devon Avenue is a strong draw for the estimated 150,000 Indians in the Midwest, who go there to shop for Indian goods and eat Indian food. The growth of part of Devon Avenue as an Indian ethnic neighborhood is tied to the second wave of immigration in the 1980s, when families of the first immigrants came. These relatives of the earlier immigrants frequently were less skilled, faced a local economy plagued by unemployment, and took up occupations in retail trade or other small businesses. This led to greater economic stratification between city and suburban Indians.

The dual residential pattern, of concentration in the city and dispersal in the suburbs, holds both promise and frustration for Indians when it comes to political participation. Because of their strength in numbers in some neighborhoods, they hope that they may someday elect one of their own to an important local office position. There have been some political success stories. For instance, in Skokie and Niles Township, the Asian Indian American population has been able to successfully elect Indians (Pramod Shah as Skokie Trustee, Dina Modi as Niles Township Collector and Shajan Jose to the Skokie/Morton Grove School Board). Moin Khan was re-elected in 2009 as a Trustee of York Township. But since most Indians are widely dispersed in the suburbs, they have yet to gain the political clout that comes with redistricting. Judicial appointments of Maria Kuriakos, Neera Walsh, and Ketki Shroff are significant gains for the community increasing the number to five Indian American judges in the Cook County courts.

Also, while Indians in Illinois may identify strongly with the Democratic Party given the fact that the state itself is a Democratic stronghold, some Indians in the western suburbs support the Republican Party. Generally speaking, Indians tend to vote on issues rather than party affiliation, so they cannot be taken for granted as a monolithic vote bank.

Language

Most Indians speak English and their native languages fluently. India has 18 major languages that are officially recognized by the government, each with its own rich history, literature and cultural heritage. Most of the major languages are represented in the Chicago area, namely Gujarati (spoken by about 50%), Hindi, Punjabi, Telugu, Malayalam, Tamil, Kannada, Sindhi, Urdu, and Bengali. Many of the later-arriving immigrants to Chicago lack English language skills, and children from these families are swelling the ranks of those who need special ESL classes in schools. Both Urdu and Gujarati speaking teachers have been employed in the schools to augment educational services to the community.

Religion

An estimated 80% are Hindus (the same proportion as in India). Muslims, who number 12% to 14% in India, may also exist in the same proportion in the Chicago area, but there is no separate count kept of Indian Muslims, who tend to socialize and worship with other Muslims, not only from other countries in the sub-continent, such as Pakistan and Bangladesh, but also Central Asia. There also are Sikhs and Janis, Christians, Zoroastrians, Buddhists and Jews. Hindus, Sikhs and Jains have built houses of worship in the Chicago area, each with a distinctive architectural style.

Important Traditions & Holidays

Caste considerations are usually ignored in the United States, but often become more important when it comes to marriage. The four major groups in the Indian Hindu community are: Brahmins, Kshatriyas, Vaishyas, and Sudras. In the early days of immigration in the 1960s and '70s, when Indians were few in number, they were reconciled to assimilation and intermarriage, if not with other Americans, at least with other Indians regardless of caste or regional origin. Increased immigration in the '80s and '90s has made many Indians observe caste considerations more carefully. Some Indians arrange marriages among their own caste because they believe marriage needs family support to be

successful. The second generation appears to be working toward a middle ground, anticipating that they may marry another Indian, perhaps someone their parents might introduce them to, but definitely someone with whom they will be comfortable.

In addition to Independence Day (August 15), there are many religious Indian holidays. The Hindu population celebrate Janmashtami (in August); Navratri, Dussehran, and Durga Puja (a ten day festival in October or November); and Divali (October or November). Muslims celebrate Eid-ul-Fitr and, seventy days later, Eidul-Adha. Jains observe Mahavir Jayanti (March) and Sikhs observe Baisaki (April).

One form of entertainment that has gained popularity among Indians in Chicago, reflecting a nationwide trend, is the Bollywood movie. (Bollywood comes from Hollywood in Bombay, now known as Mumbai, and home to the world's largest movie industry.) Live performances by Bollywood stars touring the U.S. are very well attended in large venues such as the UIC Pavilion and Rosemont Horizon. While videos and music from Bollywood have been available in Devon stores since the 1980s, what is new is that theaters owned by Indians are now showing Indian movies exclusively and there is no dearth of customers who flock to theaters in Des Plaines and Skokie, and AMC multiplex cinemas in Barrington to enjoy spectacular Bollywood musicals and romances.

Names

There is tremendous variety in Indian names, which usually refer to the natural environment or human sentiments, such as Usha (the dawn) or Priya (beloved). Other common names are the names of gods, such as Gopal (another name for Krishna) or Lakshmi (the goddess of prosperity). It also is common to name a child after an elderly grandparent. Surnames usually reveal a person's regional origins, caste or sub-caste. The naming of a child is generally a religious ceremony on the 10th day after birth.

Major Issues for the Community

The September 11th terrorist attack in New York continues to have a significant impact on the community. It has brought about hostility that is directed at Sikhs, who are often mistaken for Muslims because of their long beards and turbans. Many Indians, Muslims and others, continue to report being harassed by authorities and unfairly targeted as suspicious citizens. On a more general level, racial discrimination, both at the social level and on the job, hits highly paid executives in the form of the glass ceiling and unskilled factory workers facing unemployment.

Asian Indians in Poverty by Nativity in Illinois

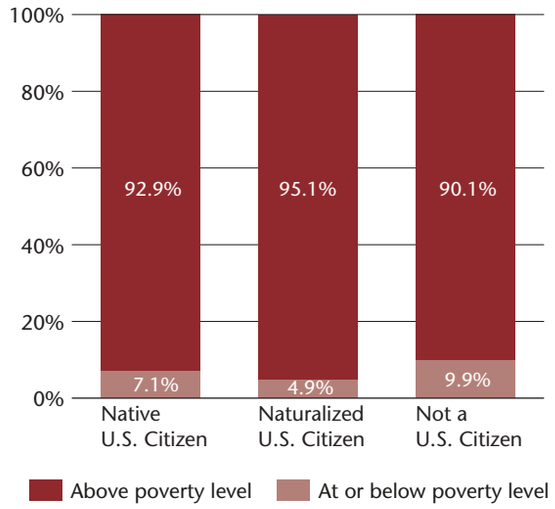


Figure 4.1: Asian Indians in Poverty by Nativity in Illinois
Source: U.S. Census Bureau, DataFerrett, American Community Survey 2007-2009

Community members also are concerned about proposed anti-immigration laws that threaten to reduce immigration from India. Three quarters of the Indian population in Illinois are foreign born and cumbersome rules and processes in immigration remains a huge concern for the community. As more Indians try to become naturalized, they are finding the process to be expensive and long as a result of new security background checks.

Immigrant integration remains a constant issue faced by the community. Many Indian Americans are afraid their traditions will be lost unless vigorous efforts are made to preserve them. Because language is seen as vital to cultural preservation, classes are offered at temples, mosques and gurudwaras (Sikh houses of worship). The temple is also the venue

for christenings, upanayanam (initiation ceremony for the young Brahmin male), and weddings, all performed in traditional style by Indian priests. At temples and mosques, Indian parents try to offer, through religious education and social and cultural activities, a viable alternative to "excessive Westernization," which is often equated with a "permissive" lifestyle. There is conflict in many Indian homes where teenage children, taught in school to think independently, clash with Indian parents who expect unquestioning obedience.

Community activists have created social service programs to meet the needs of new immigrants and address integration into American society. There also is the plight of elderly immigrant parents who have followed their children to America. In Indian culture, aged parents are the responsibility of their sons, but here many live isolated, lonely lives without their traditional support system.

Another issue of concern to Indian Americans is the U.S. government's foreign relations with India contingent upon the U.S.-Pakistan foreign-policy framework. India, like China, has evolved into a key global economic power and offers a labor force that is not only technically skilled but also fluent in English, which is one of the factors that has led U.S. companies to outsource jobs to India. Hostility toward countries like China and now India for being competitors to American businesses have had a negative impact on Indians.

Unlike immigrants from many other countries who have fled repression and persecution, Indians here think fondly of their motherland, visit India often, and are sympathetic to the Indian government. Overseas remittances to India is higher than any other country. The formation of the Caucus on India and Indian Americans, a congressional body sympathetic to India, is a major step to ensure that lawmakers in Washington understand and take a proactive role in fostering Indo-U.S. relations and also address issues facing Indian Americans. Against this backdrop Indian Americans are anxious to see their own elected to offices throughout the state, but more so in the state assembly or in local (city or township) governments. Illinois is yet to see an Indian American elected to a state wide office or to the state legislature.

COMMUNITY PROFILE

Indonesian Americans

By Vita Iskandar with the assistance of Elly Mak, MD, and RJ Hariman, MD. Update by : Information – Consulate General of Indonesia in Chicago (2005). Updated by Sylvia Shirley Malinton, Consulate General of Indonesia in Chicago (2010).

Demographics

Indonesian immigration to Illinois grew in the late 1960s as health care professionals were needed in area hospitals and government-sponsored students came for advanced training. Engineers and other professionals followed. Both government-sponsored and self-funded students also increased significantly in the early 1980s. These were the pioneers of the Indonesian American community in the Chicago area. The immigration of medical professionals decreased in the 1980s. but since then engineers and entrepreneurs have increased steadily, as have mixed-marriage couples.

Between 1990 and 2000, the number of immigrants from Indonesia to Illinois has increased ten-fold compared with the numbers of Indonesian immigrants in the 1960s. Community leaders currently estimate that there are around 9,000 Indonesians living in the Midwest area. According to recent census estimates*, there are 1,665 Indonesians living in Illinois, which is a 39% increase since 2000.

Historical Background

Indonesian Americans in Illinois are generally well educated, and socially and economically independent. However, Indonesians are not generally politically active. Most gatherings are organized more on a social, cultural and religious basis. The first-generation Indonesian Americans are consciously involved in providing good education for their children. The fruit of this hard work has been proven by the number of second-generation university graduates, with 75% of them graduating from professional schools. Students who have finished their studies have either returned to Indonesia or have been hired by American companies. The community's second generation is represented by young physicians, dentists, lawyers, engineers, computer-programmers, and businessman.

Language

While first-generation Indonesians who immigrated to the U.S. mostly speak the native language "Bahasa Indonesia," their children are less likely to speak fluently, but can still understand the language.

Indonesian families still hold strong ties to their cultural heritage and traditions. Indonesian Americans proudly present cultural programs and performances at major civic celebrations sponsored by the local government offices, congressman offices, festival committees, Asian American communities, universities, and the Consulate General of the Republic of Indonesia. The Consulate provides free Gamelan's (Indonesian Traditional Music) and Dance lessons for Indonesian and Americans. In Chicago, there are two Indonesian arts group owned by the Indonesian community in Greater Chicago, namely IPAC (Indonesian Performing Arts of Chicago) and IDI (Indonesian Dance of Illinois). There is also a Javanese Gamelan group in Chicago owned by Americans namely "Friends of Gamelan" (FROG).

*U.S. Census Bureau, 2010 Census

Religion

The Republic of Indonesia has the largest Muslim population in the world. Presently, Indonesian Americans in the Chicago area consist of Christians, Catholics, Muslims, Hindus, and Buddhists.

Important Traditions & Holidays

Indonesians celebrate Independence Day on August 17, Christmas, New Year, Lunar New Year, and the Eid Mubarak (the celebration of the end of Ramadan on the 1st day of Sjawal of the Muslim Calendar year) and Eid Adh. Hindus celebrates "Nyepi" (Day of Silent) each year in March.

Food

Indonesian food is appreciated and acknowledged as one of the most delightful cuisines in the culinary arts. Unfortunately, there are only a few Indonesian restaurants in the Greater Chicagoland area.

Indonesian Community Organizations

PMKI (Indonesian Christian Community), PWKI (Indonesian Catholic Community), Indonesian Moslem Community in Chicago, City Blessing Chicago, Bethel Chicago, Bethany Chicago, JCC (Joy Connect Contribute), and PERMIAS (Indonesian Students Association).

Major Issues for the Community

The Indonesian-American community in Chicago continues to adapt with other communities and American cultures. Being the most Muslim populous country in the world, the only concern is the misperception Americans hold toward Indonesian Muslims, especially after the 9/11 incidents. Since then, it is difficult for Indonesian to obtain U.S. visa, including student visas. This matter caused the reduction in number of Indonesians immigrants and students in the US, particularly in Chicago.

COMMUNITY PROFILE

Japanese Americans

By William Yoshino, Midwest Director, Japanese American Citizens League from The Ethnic Handbook (Illinois Ethnic Coalition, 1996).
Updated by William Yoshino (2005). Updated by Jean Mishima and Jean Fujiu (2010).

Demographics

The Japanese American population is dispersed throughout several Chicago neighborhoods with concentrations in Uptown, Edgewater, Lake View, Lincoln Park,Near North Side, and Lincoln Square. In the metropolitan area, Japanese Americans also tend to be dispersed, although larger concentrations are in the north and northwest suburbs of Evanston, Morton Grove, Skokie, Lincolnwood, and Arlington Heights. There are 29,199* Japanese in Illinois. The Japanese population in Illinois has increased 5.4% since 2000.** This is due to low immigration, low birthrates, and high rates of out-marriage.

There are additional trends within the Japanese American community nationally that are reflected within the Japanese American community living in Illinois. Japanese Americans tend to be above average in educational attainment with 31 percent earning a college degree and 15 percent earning a graduate degree.

The multiracial category is the fastest growing segment of the Japanese American population. In the 2010 census, those who identified themselves as Japanese numbered 795,000 in 2000, and 767,000 in 2009, a decrease of 4 percent. Yet, those who identified themselves as multiracial numbered 1.2 million in 2000 and 1.3 million in 2009, an increase of 6 percent.

Current Migration Patterns

Most Japanese Americans are descendants of immigrants who came to the United States between 1900 and 1924, prior to passage of the 1924 Asian Exclusion Act, which banned immigration from most Asian countries for a period of twenty years. The Japanese American population is mostly native-born (73 percent), though it is lower than the national average of 87 percent. Among the foreign born, 32 percent are naturalized U.S. citizens and 68 percent are not citizens.*** This may be reflective of many Japanese nationals who work temporarily in the U.S. for Japanese companies or students attending colleges and universities.

Historical Background

Although Japanese first came to Chicago to take part in the 1893 Colombian Exposition, the internment of the 120,000 West Coast Japanese Americans during World War II was the stimulus for migration to urban areas like Chicago. Many internees were given permission to leave the concentrations camps to find jobs in cities that were not located on the West Coast. In the early 1940s, a few hundred Japanese families lived in Chicago, but as a result of the migration from the camps, Chicago became the leading destination for those resettling to inland areas. Over 25,000 internees and West Coast evacuees settled here during the '40s and many found work in the manufacturing-based companies and the service industries of that era. Their resettlement in Chicago was assisted by organizations such as the Chicago Resettlers Committee, which later

* U.S. Census Bureau, 2007-2009 American Community Survey, Population Group: Japanese alone or in any combination
** Represents change from 2000 to the 2007-2009 American Community Survey estimates
*** UCLA Asian American Studies Center

became the Japanese American Service Committee and the Japanese American Citizens League, which provided advocacy for the community. The initial areas of resettlement were on the South Side in Kenwood, Hyde Park, and Woodlawn, and in the area of Division and Clark Street on the North Side. By 1950, most who had resettled to Chicago returned to the West Coast, leaving a population of about 11,000. Eventually, the majority of the Japanese American population would settle in Uptown and Edgewater on the North Side of the city and, during the 1950s, in the suburbs of Lincolnwood, Morton Grove, and Skokie.

The 1990 Census reported that Japanese Americans have a high school graduation rate (for males 25-64) of nearly 98%, with 37% employed as managers or professionals, a per-capita income of $19,373, with 7% in poverty. In Illinois, the likelihood of intermarriage for a U.S.-born Japanese American male is 38%, and for a U.S. born Japanese American female, it is 43%. The rate of out-marriages increases with each generation. The perception is that the Japanese American community consists mainly of senior citizens. However, the 2009 American Community Survey indicates that more than 60% of the Illinois Japanese American population is under 44 years old.

Religion

Although there are no precise figures, many Japanese Americans identify with Buddhism, the dominant religion of Japan. A large percentage of the community is Christian.

Language

Most of the population is third-(Sansei) or fourth-(Yonsei) generation and therefore speak English fluently, but many of the second-generation Nisei can also speak Japanese.

Important Traditions & Holidays

Many of the traditions practiced by first-generation immigrants who came to America at the turn of the century have been altered or lost with the passage of time. Among those still maintained are Buddhist funerals where priests recite sutra to the accompaniment of bells and gongs, and New Year's Day celebration. Many Sansei and Yonsei Japanese Americans have displayed a curiosity about the culture and traditions of their ancestral homeland. This is demonstrated by their participation in ethnic festivals and pursuit of classes in Japanese language, ikebana (flower arranging), judo, kendo, and musical instruments such as taiko drums.

Names

Before 1868, Japanese commoners were known by their first name and where they worked or lived (e.g. Jiro from Kobe). After the abolition of the feudal system, people chose family names that related to their environment or to sentiments that appealed to them, such as Yamamoto (foot of the mountain), Yoshino (good field), or Ogawa (large river). In Japan, women's names are generally those of flowers, seasons, and sentiments, such as Haruko (spring child). Men's names often refer to their numerical position in the family, like Goro (fifth son). Today, Japanese Americans rarely choose Japanese first names for their children, but Japanese middle names are frequently used.

Major Issues for the Community

In Chicago, the Japanese American population is relatively small and dispersed as compared to west coast cities such as Los Angeles, San Francisco or Seattle. Despite efforts by the community to build assisted-living and nursing home facilities, none currently exist in the Chicago area. Moreover Japanese American elderly are more isolated or unwilling to avail themselves of the few ethnic health services offered by Japanese American organizations. This isolation often results in their resistence to seek adequate medical care or even in some cases, to follow a healthy eating regimen. This form of self-abuse can also cause some elderly to tolerate discomfort and pain rather than reach out for assistance. Finally, there is a shortage of social service personnel who possess the cultural competence to administer to the needs of the Japanese American elderly.

There is also concern for the degree of community attachment among third and fourth generation Japanese Americans, which has ramifications for the continuation of strong leadership in the community. Some Japanese American organizations are trying

to engage the fourth and fifth generations through cultural and heritage programming.

They are also documenting individual stories and developing exhibits that present the unique history and experience of Japanese Americans in the Chicagoland area. Japanese Americans remain concerned about issues of defamation and discrimination. Stemming from their historical experience in America, Japanese Americans are very conscious about acts of defamation and incidents of anti-Asian sentiment and violence inflicted on Asian Americans.

RELIGIOUS ORGANIZATIONS

Buddhist Council of the Midwest

Buddhist Temple of Chicago
Japanese Language Classes; Cultural Events

Chicago Jodo Shu Buddhist Temple
Cultural Performances; Cultural Celebrations/Festivals; Services

Chicago Nichiren Buddhist Temple

Chicago Zen Center

Church of Christ, Presbyterian
Sunday School; Service; Special Nisei Groups; Fellowships

Devon Church of Jesus Christ

Konko-kyo Chicago Church

International Zen Dojo Sogenkai

Lakeside Christian Church
Youth Programs

Midwest Buddhist Temple

North Shore Japanese Baptist Church

Northwest Japanese Church

Ravenswood Fellowship United Methodist Church

Risshokosei-kai of Chicago
Tenrikyo Illinois Kyokai

Tensho Kotai Jingu Kyo

Winnetka Japanese Church

ADVOCACY

Japanese American Citizens League (JACL)
Advocacy; Leadership Development and Training; Education about the Asian American & Japanese American historical experience.

ARTS & CULTURE

Angel Island Theatre Company
Performing Arts

HEALTH AND HUMAN SERVICES

Chicago Futabakai
School taught in Japanese

Japanese American Service Committee (JASC)
Arts; Case Management; Cultural Performances; Cultural Celebrations/Festivals; Ethnic Language Instruction; Health Education; Translation Services; Newsletter; Senior Citizen Programs; Youth Programs

Japan America Society of Chicago
Business Development

Japan External Trade Organization (JETRO)
Business Development

Japan Information Center
Cultural Celebrations/Festivals; JET Program; Scholarships

Japanese Mutual Aid Society of Chicago
Burial Society; Interpretation Services

Mid America Japanese Club
Social and Cultural programs for permanent residents

MEDIA

Chicago JACLer
Print

Chicago Shimpo, Inc.
Print

Japan-America Society Newsletter
Print

JASC Newsletter
Print

Jiji Press - Illinois
Wire service

Nihon Keizai Shimbun
Print

Prarie Publication, Inc.
Print

Q Community Magazine
Print

OTHER

Consulate General of Japan

COMMUNITY PROFILE

Korean Americans

By InChul Choi, Executive Director, Korean American Community Services; and Jae Choi, Founder and Past President, Korean American Citizens Coalition, from The Ethnic Handbook (Illinois Ethnic Coalition, 1996). Updated by DooHwan Kim. Updated by Kay Rho, Vice President, The Korean American Association of Chicago (2005). Updated by Hyeyoung Lee, MA, Acting Director of Senior Services and Public Benefits, Korean American Community Services (2010).

Demographics

Approximately 59,171* Korean Americans live in Chicago and its surrounding northern and northwestern suburbs**. In Illinois, there are 70,263* Koreans. Although the population is not centralized in any one suburb, there is a growing community in Skokie, Niles, Glenview, Northbrook, Schaumburg, Buffalo Grove, and Mount Prospect, as well as the Naperville area in DuPage County. Over the past decade, the trend has been toward further suburbanization, expanding outward to Lake and DuPage County. The community is still heavily first-generation immigrant, with 70% of its members foreign born. Of those, 46% have entered the U.S. since 1990. About 14.3% of Korean Americans live below the poverty level; for Koreans age 65 or older, 24.9% of them live in poverty. Many first-generation Korean Americans do not speak English well and rely on their English-speaking children to act as an intermediary with mainstream society. Today, 77% of Korean Americans in the Chicago metro area live in the suburbs.*

According to a 2007-2009 U.S. Census Bureau survey, an estimated 45,000 (70%) Koreans in Illinois are foreign born Americans and 19,000 (30%) are native-born. Korean American naturalized citizens numbered 27,000, while 456,076 Koreans in the U.S. were not American citizens. According to community estimates, 20% of all Korean American families are engaged in small businesses, one-quarter of which represent dry-cleaning operations; the number of Korean American dry cleaners peaked around 2,000 before the 2008 recession, and dominated the cleaners industry in Illinois. Aside from dry-cleaning operations, many Koreans are engaged in the selling of general merchandise, the operation of beauty supply and clothing stores, snack shops, and the import/export business. The Korean business community is evident in Albany Park, along Lawrence Avenue, and have growing commercial presence along Milwaukee Avenue north of Dempster Street and on Dempster Street west of the Edens Expressway. Korean businesses within the city limits also run along Bryn Mawr, Lincoln, Foster, Clark, Peterson, and Devon.

Current Migration Patterns

First, unlike most other new immigrant groups, there has been a significant decrease in Korean immigration to the United States since the early 1990s. Second, the number of visa status adjusters has increased consistently. These adjusters are Koreans who had already been residing in the U.S. when they adjusted their visa status to that of permanent residents. A great majority of them were previously students, employees of U.S. branches of Korean companies and their family members, and visitors. (According to the Korean Consulate General, there were 2,520 Korean students and their family members in the Chicago metropolitan area in 2001.) Third, the Midwest share of Korean Americans has gradually decreased. As a result of this trend, the ranking of Illinois in terms of Korean American population dropped from

* U.S. Census Bureau, 2010 Census

** Numbers are estimates from 2007-2009 American Community Survey for Cook, DuPage, Will, Lake, McHenry, and Kane County.

third to fourth nationwide. Lastly, in recent years, international Koreans such as Korean Mexicans and Korean Brazilians have emigrated to the U.S., bringing further diversity to the Korean American community.

Historical Background

Although Koreans began immigrating to the U.S. at the turn of the 20th century, the massive influx of immigrants entering the U.S. from South Korea began in the late 1960s as a result of the 1965 immigration amendment. Those who came prior to 1965 were students, often children of the wealthy Korean elite who could afford to send their children abroad for better education and greater economic opportunities.

Koreans who arrived in the late 1960s and early 1970s settled in Uptown. Some qualified for subsidized housing, but most lived in cheaper rental apartments until they saved enough money to buy a modest home. There were a huge number of Korean American medical doctors and nurses in the 1970 work force as well as bus drivers and other labor positions.

From the early 1970s on, Koreans who immigrated to the U.S. were college-educated and tended to be in their 30s. Those who worked in this time period were nurses, engineers, and entry-level workers in the manufacturing sector that did not require extensive English language proficiency. Eventually, many Koreans invited their parents to come to the U.S.

As for South Korea, the 1970s was a time when economic and political instability were rampant. Things did not turn around until the economic boom of the 1980s, with the 1988 Seoul Olympics marking the turning point.

Along with other Asian Americans, Korean Americans were noted in headlines and magazine covers in the 1980s for their numbers in prestigious universities and highly skilled white-collar professions. Favorable economics and education have led to the painting of Asian groups such as Koreans as a "model minority." Throughout the 1980s until today, Korean Americans and other East Asian groups continue to attend prestigious universities in high numbers and make up a large percentage of the professional white collar work force including such fields as medicine, law, computer science, finance, and investment banking.

KOREANS IN ILLINOIS, BY COUNTY

Counties	Koreans	Asian Total*
Cook County	41,004	362,929
Lake County	8,102	50,622
DuPage County	5,481	101,542
Champaign County	4,241	19,990
Will County	2,274	35,379
Kane County	1,434	21,080
McHenry County	876	9,552
St. Clair County	867	5,005
Winnebago County	655	8,289
McLean County	516	8,232

Table 5.1: Koreans in Illinois, by County. Source: U.S. Census Bureau, 2010 Census
*Alone or in combination

A number of U.S. states have declared January 13 – in commemoration of the arrival of the first group of Korean immigrants to America on January 13, 1903, in Honolulu – as Korean American Day in order to recognize Korean Americans' impact and contributions.

Language

All Koreans speak and write the same language, which has been a decisive factor in forging their strong national identity. The spoken language varies by region with different dialects. Sejong the Great created the Korean alphabet, Hangeul, during the 15th century. Hangeul is easy to learn and write and has greatly contributed to Korea's high literacy rate and advanced publication industry. Hangeul is uniquely Korean, although some Chinese characters are used in writing.

As for Koreans in Illinois, a majority of second-generation children learn Hangeul on Saturday at various Korean language schools.

Religion

Since the very first Koreans immigrated to the

U.S., religion has played an important role for the Korean American community. In addition to providing spiritual guidance, religious groups have helped Koreans become acculturated in Chicago and handed down their culture and language to the next generation through network building. Illinois Koreans are predominantly Protestant, with about 200 Protestant churches in the Chicago metropolitan area. There are also four Catholic churches and three Buddhist temples.

Important Traditions & Holidays

Traditional Korean culture is hierarchical: respect for elders is essential. For example, when a person greets someone who is older, he or she is expected to bow and greet the person in respectful terms befitting the elder. In this situation, saying "Hi, how are you?" in the American casual way would not be acceptable.

Koreans traditionally observe two major holidays: Seol and Chuseok. Seol is the first day of the first month in the lunar calendar: the two days around this day are public holidays. On Seol, it is traditional to wear Korean dress; visit parents and grandparents; and bow on one's knees (jul) in front of, and in respect to the elders. The elders, in response to this display of respect, wish the young people good health and fortune and on top of this, give them a cash gift.

Chuseok is one of the biggest national holidays of the year. It occurs on the 15th day of the eighth month by the lunar calendar. Families hold memorial services at home or at family graves. Viewing the full moon and making a wish is an important feature of the evening.

Names

Most first-generation Korean Americans have transliterated their names, placing the surname last (as opposed to the traditional Korean way of having the surname before one's given name). Many Korean American immigrants name their second-generation children with English first names and Korean middle names.

Most Korean first names have two syllables, one shared by all siblings and the other unique; each syllable has a distinctive meaning. Korean names reveal what hopes the family has for the newborn. Traditionally, the second syllable of a name is actually a shared syllable of the generation of that particular branch of the family. For instance, the 37th generation of a particular branch of the Lee line would share a common syllable. Some families have modified this practice so that all siblings may share one of the syllables. The surname Kim is held by more than 20% of all Koreans. Other common last names include Lee, Park, Choi, and Chung.

Major Issues for the Community

There are four major issues that affect the Korean American community. The first issue that affects the Korean community in Chicago is that of socioeconomic mainstreaming; Korean Americans tend to be relegated to labor-intensive trades. The second concern is political participation, including attaining U.S. citizenship, voter registration and electoral participation. The third concern is the growing health needs of the first generation, who are often uninsured or underinsured, and social services for the aging first generation. The fourth major concern is the generation gap that exists between the parents and their children. Often, second-generation youth are detached from their culture and community, which can be attributed to the fact that few schools in the U.S. cover Korean

Illinois Koreans Living in Poverty by Age

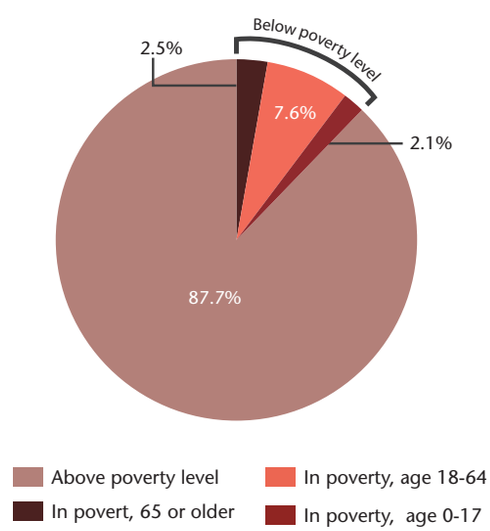


Figure 5.1: Illinois Koreans Living in Poverty by Age
Source: U.S. Census Bureau, DataFerrett, American Community Survey 2007-2009
Note: percentages do not add up to 100 due to rounding error.

or Korean American history. Therefore, Korean youth remain unaware of their parents' background unless they take the initiative to study on their own. Furthermore, the lives of Korean Americans are directly affected by U.S. policy toward Korea – both South and North. Peace and reunification between the Koreas are very important to the Korean American community.

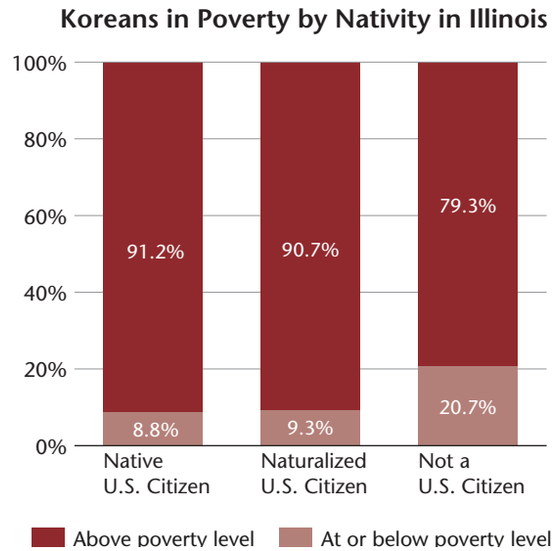


Figure 5.2: Koreans in Poverty by Nativity in Illinois
Source: U.S. Census Bureau, DataFerrett, American Community Survey 2007-2009

COMMUNITY PROFILE

Laotian Americans

By Sommala Vilaysane. Updated by Thomas Pravongviengkham (2010).

Demographics

According to the 2010 Census, 7,102 Laotians live in Illinois. This includes 4,552 residing in the six county area of Illinois and 1,445 living in Elgin. Community leaders believe that these figures represent an undercount. In the City of Chicago, most Laotians reside in the Albany Park and Uptown neighborhoods. Because of job opportunities and more affordable housing, many Laotian families have moved further northeast or to the northwest suburbs as far as Rockford or Belvidere, and southwest suburbs such as Aurora and Joliet. Most first-generation Laotians are factory workers. The second generation, who have grown up in the U.S., tend to be more educated and have a higher income

Historical Background & Current Migration Pattern

The Lao population is very ethnically diverse. A 1985 census conducted in Laos listed 47 ethnic groups, each of which has its own distinct language, religion, culture and traditions. These ethnic groups are categorized into three subgroups: the largest group is Lao Loum or lowland Lao (i.e. Lao, Lue, Tai Dam, etc…), the second group is Lao Theung or midland Lao such as the Kammu, Katang, Makong, Loven, Lawae, and the last and smallest group is Lao Sung which includes Hmong, Mien (Yao), Akha, and Lahu. The Lao Sung subgroups originally migrated from China in the mid-nineteen century, and the Hmong are the largest of this subgroup.

In 1975, the withdrawal of American forces from Vietnam allowed the Communist Party in Laos to strengthen and take over the country, forcing many Laotians to cross the Mekong River and take refuge in Thailand, fearing persecution and starvation. The first refugees from Laos to Chicago arrived in late 1975 and early 1976, and the number of refugees significantly increased in 1979. Most Lao refugees were in the refugee camps in Thailand for at least two years before being accepted into the U.S. or France. The initial Lao refugees were better educated and more highly skilled. The later waves of refugees were rural and village people. Many of the latter groups were illiterate even in their own language. Lao refugees came with extended family members, including children and elderly parents. The refugee camps in Thailand were shut down in 1995. It was estimated that 12,000 Hmong refugees were voluntarily repatriated to Laos. Some remained in Thailand and others were resettled in third countries.

Many Laotians settled in Chicago's Uptown neighborhood, where inexpensive housing was more available. In Illinois, there is a community of Lue residing around the Rockford area. A larger group of Lao refugees settled in the Elgin area, where there were refugee settlement programs that provided social services, ESL classes, job counseling, job placement and training. Currently, only a small number of Lao immigrants still arrive in the U.S, and nearly all of these new arrivals are immigrants reuniting with family members.

How did the Lao come to settle in Elgin? Local historian E.C. Alft, a former Mayor of Elgin, noted that the first contact between Elgin and Laos was a 1956 visit by His Royal Excellency Chao Saykham, governor of the Lao province of Xieng Khouang. A sister city relationship was established between Elgin and Vientiane in 1968. In addition, Elgin was home to many good Samaritans, and through churches and civic organizations, citizens sponsored many planeloads of refugees. While these organizations could have sponsored Vietnamese or Cambodian refugees, almost all of the refugees sponsored to Elgin were from Laos because of the sister city relationship.

According to E.C. Alft, Elgin Community College started receiving funding in 1977 to provide language and vocational skills training for the Lao refugee community, and the Elgin YMCA received refugee resettlement and adjustment funds starting in 1979. These and other established resources encouraged the secondary migration of Laotians to Elgin.

Language

Lao is the official language of Laos. It is a tonal language of the Tai Family. It is very similar to Thai. The Lao language is divided into five main dialects: Vientiane Lao, Northern Lao, North-Eastern Lao, Central Lao, and Southern Lao. The Lao alphabet is made up of 33 consonants and 28 vowels representing 21 and 27 sounds written left to right. The Lao language is phonetic, meaning that the words are spelled the way they are spoken or the way they sound.

Religion

Theravada (or Hinayana) Buddhism is the principal religion or practice of most Laotians. In the U.S. about 85% of Laotians are Buddhists; the remaining 15% are Catholics or Protestants. Currently, there are five Lao Buddhist Temples (or wats) in the state of Illinois: two of the temples are in Elgin, one is in Hampshire, and two more are in Rockford. The Lao community and Lao temples are working very hard to preserve and follow Buddhist practices, teaching, and culture. The temple is a place where people in happy or troubled times seek solitude, peace and/or shelter. Buddhist temples welcome all regardless of ethnic background.

Important Traditions & Holidays

Lao New Year typically falls in the second week of April (the actual date depends on the lunar calendar). The New Year festival lasts for three days. The first day is the day of Sankhan Long, the last day of the old year. On this day, people traditionally clean their house in preparation for the New Year. The second day is Mueu Nao, the day between the old and New Year. It is believed that misfortunes can easily happen on this day because the spirit of the old year has departed while the New Year spirit has yet to arrive. Most people stay home and rest on this day. The third day is Sangkhan Kheun, or the day of the New Year and celebration. People go to the temple and make offerings to the monks by bringing food and flowers. After the offering at the temple, many people go home and celebrate their New Year with a Baci or su-kwan ceremony.

Baci is the most important ceremony and is symbolic of Lao culture. Su-Kwan can be translated to "the calling of Kwan." Kwan refers to the 32 spirits believed to watch over our body's 32 organs, which are thought to constitute a person's spiritual essence. Baci is a ritual binding the spirits to their possessor and is a means of expressing goodwill and good fortune to others. Baci is practiced during a celebration for a disruptive event for positive reinforcement or blessing. The ceremony must be completed before the sun goes down.

The most important Baci ceremony is for a wedding. There must be a Baci Su-Kwan ceremony, at Lao weddings; it cannot be skipped or substituted. The one thing that differentiates the Baci ceremony for weddings and other events are the presents of two Pha Khouan (see below) and two boiled whole chickens at a wedding. Boiled chickens and eggs symbolize the new lives of the bride and groom. Serious care is taken during the preparation and cooking of the chickens and eggs. Other events require only one Pha Khouan.

Baci is also performed at a New Year celebration, a farewell party, a welcoming home after a long absence, a welcoming of a first-born child, and to honor an achievement or a recovery from serious illness. The Baci is performed by a MorPhorn, a well respected older man who has been a monk.

The center of the Baci is the Pha Khouan, a centerpiece which is made of banana leaves that are shaped into a cone tower. The cone is then decorated with bright flowers and studded with bamboo sticks laced with white cotton strings. Fruit, drinks, both cooked and uncooked rice, boiled eggs, boiled whole chicken, and different types of desserts and pastries are at the base of the PhaKwan. Two candles are lit at the tower's summit. Participants sit around the PhaKwan. The MorPhorn performs the ceremony by calling or invoking the Kwan in a loud song-like voice. The MorPhorn calls on the spirits to cease wandering and return to the bodies of the guest(s) of honor (i.e. bride and groom or a newborn baby, etc.). He then asks the Kwan to come back home if the Kwan is wandering during a major illness, to bring happiness and prosperity to the newlyweds, or to come protect and watch over a newborn baby.

After the invocation of the Kwan is finished, the MorPhorn is the first elder to start tying white cotton string around the guest of honor's wrists (one on each wrist) binding the Kwan in place. While tying the string, he places an egg or a fruit on the palm of the guest(s) of honor and expresses goodwill, good health, prosperity, and happiness. Again, he asks the Kwan to come back and stay. After the MorPhorn completes his task, other participants can then tie strings to the guest(s) of honor or other participants. The white string remains on the wrists for three days. If the string is removed too soon after the ceremony, it is believed that good spirits and well wishes will not remain and protect them. When the strings are removed, they must be broken or untied, not cut.

During the New Year celebration, after the ceremony is completed, most people traditionally take to the street for Boon Haut Nam. At Boon Haut Nam, people throw water at each other until they are soaked. This activity is symbolic of cleansing your body of bad karma and getting ready to receive good karma and good luck for the New Year. In the U.S., Boon Haut Nam often occurs at the Temple after the food offering ceremony. This tradition is kept where the weather permits.

Food

Glutinous or sticky rice is the staple food for Laotians. Sticky rice is soaked in water all night and then steamed to cook. Sticky rice is eaten by hand and goes well with Laap and Tam Mak Houng. Laap is made from fish, chicken, turkey, shrimp, beef, or pork. Laap, which signifies luck in Lao culture, is a main dish that is served at a New Year celebration and other celebrations in order to bring good luck to family and friends. Another popular Lao dish is Tam Mak Houng (spicy green papaya salad), which is served anytime that there is a gathering.

Names

Traditionally, grandparents name the newborn grandchild. Most Laotian names have meanings that reflect the hopes that the family has for that child. The most common surname is Vong, which means king. Most, if not all, Laotians have a nickname (a name that is known and used by family and friends). Most nicknames are created from a personal characteristic or trait.

Major Issues for the Community

The first generation of Lao Americans is aging; most have retired or are close to retirement. In order to provide for their families, most of them started work as soon as there was an opportunity. As a result, they did not have a chance to properly learn English. Many took jobs in factories and earned the minimum wage, and many did not understand the health care or retirement systems, including Medicaid, Medicare, Social Security or 401(k) plans. As a result, when they retire, they often have to depend on their children for financial help. They also have to rely on their children to take them to doctor's visits and to help apply for benefits. The language barrier plays a major role in the livelihood of the first generation of Lao Americans. At the same time, many of them are struggling to make ends meet. With little savings and small amount of social security benefits, they cannot afford to live on their own.

Furthermore, according to community leaders, many Lao seniors have been diagnosed with health problems such as diabetes, liver cancer, high blood

pressure, high cholesterol, and heart disease. Many delay seeking medical care because they cannot afford to pay for a visit to a doctor. As a result, by the time they see a doctor, they are seriously ill. Community leaders and volunteer groups are working hard to reach out to Lao seniors to inform, educate, advocate and disseminate information about preventive care and various assistance programs provided by local, state and federal government.

Members of the Lao American community have been trying to take care of themselves since they arrived in the U.S. But now the community is actively seeking help from local health care providers and is working to attract the attention of local city officials. Community leaders feel that this has been a struggle because the Lao American community is small compared to other minority groups in the area, and as a result, are often left out of the picture. In 2007, the Lao-American Organization of Elgin began approaching many local elected officials for assistance. As a result, Illinois State Senator Michael Noland responded with funding that allowed Senior Services Associated, Inc. to hire an Information Assistance Specialist to help Lao American senior citizens. With the help of the Lao-American Organization of Elgin, a Lao American was hired for this position.

The economic downfall of 2008 caused Lao Americans to lose their jobs and savings, and experience foreclosure of their homes. Language barriers made it difficult for many Lao Americans to seek healthcare and apply for jobs, food stamps, and other benefits. Realizing this, the Lao American Organization of Elgin continues to seek funding to hire staff that could coordinate services for these families.

Organizations

- Lao American Community Center – DV counseling, Immigration/ Citizenship
- Lao American Organization of Elgin
- Lao Buddhist Temple of Elgin (Wat Lao Buddha samaggi of Elgin) – enables Buddhism practice and Buddhist teaching
- Lao Buddhist Temple of Elgin (Siridhammaram Temple Of Illinois)
- Lao Buddhist Temple of Dundee (Wat Lao Santidhammaram)
- Laotian Catholic Community of Chicago-Elgin
- Lao Community Alliance Church of South Elgin
- Lao Buddhist Temple of Rockford (Wat Phothikaram and Wat Ratanaram)
- Lao Buddhist Temple of Hampshire (Wat Lao Buddharam of Northern Illinois)
- Lao Community Health Project (volunteer based project)
- Lao American Organization of Illinois (volunteer based organization)
- Southeast Asian Youth Program (the YWCA of Elgin)

COMMUNITY PROFILE

Native Hawaiian & other Pacific Islanders of the Midwest Region

By C. Lanialoha Lee, Executive Kupa'a Pacific Island Resources. Updated by C. Lanialoha Lee (2010).

Demographics

In addition to the U.S. Census, other avenues have been created as an alternative means by which to measure the demographics of our Midwest Native Hawaiian and other Pacific Island communities. As Native Hawaiians are still seeking Federal recognition, the Office of Hawaiian Affairs (OHA) has developed two important programs that assist in identifying where our Native Hawaiians reside abroad.

Kau `Inoa is a registry that is focused on locating Native Hawaiians who wish to participate in building a governing entity. This would allow the 504 Native Hawaiians residing in the Midwest to have a voice and be a part of planning a future for the betterment of native Hawaiians everywhere.

The OHA also maintains a Native Hawaiian Registry to certify ancestry and to determine eligibility for current OHA programs.

A third program was developed by the first Chicago-based Native Hawaiian nonprofit organization, Kupa`a-Pacific Island Resources. Through this program, a Midwest Native Hawaiian and Pacific Island Questionnaire is distributed throughout the Midwest Region to identify the Pacific Island population in the region, and includes Hawaiians-at-Heart. Our constituents are given the opportunity to share how they identify themselves ethnically. In addition, the questionnaire reaches beyond statistical data to include cultural interests, affiliations, and fluently spoken languages.

The continued migration to the Midwest of Native Hawaiians, Tahitians, Samoans, Fijians, Tongans, Guamanians, and Chamorro would continue throughout the remaining part of the century. Reasons for this migration included military enlistment, internment camps on the mainland, seeking a more affordable way of life for growing families, education, and entertainment.

Historical Background

Hawaiian dignitaries first visited Chicago as far back as 1874, and later in 1889. King David Kalakaua and Princess Ka`iulani graced our `aina [land] in Chicago, paving the way for many more to follow.

In 1893 the Chicago's World Fair-Columbian Exposition would become the "stage" for representing Pacific Islanders from throughout the South Pacific to perform on "the Midway." Though Princess Ka`iulani was not among them, there is evidence that she was thought of by one of Chicago's forefathers, as a postcard was sent from Daniel Burnham inviting her to participate in the Exposition.

The acquisition of the Ruatepupuke II [whare, or Maori meeting house] by the Chicago's Field Museum of Natural History in 1905 would later draw Maori from all over the world. For the next one hundred and five years Maori would continue to pay their respects to Ruatepupuke II before continuing on their journey. Viewed as the only "sacred" space in the entire Midwest region, it has become the only "home away from home" for all Pacific Islanders.

In the early 1930s, the inventor of the Hawaiian Steel Guitar, Joseph Kekuku, offered classes at the Langdon Music School in downtown Chicago on Wabash Avenue. And less than ten years later, the Hawaiian Steel Guitar Association would form in Joliet, Illinois.

Important Traditions

The arrival of the Hawaiian civic movement in the Midwest in 2005 brought newly established traditions that honor our Ali`i [ruling chiefs]. A joint vigil is held annually on October 16th to honor Princess Ka`iulani, namesake of the Ke Ali`i Victoria Ka`iulani Hawaiian Civic Club-Chicago, and Princess Pauahi Bishop of the Kamehameha Schools Alumni Midwest Chapter.

Midwest residents belonging to Benevolent Fraternal Societies are invited to the annual Lei Draping Ceremony celebrated on the birth date of King Kamehameha I at the Capitol in Washington D.C. Members of the Association of Hawaiian Civic Clubs, Trustees of the Office of Hawaiian Affairs, Hawai`i Society, and members of the United States Senate and House of Representatives, join together in recognition of his great work of uniting the islands of Hawai`i Nei. Participating in meaningful events of such importance allows us to continue to sustain cultural practices like these on the mainland still strong in Hawai`i today.

Celebrated Holidays

May Day Lei Day
Polynesian Camp Out
Pacific Island New Years Lu`au

Major Issues for the Community

Support for the Reauthorization of the Native Hawaiian Education Act, which was first enacted under the Improving America's Schools Act of 1994 and reauthorized under No Child Left Behind Act of 2001, is slated for reauthorization under Blueprint for Reform. The first demonstration program to develop family-based education centers throughout the Hawaiian Islands resulted in the growth of `Aha Punana Leo preschools statewide to further meet the needs of families desiring to perpetuate the Hawaiian language as a living language. The challenges Native Hawaiians face are monumental if we are to recreate this model for our Midwest Native Hawaiian and other Pacific Islanders who feel the same. It is essential to look to subsequent grants by the Secretary of Education under the Native Hawaiian Education Act, as it has already resulted in an increase in Native Hawaiian language curriculum development and indigenous teacher preparation programs that could benefit our Midwest constituents.

Native Hawaiians experience disproportionate health disparities in heart disease, cancer, diabetes, lung disease, and other chronic illnesses. As a result, the Ke Ali`i Victoria Ka`iulani Hawaiian Civic Club-Chicago's Health Initiative guides us in the promotion of health education, early detection screening, and healthy lifestyle changes to reduce Native Hawaiian health disparities.

Another Initiative of the Ke Ali`i Victoria Ka`iulani Hawaiian Civic Club-Chicago is `Uke Nation, which addresses the issue of mistreated Native Hawaiians incarcerated on the mainland. `Uke Nation's purpose is to provide the means for more resources either unavailable or inaccessible to the displaced Native Hawaiians incarcerated and moved off-island to secured facilities throughout the mainland. Separated from their loved ones, children, and extended family members, and surrounded by unfamiliar lands, foods, and faces, these Hawaiians are less likely to re-enter society without proper rehabilitation sensitive to their heritage that is rich with culture.

Our hopes are to empower these Hawaiians with the ability to research, study, and practice their language and cultural art forms as a means of rehabilitation, to assist in strengthening and nourishing a renewed respect for themselves and others, and to re-instill their values and traditions of Hawai`i through the Hawaiian ideals of sharing.

NATIVE HAWAIIAN & OTHER PACIFIC ISLANDER POPULATION, CENSUS 2000

National origin	Population[1]	Percent
Total[2]	**874,414**	**100.0%**
Polynesian		
Native Hawaiian	401,162	45.9
Samoan	133,281	15.2
Tongan	36,840	4.2
Tahitian	3,313	0.4
Tokelauan	574	0.1
Polynesian (not specified)	8,796	1.0
Micronesian		
Guamanian/Chamorro	92,611	10.6
Mariana Islander	141	< 0.1
Saipanese	475	0.1
Palauan	3,469	0.4
Carolinian	173	< 0.1
Kosraean	226	< 0.1
Pohnpeian	700	0.1
Chuukese	654	0.1
Yapese	368	< 0.1
Marshallese	6,650	0.8
I-Kiribati	175	< 0.1
Micronesian (not specified)	9,940	1.1
Melanesian		
Fijian	13,581	1.6
Papua New Guinean	224	< 0.1
Solomon Islander	25	< 0.1
Ni-Vanuatu	18	< 0.1
Melanesian (not specified)	315	< 0.1
Other Pacific Islander	**174,912**	**20.0%**

Table 6.1: Native Hawaiian & Other Pacific Islander Population

1 The numbers by national origin do not add up to the total population figure because respondents may have put down more than one country. Respondents reporting several countries are counted several times.
2 Total includes Native Hawaiian and other Pacific Islanders alone or in combination with other races or groups. Native Hawaiian and Pacific Islander population alone in 2000 was 398,835.

Source
U.S. Census Bureau, Census 2000

Read more
Native Hawaiian and Other U.S. Pacific Islander Population, Census 2000 — Infoplease.com
http://www.infoplease.com/ipa/A0779063.html#ixzz1563QeBkn

COMMUNITY PROFILE

Nepali Americans

By Sharda Thapa. Updated by Sharda Thapa (2010)

Demographics

According to the 2010 Census, 1,277 Nepalis live in Illinois, 623 of which live in Chicago. The first families settled here in the early to mid-seventies; most were professionals who lived in diverse locations throughout the city and suburbs. Most of the immigrant population, however, arrived within the last twenty years and are still getting established. The community is currently concentrated in Chicago's Uptown and Rogers Park neighborhoods, as well as scattered throughout the suburbs like Skokie and Aurora.

The community prefers to be referred to as Nepali or Nepalis rather than the generally accepted anglicized term Nepalese.

Current Migration Patterns

Nepali immigration is a relatively recent phenomenon, with the first Nepali immigrant admitted as a permanent resident of the United States in 1952. Until 1965, when a new immigration act was passed, only a handful of Nepali had immigrated to the U.S. Beginning in 1968, the number of Nepali admitted began to increase.

By 1990, 1,749 Nepali resided in the United States, according to the U.S. Census, or just over 0.02% of all immigrants, 0.05% of all Asian immigrants and 0.4% of all South Asian immigrants. Although the 2000 Census indicates that only 9,399 people identified themselves as Nepali, community leaders believe that the total number of Nepali immigrants in the U.S. was closer to 25,000 at that time. Substantial numbers of Nepalis are now in the U.S. by overstaying non-immigrant visas or on even on non-Nepali passports. A majority of all newly arrived Nepalis settle in large cities of over 100,000 people in states such as Virginia, Maryland, Massachusetts, California, Texas, New York, Florida, and Illinois. Unofficial estimates of the current Nepali population place it at approximately 250,000 across all 50 states.

Migration from Nepal to the U.S. originally involved a small number of highly educated and technically trained people who either came to be educated and stayed on afterward, or brought in a required professional skill. They were followed by an influx of students after 1990, many of which have stayed in the U.S. after completing their schooling.

Recent immigrants, especially with the advent of diversity visas, have arrived with a more diverse background and also have included parents and relatives of already established Nepalis. These immigrants are, as a group, less educated and require more assistance in getting established.

Finally, in 2007, the U.S. government started admitting some 60,000 refugees of Nepali ethnicity who had been expelled from Bhutan in the mid-eighties and had spent nearly 20 years in internment camps in southeastern Nepal. Repatriation negotiations were ultimately unsuccessful, resulting in this addition to the Nepali ethnic population. About half of this group has been resettled thus far, including

nearly 2,000 in Illinois. This is largely a farmer/shopkeeper/laborer population with little education within the older generation.

Historical Background

The late entry of Nepali immigrants into the United States was caused by a number of reasons. Nepal is a landlocked country between India and China and this has greatly influenced Nepali foreign policy. Before Nepal embarked on the path to democracy in 1951, Nepalis were restricted from emigrating, except to India. In addition, Nepal was virtually closed off to foreigners. Furthermore, for 40 years following 1951, the government continued to impose passport restrictions, which made it difficult to travel or emigrate.

There has been a general lack of a well-educated and technical labor force in Nepal, which is still in an early stage of economic development. Approximately 40% of the population is literate and some 90% of the economically active population over ten years of age is engaged in agriculture.

Community Notes

Most community members here belong to regional or local Nepali organizations that are generally not-for-profits geared to meet their social and cultural needs, as well as a global Nepali diaspora organization that was established in Nepal in 2003.

The organized political activity within the Nepali-American community in most of the U.S. tends to follow the political currents of the motherland, and there is little political activity within the American context. The community is currently very preoccupied with the efforts in Nepal to deal with the post-Maoist insurgency comprising the establishment of a republic and the framing of a new constitution that addresses the abolition of the monarchy in 2006, among other things.

Efforts have been initiated to create a lobbying group to address the needs of the community in the U.S. A tax treaty between the U.S. and Nepal is perceived to be a priority for many resident immigrants, especially those with long tenure here or wishing to engage in business in both countries.

Languages

A majority of the Nepali speaks Nepali, which is the predominant language of Nepal. Most early immigrants spoke Nepali or Newari/Nepal Bhasa, the main languages of Kathmandu valley, from which most of them emigrated. Languages also spoken in the community include Maithili, Bhojpuri, Tharu, Tamang, Magar, Awadhi, Rai, and Limbu. Hindi is also spoken and fairly widely understood by Nepalis. Many Nepalis speak or understand English as well.

Religions

The community is largely Hindu, with many Buddhists among them since Hinduism and Buddhism are practiced side-by-side in Nepal, often in the same temples. There are also some Muslims and a few Christians. The Nepali-American community relates culturally with the South Asian immigrant population, generally using Indian-established Hindu temples.

Important Traditions & Holidays

The main holiday celebrated is the Nepali New Year, which occurs in mid-April, corresponding to the Thai and other Southeast Asian New Years. It is based on the Bickram calendar, established 57 years before the Christian calendar. Nepali-Americans also celebrate Dasain (October) and Tihar (November), both of which are determined by the lunar calendar and are Hindu festivals celebrating the triumph of good over evil. There are also many celebrations that are celebrated, like Lhosar, Chath, and Bhintuna, which are more important within various ethnic sub-groups.

The community is focused on maintaining essential life cycle ceremonies, helping members of their community in times of bereavement and need, and celebrating a few major holidays and communal events.

Food

Nepalis consume a wide variety of foods, many of which are similar to both Indian and Tibetan/Chinese dishes. Rice is generally the staple food of most immigrants. Many of them, being Hindus, abstain from beef.

Names

In many of the ethnic subgroups, naming practices are generally similar to Western conventions, with a woman adopting her husband's surname, and the child carrying the surname of his/her father. First names are generally adopted from Hindu religious mythology, or desirable human qualities or objects in nature. Other ethnic groups have diverse naming conventions; some base names upon the day of birth and others use different considerations.

Major Issues for the Community

The primary concern of the Nepali community is the ability to maintain their social and cultural heritage and traditions and to impart to its young members a sense of identity with Nepal.

As the population increases and diversifies, there will be an increasing need to rely on the established infrastructure for aid in housing, senior services, and immigration. A social service provider to deal with the following is sorely needed: advocacy, case management, ESL, employment counseling and placement, health education and services, immigration and citizenship assistance, interpretation and translation services, legal assistance, mental health services, aid for immigrants in need, and domestic violence services.

Organizations

Organizations established to date have generally catered to the social interaction needs of the community. The community has mounted efforts to establish a physical facility, the Nepali-American Center, to cater to the wider needs of the population. This will address the primary concern of the community. The establishment of a community-based and dedicated service organization is still some ways off and the existing social organizations and individuals have been providing sporadic service, largely on a volunteer basis. Otherwise the community has relied on other ethnic service organizations like Metropolitan Asian Family Services and the Indo-American Center.

- **Association of Nepalese in Midwest America (ANMA)**
- **Nepali-American Center and Chicagoland Nepali Friendship Society**
  Newsletters, cultural adjustment advice, cultural celebrations and performances, immigration referrals, and occasional limited financial aid to the needy.
- **Hon. Consul General of Nepal**
  Business promotion of Nepal, visas and official representation of Nepal.

COMMUNITY PROFILE

Pakistani Americans

By Sadruddin Noorani

Demographics

According to the 2010 Census*, 33,000 Pakistanis live in Illinois, 70% of which live in the six-county area of Illinois. However, community leaders estimate the actual number to be much higher. It is estimated that 18.5% of Illinois Pakistanis live below the U.S. national poverty level**. Among them are large numbers of professionals and small and large business owners. Pakistani Americans are dispersed in the Chicago metropolitan area; there is a large concentration on the city's north and northwest sides, in West Ridge, Rogers Park, North Park, Lincoln Square, Uptown, Edgewater, and Albany Park, as well as in nearby suburbs and other communities throughout the state.

Current Migration Patterns

According to community leaders, Pakistani immigration to Chicago began in the early 1950s. One very well known Pakistani American pioneer of this era was Dr. Fazlur Rahman Khan, a Pakistani engineer of Bangali origin. He made significant contributions to Chicago, creating the "tubular design" structural system for tall buildings, which was incorporated in the 100-story John Hancock Center and the 110-story Sears Tower and other innovative skyscrapers in Chicago.

The number of Pakistanis arriving increased greatly in the late 1960s and early 1970s. Many came as students to pursue higher education or as medical residents completing their training at local hospitals. However, a majority of these immigrants had completed their education prior to coming to the United States and immigrated in pursuit of a better quality of life for their families. As a result, there are many Pakistanis in the field of medicine, engineering, accounting, information technology, and other professions.

During the late 1970s and the 1980s, Pakistani Americans began to sponsor their family members to join them in the U.S. Many of these newly arrived immigrants started small businesses to serve the local South Asian community. As a result, there are many Pakistani-owned stores on Devon Avenue in Chicago, Schaumburg, Naperville, and other communities. Some recent immigrants temporarily work as chauffeurs and as cab and limousine drivers as a first step in achieving their goals. While traditionally, women did not drive or work outside of the home, many Pakistani immigrant women in the U.S. are now doing both.

In recent years, both the City of Chicago and State of Illinois have acknowledged the contribution made by this vibrant community and have honored many Pakistanis with civic awards. Many Pakistani physicians and surgeons hold key positions in local hospitals. A number of Pakistani professors and lecturers teach at local universities and colleges.

Pakistani immigrants recognize the need for higher education, and an increasing number of Pakistanis are pursuing masters and doctorate degrees at local universities. The children of first generation immigrants are acquiring higher levels of education than their parents; many from this generation have started to venture into other professions such as law and

* U.S. Census Bureau, 2010 Census

** U.S. Census Bureau, 2007-2009 American Community Survey

journalism. Community members have established five full-time schools; the primary function of these schools is to provide a secular education in an Islamic environment. The curriculum includes Islamic studies in addition to courses required to obtain high school certification. According to community leaders, students attending these schools have consistently attained higher ACT and SAT scores compared to the average for the state of Illinois.

Language

Urdu, the national language of Pakistan, remains the preferred language of first generation immigrants at home and during community social gatherings. Besides Urdu, there are many other regional languages and dialects spoken, such as Punjabi, Sindhi, Pashto, and Baluchi. Most Pakistanis are able to communicate in English, and those children born and/or raised in the U.S. generally prefer to communicate in English.

Religion

Islam is the religion practiced by the vast majority of Pakistanis. The community has helped establish over 70 community centers that serve as places of worship. The centers also provide religious education to youth and sponsor seminars on various topics to help new immigrants integrate. In addition to Islam, other religions that are practiced among Pakistani Americans are Buddhism, Christianity, Hindu, Sikhs, and Zoroastrian (Parsi).

Important Traditions & Holidays

Muslim community members observe a variety of religious holidays, including Eid-ul-Fitr, which is observed at the end of the Islamic fasting month Ramadan, and Eid-ul-Adha, which is celebrated seventy days after Eid-ul-Fitr and is observed in remembrance of the sacrifice offered by the Prophet Abraham. Muslims of various nationalities and backgrounds gather in mosques to pray and to visit friends and relatives.

The Pakistani community observes Pakistani Day in celebration of Pakistan's declaration of independence, which is observed on March 23rd. This day commemorates the 1940 resolution to separate Pakistan from British India. Pakistan Independence Day is observed on the 14th of August with several festivals around the state and a parade on Devon Avenue in Chicago. The community also celebrates Christmas and the birth of Mohammed Ali Jinnah, the founder of Pakistan, on December 25th.

PAKISTANIS IN ILLINOIS, BY COUNTY

Counties	Pakistanis	Asian Total*
Cook County	18,349	362,929
DuPage County	7,180	101,542
Will County	2,618	35,379
Lake County	1,157	50,622
Kane County	1,047	21,080
McHenry County	415	9,552
Champaign County	365	19,990
Peoria County	254	6,762
Kendall County	233	4,339
Winnebago County	216	8,289

Table 7.1: Pakistanis in Illinois, by County. Source: U.S. Census Bureau, 2010 Census
*Alone or in combination

Food

Because most Pakistanis are Muslims, many follow Islamic dietary laws; Muslims refrain from eating pork and drinking alcohol. Pakistani cuisine is a blend of Indian and Mediterranean foods. Most Pakistani Americans celebrate major events, such as weddings and breaking fast during Ramadan, by preparing rich dishes made of chicken, lamb, and beef and offering them to relatives, friends, and neighbors. There are many restaurants in the Chicagoland area that specialize in traditional Pakistani dishes.

Major Issues for the Community

Community leaders report that the events of and following September 11th 2001 have gravely concerned the community: the community fears being wrongly held accountable for the actions of a few misguided Muslims. Pakistani Americans are also concerned about immigration laws, as many of them wish to sponsor family members to join them in the U.S. Religious and racial discrimination, at the social, employment, and political levels, are of concern.

Pakistani Citizenship Status in Illinois by Gender

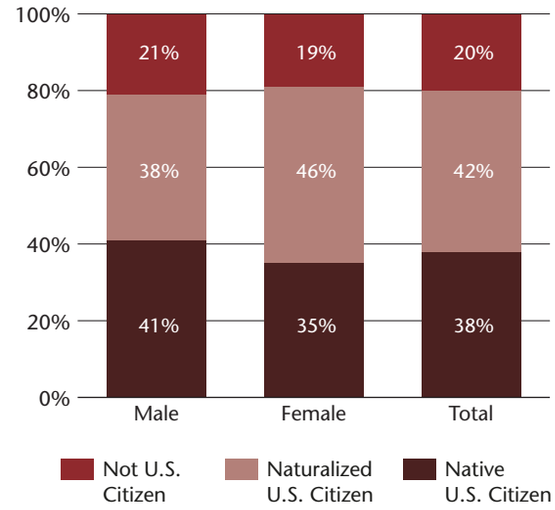


Figure 7.1: Pakistani Citizenship Status in Illinois by Gender
Source: U.S. Census Bureau, DataFerrett, American Community Survey 2007-2009

Pakistani Home Ownership

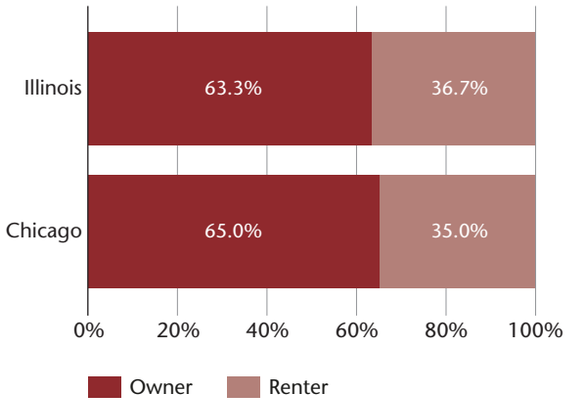


Figure 7.2: Pakistani Home Ownership
Source: U.S. Census Bureau, DataFerrett, American Community Survey 2007-2009

In addition, many Pakistani Americans closely monitor U.S. foreign policy toward Pakistan. Within the Pakistani American community, there are some who show some sort of affiliation with Pakistani political parties, but they tend to be more involved with local U.S. politics.

The National Security Exit-Entry Registration System (NSEERS) was implemented in September 2002 to fulfill a congressional mandate to establish a comprehensive system to track the entry and departure of certain non-immigrants, including Pakistanis, in the United States. Non-immigrants enrolled in NSEERS, also known as Special Registration, were required to register in person at a local office of the Department of Homeland Security (DHS). Out of fear, about 8,000 people left for Pakistan and some headed to Canada. However, over the last decade, community leaders estimate that about 6,000 new immigrants arrived from Pakistan through employment and family-based immigration.

While Pakistanis are acculturating to life in the U.S., they remain very proud of keeping their traditions alive, and first-generation Pakistanis are concerned about keeping their family values, religion, and culture alive among the younger generation. Like other newly arrived communities, Pakistanis are also beset with the same concerns of cross-cultural adjustment. The community is struggling with social issues such as drug abuse, domestic violence, and child abuse. In order to address such issues, community leaders have established the Hamdard Center, which provides a variety of social services including temporary shelter for battered women and children, mental health services, transitional housing, and child welfare services.

ORGANIZATIONS

Hamdard Center for Health and Human Services
http://www.hamdardcenter.org

Advocacy; Case Management; DV Counseling/Shelter; Employment; Health Care; Immigration/Citizenship and Legal Assistance; Mental Health; Senior & Youth Programs; Battered Education; Transitional Housing

Pakistani American Bar Association
http://pabalaw.org

Immigration/Citizenship Assistance; Social Services and organize professional development panel program, conduct cover letter/ resume review and mock interview for law students, visit public schools through the Constitutional Rights Foundation of Chicago Lawyers in the Classroom program

Human Development Foundation (HDF)
http://hdf.org.pk/hdf

HDF) is a non-profit, non government, non-political organization, registered under the Voluntary Social Welfare Agencies

Thaakat Foundation
http://thaakat.wordpress.com

Promotes charitable giving among students and young professionals in the South Asian community and beyond. To drive a movement of creative altruism, unparalleled giving and preservation of diversity and culture. To bring hands on volunteerism to our local communities and hope to our global society.

Pak-American Medical Center

Medical Clinic for under privileged immigrants and neighbors; health seminars and Social Services

ORGANIZATIONS (CONTINUED)

Association of Physicians of Pakistani Descent of N. America (APPNA)

http://www.appna.org

The Association is organized for educational and scientific purposes, including for such purposes: To support medical education and research. To advance the interests of medicine and medical organizations. To foster scientific development and education in the field of medicine for the purpose of improving the quality of medicine and delivery of better health care, without regard to race, color, creed, sex or age.

OPEN, Chicago

http://open-chicago.org

A network of socially conscious executives in the Chicagoland area who are just as committed to human causes.

Association of Pakistani Americans, Bolingbrook, IL.

http://apabolingbrook.blogspot.com

Arranges Taste of Pakistan food festival, promotes cultural harmony among others, and has a Youth Cricket training program. Involved in strengthening the community thru outreach in strengthening Indo-Pak relations between two communities

Zindagi Trust

http://www.zindagitrust.org

Zindagi Trust is a philanthropic organization that aims to provide quality education to the underprivileged children of Pakistan. It has established I am Paid to Learn schools with over 2800 children currently being educated across Pakistan.

NATIONAL INSTITUTIONS

Bank

National Bank of Pakistan
333 N. Michigan Ave.,
Chicago, IL. 60601
Ph: 312-578-1880

Airline

Pakistan International Airlines
1815 S. Meyers Road Suite 520
Oakbrook Terrace, IL. 60181
Ph: 630-932-6254, 1-800-578-6786

GOVERNMENT

Pakistan Consulate Office

333 N. Michigan Ave., Suite 728
Chicago, IL. 60601.
Ph: 312-781-1831

Consulate of Pakistan

333 N. Michigan Ave., Suite 921
Trade & Commercial Section
Chicago, IL. 60601
Ph: 312-782-2383

PRINT MEDIA

Pakistan Link

Print-Weekly, Urdu and English: http://pakistanlink.org

Pakistan Times

Print-Weekly, Urdu and English: http://pakistantimesonline.com

Urdu Times

Print-Weekly, Urdu and English: http://www.urdutimesusa.com/chicago

Pakistan News

Print-Weekly, Urdu: http://www.weeklypakistannews.com

Sada-E-Pakistan

Print-Weekly, Urdu: http://www.sada-e-pakistan.net

5 Star Tribune

Print- By-Weekly, English: http://www.5startribune.com

ELECTRONIC MEDIA - RADIO

Sargam Radio

www.sargamradio.us
Weekly Radio (Sunday) @ 9pm to 11pm
WSBC 1240 AM & WCFJ 1470 AM
Music/entertainment; Community Service announcements and talk show of south Asians.

Dil Se Talk Radio

www.dilsetalkradio.com
Weekly Radio (Saturday) @ 10pm to 11pm
WSBC 1240 AM & WCFJ 1470 AM
Entertainment; Community Service announcements and talk issues of south Asians.

Sohni Dharti

www.wcgo1590.com
Weekly Radio (Sunday) @ 10 PM-12 Midnight @ 1590AM
Music/entertainment; Community Service announcements and talk issues of south Asians.

ELECTRONIC MEDIA - TELEVISION

AYAN Television (Voice Of Pakistanis')

www.ayantv.com
Streaming Live Programs, Youth Talk Shows, Interviews, Live Coverage of Community events, Morning Shows, Family Shows, Promoting Culture, Talents & Businesses

COMMUNITY PROFILE

Thai Americans

By The Thai American Association of Illinois. Updated by Vallapa Pchccu (2010).

Demographics

According to the 2010 Census, there are a total of 9,800 Thais living in Illinois, with 7,899 in the six-county area, and 3,168 in Chicago. Community leaders, however, estimate that more than 9,800 Thai Americans in Illinois, with about half of them residing in Chicago. Thai communities are scattered throughout Illinois, with a condensed population in Chicago and its north and northwest suburbs. As for income levels, the majority of the Thai community are in the middle to upper income brackets. Thais work in a variety of professions, including medical doctors, nurses, engineers, lawyers, architects, and entrepreneurs. Approximately 24.9% of Thais work in education, health and social services; 14.5% of Thais are employed in the manufacturing sector; and 10.7% are employed in the retail trade sector.

Historical Background

The United States-Thailand relationship has been close and cordial since the first contact between the two countries in 1833, when Edmund Roberts, the first American envoy, arrived in Thailand to write the Treaty of Amity and Commerce. During the Korean War, when Thailand became a U.S. ally under the supervision of the United Nations, Thais answered the call for nurses who were needed to work for allied forces in Japan and Korea.

According to community leaders, significant Thai immigration to Illinois began in the early 1960s, when health care professionals were needed in urban hospitals. Government-sponsored Thai students came for advanced training, engineers and other professionals followed, and both government-sponsored and self-funded students also increased significantly in the mid to late 1960s. These were the pioneers of the Thai community in Chicago. The immigration of medical professionals decreased in the 1990s, but engineers, computer programmers, and entrepreneurs continued to arrive.

In the early stages of Thai immigration, political participation was relatively limited, due to the fact that Thais were concentrating primarily on their careers and businesses. However, as second generation Thais came of age, political participation has gradually increased.

Language

Most Thai immigrants speak their native language, Thai, which is widely used within the Thai community. Second generation Thais are generally more comfortable with English. Most Thais, however, are able to speak and understand English fairly well.

Religion

Buddhism is observed as the national religion in Thailand. Presently, an estimated 80% of Thai Americans are Buddhists, while a small percentage of other Thais are Christians or Muslims. The local Thai American community has built many

temples, where monks have been invited to reside, supervising religious functions and playing an important role in shaping Thai American culture. The first Thai Buddhist Temple in the Chicago area is "Wat Dhammaram," located at 7059 West 75th Street. Thai community members gather at the temple for religious, cultural, and social activities. Children who attend the temple have the opportunity to take Buddhism and Thai language classes that are offered.

Important Traditions & Holidays

The most important traditions and holidays are Songkran and Loy Krathong. Songkran celebrates the traditional Thai New Year on April 13th; Loy Krathong occurs on the night of the full moon on the twelfth lunar month (November). Religious rites, merry making, and celebration mark Songkran. It is a boisterous affair in which water is splashed and is symbolic of cleansing.

Loy Krathong is a quieter, more romantic event in which homage is paid to the Mother of Waters. People gather at rivers, ponds, and lakes under the moonlight to float krathongs (small lotus-shaped offerings containing incense, a candle, and a coin). It is believed that bad luck and evil will be carried away in the water.

The largest gathering of Thai Americans in Illinois occurs during His Majesty the King's birthday (December), at an event that is organized by the Thai American Association of Illinois. In August, the Queen's birthday is celebrated with a gala dinner sponsored by the Thai Nurses' Association.

Names

According to Thai custom, there are many factors that are involved in choosing a name for a child. It ranges from astrological compatibility to the significance and meaning of the name. The name is used to bring luck, happiness, fortune, health, and prosperity for the child.

THAIS IN ILLINOIS, BY COUNTY

Counties	Thais	Asian Total*
Cook County	5,748	362,929
DuPage County	775	101,542
Lake County	459	50,622
Will County	436	35,379
Kane County	311	21,080
St. Clair County	311	5,005
Champaign County	278	19,990
Winnebago County	207	8,289
McHenry County	170	9,552
Madison County	122	3,216

Table 8.1: Thais in Illinois, by County. Source: U.S. Census Bureau, 2010 Census
*Alone or in combination

Food

Thai cuisine presents an enormous range of dishes and a subtle blend of flavors. Thai culinary art possesses an abundance of vegetables and fruits, herbs and spices, succulent seafood, poultry, and meats. Although Thais generally prefer hot, spicy food, not all dishes are equally fiery.

The majority of Thais do not have any dietary restrictions. Exceptions to the rule include Thai Muslims who refrain from eating pork, and others who either do not eat pork or other meat for other religious or health reasons.

Major Issues for the Community

Within the Thai community, there continues to be the need for stronger unification and communication. The Thai community would greatly benefit from outreach programs to provide care for the elderly, childcare for working families, as well as English classes for new immigrants. These issues have yet to be adequately addressed within the community itself.

ORGANIZATIONS

Thai American Association of Illinois and the TAAI Community Service Center
Immigration/Citizenship Assistance; Health Care Services & Education; Advocacy; Cultural Performances/Celebrations

Buddhadharma Meditation Center
Buddhism, Religious Programs

Thai Buddhist Temple (Wat Dhammaram)

Royal Thai Consulate General Chicago

Thai Trade Center Chicago
Government agency under Department of Export Promotion

Thai American Real Estate Association

Thai Communication Assoc. of Illinois

Thai Cultural and Fine Arts Institute

Thai Easterner Association of Illinois

Thai Golf Club Chicago

Thai Northerner Association of Illinois

Thai Nurse Association of Illinois

Thai Physicians Association of Illinois

Thai Southerner Association of Illinois

Chicago Thai Midwest Lion Club

Women's Hospital Alumni

Siriraj Hospital Alumni

Thammasart University Alumni

COMMUNITY PROFILE

Tibetan Americans

By President of Tibetan Alliance of Chicago.* Updated by Lhakpa Tsering (2005, 2010).
*NOTE: The Tibetan Alliance of Chicago and the Tibetan Association Chicago merged in 2004.

Demographics

Although no statistics were available about the Tibetan population in the 2010 Census, community leaders estimate that approximately 300 Tibetans reside in the Chicago metropolitan area. The majority of local Tibetan community lives in Chicago's Rogers Park neighborhood and in suburban Skokie. Tibetans are employed in many different fields, ranging from downtown hotel staff to cab drivers to Cook County governmental offices. A number of Tibetan women also work in childcare and housekeeping.

Current Migration Patterns

Tibetans are fairly new to the area, with the first influx of Tibetans arriving in Chicago in the 1990s. Prior to 1992, there were only two Tibetans living in Chicago. In 1990, 1000 immigrant visas were granted to Tibetans, 100 of which went to Chicago Tibetans. These newly arrived immigrants later sent for their families through family reunification provisions, which have led to a recent increase in the number of children, now estimated at 80 (out of a total of 300 Tibetans in metro Chicago). In addition, Illinois has a group of Tibetan asylees.

Historical Background

According to community leaders, following the Chinese occupation of Tibet in the 1950s, and the subsequent uprising of the Tibetan people in 1959, thousands of Tibetans fled across the Himalayas to India, Nepal, and Bhutan in order to avoid reprisal. China's occupation of Tibet has led to His Holiness the Dalai Lama to flee to India, where he currently resides along with several hundred Tibetan refugees. He was granted refuge in Dharamsala, India, where he established his government-in-exile. From this base, he remains leader of and an inspiration to his people.

Tibetan leaders believe that their entire culture is at risk of extinction because of the Chinese government's policy of sinicization. For this reason, friends of Tibet around the world believe it to be vital for special humanitarian provisions to be made available to Tibetans in exile in order to sustain their way of life. In 1989, the Tibetan U.S. Resettlement Project (TUSRP), a coalition of Tibetans-in-exile and their American supporters, persuaded the U.S. Congress to provide 1,000 visas for Tibetans as part of the Immigration Act of 1990. The Tibetan Alliance of Chicago was established to coordinate the resettlement of one hundred Tibetans, making up one of the largest cluster sites in the country. When the first group of Tibetans arrived at O'Hare Airport in 1992 to 1994, dedicated volunteers worked to provide services for the new arrivals.

Today, there is a Tibetan Community Center that enables interaction within this tight-knit community, and Tibetan Americans in Chicago often help each other with issues regarding employment, benefits, healthcare, etc.

Language

Tibetans live in many regions of Asia, including Tibet, Nepal, and India, which explains the large number of languages spoken by this population. Those in Nepal and Northern India speak Nepali, Hindi, and English; those in Southern India speak Tamil, Kannada, Malayam, and English; and those in Tibet speak Chinese and English. The majority of Tibetans are bilingual, if not tri-lingual, because of nature of their existence in various parts of India, Nepal, and China.

Religion

The Tibetan community in Chicago is primarily Buddhist. Although there are no Tibetan religious institutions in the Chicago area, Tibetans organize prayers and religious festivals at the Tibetan Community Center.

Important Traditions & Holidays

Many Tibetans have shrines in their homes for daily rituals. In addition, Tibetans celebrate Buddhist festivals at home, in Buddhist centers, or in the Tibetan Community Center. During festivals, weddings, and when going to the monastery, traditional Tibetan clothing is worn.

The most important holidays celebrated by Tibetans are the Tibetan New Year and the Dalai Lama's birthday. Because the lunar calendar is used, the dates of these celebrations vary from year to year.

Names

Many Tibetans do not have surnames, and if they do, these are rarely used. Names are given by parents, the high monk, or the Dalai Lama, usually a day or two after birth. A common name is Tenzing, which means "strong believer." Usually, two names are given, and when coming to the U.S., the second name is used as a surname. Those who have only one name may choose to adopt one of their parents' first names as a surname.

Major Issues for the Community

Tibetans are among the newest immigrants in Chicago, and in 2007, the Tibetan community purchased a community center in Evanston. Although they do not have any staff to run the community center, everyone volunteers to maintain the center. Academic enrichment for children is held on Saturdays, and Tibetan language and cultural practices are held on Sundays. All community members pay dues and fees to upkeep the community center.

Most Tibetan Americans still have family members in Tibet and often discuss the possibility of bringing them over. Family is very important to Tibetans and money is often sent back to parents and other relatives. Immigration laws and restrictions affect Tibetans as much as they affect other ethnic communities, and are a constant concern. Many Tibetans are also greatly concerned about U.S. foreign policy as it relates to human rights, China, and Tibet.

ARTS & CULTURE

Tibet Center

HEALTH AND HUMAN SERVICES

Registered as **Tibetan Alliance of Chicago** but also known as **Tibetan Association of IL**. Two organizations were merged in 2004.

Immigration, Interpretation; Youth Programs; Cultural Programs; Workshops to educate high school students on the process of applying to colleges. Cultural Performances; Cultural Celebrations/ Festivals; Ethnic Language Instruction; Training/Education; Youth Programs

MEDIA

Website

www.tibetan-alliance.org

RELIGIOUS

Chicago Karma Thegsum Choling

COMMUNITY PROFILE

Vietnamese Americans

By Ngoan Le, Vice President of Programs, The Chicago Community Trust. Updated in 2005 from the original version published in The Ethnic Handbook (Illinois Ethnic Coalition, 1996). Updated by Lhakpa Tsering (2010).

Demographics

According to the 2010 Census, 29,101 Vietnamese live in Illinois, which is a 37% increase since 2000. Around 80% of the Vietnamese population in Illinois (23,380) live in the six county area, with a majority of them living in Cook and DuPage County. In the six county area, around 43.3% of the Vietnamese live in Chicago and 56.7% live in the suburbs. The majority of Vietnamese in Chicago live in Uptown, Edgewater, Rogers Park, Albany Park, North Park, and West Ridge. Outside Chicago, Vietnamese can also be found in suburbs within Lake, Will, and Champaign County. About a sixth (15.9%) of the Vietnamese population in Illinois fall below the poverty level and about 24% of Vietnamese adults in Illinois over the age of 25 do not have a high school diploma. Occupational distribution in the labor force is as follows: management and professional, 25.1%; service, 28.1%; sales,17.1%; and production, transportation, and material moving occupations, 22.6%. About 27% of Vietnamese find work in manufacturing industries, 9% in education, health and social services, 7% in the white collar professional sector, and 9% in retail and trade. In Illinois, over half of the Vietnamese population, five years or older, speak English less than "very well." Close to 88% of Vietnamese households in Illinois speak Vietnamese at home. Around four out of five Vietnamese Americans in Illinois are U.S. citizens.

Current Migration Patterns

Since 1975, the number of Vietnamese arriving in the U.S. as refugees has been reduced significantly. Since 2000, an average of 30,000 Vietnamese have entered the U.S. annually as refugees or legal immigrants reuniting with family members. According to the 2010 Census data, there were over 1.6 million Vietnamese living in the U.S., 29,101 in Illinois, and 10,118 in Chicago. A number of Vietnamese who were resettled in the Chicago area relocated to other states to reunite with family and friends living elsewhere or because they had difficulty adjusting to Chicago's cold winters. At the same time, there were Vietnamese that came to Illinois from other states for education or employment opportunities. A few have gone back to Vietnam to seek business opportunities. Many more are still petitioning to have their families in Vietnam join them here in the Chicago area.

Historical Background

The Vietnamese community in Chicago is a fairly recent phenomenon. Before 1975, there were only about a dozen Vietnamese families in Illinois. The fall of Saigon in April 1975 resulted in an unprecedented exodus of Vietnamese fleeing South Vietnam in fear of persecution by the communist government. Many Vietnamese escaped by boat across the South China Sea or walked through Cambodia and into Thailand to seek political asylum. In 1975 alone, 128,250 Vietnamese were admitted to the U.S. as refugees under the Indochina Refugee Assistance Program.

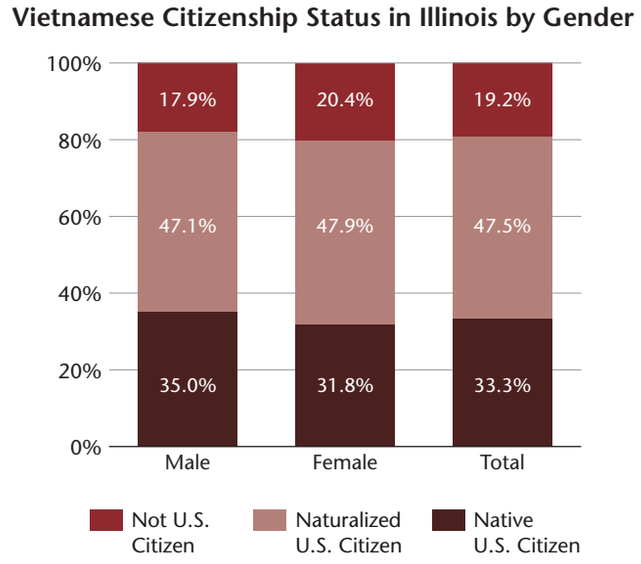


Figure 1: Vietnamese Citizenship Status in Illinois by Gender.
Source: U.S. Census Bureau, DataFerrett, American Community Survey 2007-2009

The Refugee Act of 1980 enabled the U.S. to establish a framework for federal refugee assistance for the first time. A number of special programs were instituted to assist Vietnamese seeking resettlement in the U.S. The Vietnamese population in the U.S. represents widely diverse socioeconomic strata. A large percentage of those arriving in the first wave of refugees in 1975 were former South Vietnamese government officials, religious leaders, writers, journalists, businessmen, and military commanders. Among the second wave of arrivals were fishermen, farmers and urban dwellers. Amerasians (children of American men and Vietnamese women) and former political prisoners are the most recent arrivals. The majority of Vietnamese now living in Chicago have survived many traumas. Prolonged armed conflicts and the perilous escapes from Vietnam left many without intact families. Former political prisoners were isolated from their families and tortured. Many require extensive counseling and assistance to rebuild their lives. Many Amerasians, separated from their fathers and discriminated against in their homeland, are still looking for their place in the U.S.

The first group of Vietnamese arrivals in the Chicago area settled in Uptown because of its affordable housing and the presence of a few key voluntary agencies, which provided refugee resettlement services. This first group established a social and economic foundation on the north side, through the creation of religious and community-based organizations and the development of a vibrant small-business strip on and around Argyle Street, between Broadway and Sheridan. The area then became a magnet for later arrivals, which spread farther north and west to Edgewater, Rogers Park, and Albany Park. These all were communities with affordable housing and an ethnically diverse population, where Vietnamese found themselves more welcome. Vietnamese community leaders have worked closely with leaders of other refugee communities, such as Cambodians, Chinese, Ethiopians, and Laotians, on joint projects to find jobs for new arrivals and to provide necessary adjustment services. Joint efforts also have resulted in an economic development program, helping to create and expand small businesses and build new homes. In addition to the major commercial center around Argyle Street on the north side of Chicago, Vietnamese stores and restaurants can now be found in Wheaton, Carol Stream, and Lombard.

Language

The official language of Vietnam is Vietnamese. There are minimal differences in vocabularies and intonations among people from North, Central, and South Vietnam.

Religion

The majority of Vietnamese practice a combination of Buddhism, Confucianism, and Taoism. Catholicism also has a significant following. There is also a growth of Vietnamese Protestants, partially due to the active participation and assistance provided to Vietnamese refugees by many Protestant-churches. A smaller number practice Cao Daism. There are five Vietnamese Buddhist temples in the Chicago area. Two Catholic churches have significant Vietnamese congregations (St. Thomas of Canterbury in Chicago and Trinity in Lombard). The Uptown Baptist Church is a gathering place for Vietnamese Baptists living in the city.

Important Traditions & Holidays

Vietnamese culture has adapted to many other cultures as the result of colonization and survival needs. Traditional values, heavily influenced by Confucian teaching, include reverence for education and learned

individuals, respect for the elderly and people in positions of authority, and pursuit of harmony rather than confrontation. Men are traditionally assumed to hold a superior social position. A traditional family expects the woman to defer to the wishes of her father, husband, and sons. According to tradition, there are special celebrations the first full month after birth and the first full year. For marriage, contrary to U.S. practices, Vietnamese tradition dictates that the groom's family assumes the cost of both the engagement and wedding ceremonies. The wedding usually includes a ceremony at the home of the bride, where the groom's family pays respect to the bride's family and formally asks to take her away to become a member of his family. Another ceremony is held at the home of the groom to formally welcome the bride to her new family. At death, for Buddhists, a monk may pray for the soul of the departed to reach Nirvana. White is the color of mourning.

Many Vietnamese holidays are based on the lunar calendar. For this reason, the dates of the events differ each year on the Gregorian calendar, which is usually a month ahead of the lunar calendar. TET/Lunar New Year (first day of the year), the Trung Sisters' Anniversary (sixth day of the second month), Ancestor Day (third month) and the Mid-Autumn Festival (full moon in August) are important Vietnamese holidays. The Trung sisters led a rebellion in Vietnam against the Chinese from 39-40 C.E. They are now revered and considered to be the heroines of Vietnam.

Names

There are only about 100 family names for the whole population of 70 million Vietnamese; the most common are Nguyen, Le, Tran, Pham, Phan, Vo, and Huynh. People with the same family name are not always related to one another. Contrary to the U.S. practice, in Vietnam, the family name comes first and the given name comes last. Many Vietnamese Americans reverse the order to conform to U.S. custom. Traditionally, Vietnamese women do not change their last name when they marry. In formal settings, married women may be addressed by their husband's surname (e.g. Mrs. Nguyen), but their names are never legally changed. Given names generally have a meaning selected with great care by the parents to reflect their aspirations. Names normally express a quality or a virtue. For men, Hung (courage), Liem (integrity) and Trung (fidelity) are examples. Women's names can also be of beautiful things; for example, Hong (rose), Lan (orchid), or Van (cloud).

Major Issues for the Community

The Vietnamese community has been in the U.S. for approximately 35 years. In the beginning, the majority of Vietnamese were newly arrived refugees or recent immigrants who needed to find jobs to be self-sufficient, adjust to their new environment, and overcome language barriers. While many Vietnamese have made progress in the workplace, due in part to receiving a higher education, there are still a number of Vietnamese who remain in low-wage jobs due to language barriers and lack of technical skills. For low-income households, being able to stay in the city near the Vietnamese commercial center has become more challenging due to the rising cost of housing. As the Vietnamese community matures, community leaders and organizations have begun to focus on long-term issues, which include the promotion of citizenship and civic participation, and the provision of linguistic and culturally sensitive services to seniors and young children.

Additionally, because two out of five Vietnamese Americans are U.S. born, the community is also seeking ways to better understand and more effectively address the needs of this new generation. Among the younger generation, many no longer practice traditional ways because they conflict with values and beliefs commonly held in the U.S. Many younger people may no longer speak, read or write Vietnamese. Cultural and language differences can result in intergenerational tension between the elderly and the young children.

Vietnamese Educational Attainment in Illinois

For population 25 years and older

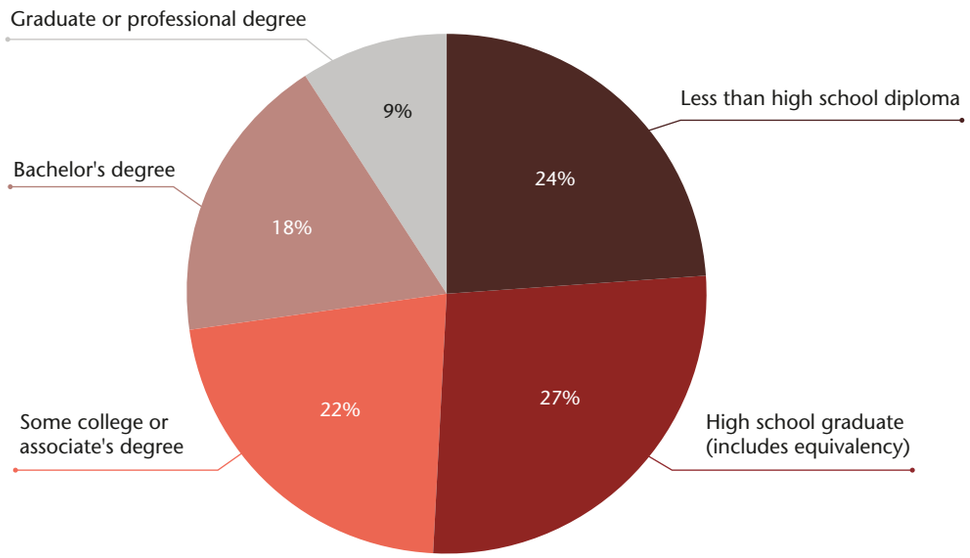
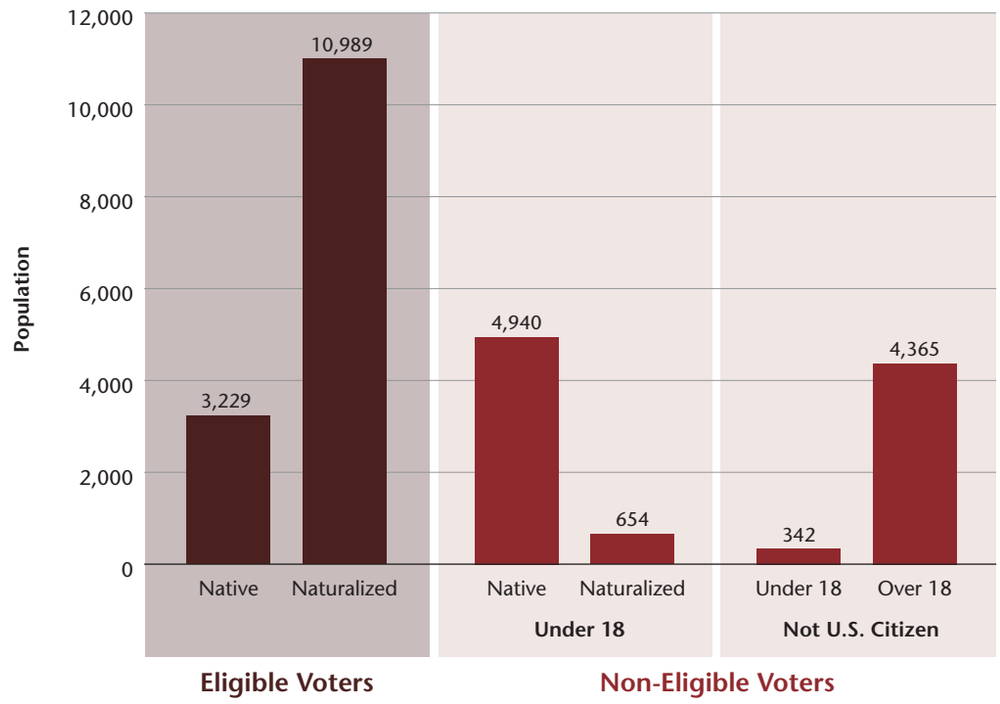


Figure 9.2: Vietnamese Educational Attainment in Illinois
Source: U.S. Census Bureau, American Community Survey 2007-2009

Vietnamese Voter Eligibility in Illinois



Over 14,000 Vietnamese in Illinois are elible to vote

Figure 9. 3: Vietnamese Voter Eligibility in Illinois
Source: U.S. Census Bureau, DataFerrett, American Community Survey 2007-2009