Peter Park is a 28-year-old, 1.5-generation Korean who works as an assistant salesman. He immigrated to New York City at the age of 8, accompanied by his mother. Although his mother was a Buddhist in Korea, she chose to attend a Korean immigrant church in New York so as to give her children the opportunity to meet other Korean children. As a young adult, Peter attends, twice a week, an English-language Korean evangelical church in New York City for 1.5- and second-generation Korean adults. Because he belongs to the church’s praise team, he spends eight hours at his church on Saturday and ten hours on Sunday. He prays every night before going to bed and reads the Bible almost every night. Peter also sings one or more gospel songs and listens to Christian music almost every night at home, and he belongs to a twenty-member, second-generation Korean ministry organization that leads praise songs for local church retreats, which he attends twice a week.

When asked about the importance of a second-generation Korean church in maintaining Korean cultural traditions through various programs, Peter remarked, “I never thought about it, but I don’t think it’s necessary. It’s not the church’s responsibility. The church is some place you grow spiritually, and there are other centers that have those Korean programs. It’s not the church’s responsibility.” When asked how important his Christian religion was to his identity, compared with his Korean background, he commented, “My religion is more important than being Korean because being Korean tells me what nationality I am, but being a Christian tells me who I am, meaning that I am the child of God.”

Rani Ambany is a 32-year-old female, single Indian pediatrician. She was born in India to Hindu parents and immigrated with them to Detroit at the age of 3. During her childhood, she went to temple with her parents about three times a month and once attended a Hindu dance-music class offered by the temple. She said her parents took her to temple mainly for “exposure to Indian culture because at that time the temple was the only place to expose Asian Indians to Indian culture and community.” She recalled that her mother prayed every day at home and performed major pujas (the devotional act of offering flowers and food to a sacred image) six or seven times a year. Rani often participated in family pujas. Her parents celebrated three major Hindu holidays each year, including Diwali (a major Hindu festival), which includes vegetarian food.
As a young adult, however, Rani attends temple only about three times a year, usually when she visits her parents in Arlington, Texas. Although she has neither a family shrine nor any religious decoration in her Manhattan studio apartment, she prays in the morning about three times a week. Her mother told her that she did not need a family shrine because “God is in your mind and heart.” Rani does not celebrate any Hindu holidays; she simply says “Happy Diwali” on the phone to her parents in Arlington on the most important Hindu religious holiday. When asked to reflect on the importance of Hinduism compared with her national background to her personal identity, Rani replied, “I am Indian American first, and being Hindu means a lot for my Indian identity.” Responding affirmatively to whether her “practice of Hinduism symbolizes her Indian identity,” she noted, “I practice Hinduism because it reinforces my identity, makes me believe who I am.” Whereas Rani’s Hindu religion enhances her Indian ethnic identity, Peter’s strong commitment to Christianity seems to weaken his Korean ethnic identity.

These are not isolated stories of two individuals. Peter’s active religious practices both in church and at home, combined with his weak Korean identity, typify 1.5- and second-generation Korean evangelical Christians. Rani’s moderate embrace of Hinduism, with its positive effect on her Indian identity and heritage, also is typical of most younger-generation Indian Hindus. The traditional literature on religion and ethnicity, largely based on studies of Christian immigrant groups at the turn of the twentieth century, emphasized religious rituals, especially those practiced in congregations, as the major mechanism for preserving ethnic culture and identity. By every measure, Peter and other younger-generation Korean evangelical Christians are more religious than Rani and other younger-generation Indian Hindus. In particular, Korean evangelical Christians participate far more actively in religious institutions than Indian Hindus do. Thus the traditional literature might lead us to believe that owing to their stronger religious involvement, younger-generation Korean evangelical Christians should have a stronger ethnic identity than their Indian Hindu counterparts do. Ironically, however, these Koreans’ very strong commitment to Christian values weakens their Korean ethnic identity, and Indian Hindus’ generally moderate embrace of Hinduism tends to enhance their Indian identity and ethnic heritage. For many beginning researchers of immigrants’ religious practices, as well as lay readers, this relationship between religion and ethnicity for the two Asian groups is paradoxical. I hope to resolve this paradox by comparing Korean Protestants and Indian Hindus in New York City.

**Theoretical Background**

Scholars of the earlier European Christian immigrant groups emphasized participation in congregations as the main mechanism for ethnicity. Indeed, participa-
tion in a religious institution did help members of immigrant/ethnic groups preserve their ethnicity by maintaining their ethnic social networks and supporting their ethnic culture and identity. These early researchers, however, overlooked the importance of religion to the home country. When members of an immigrant/ethnic group practice their native religion, they are better able to preserve their ethnicity through religion because their religious rituals are tied to elements of their ethnic culture. For example, the Amish and Jews have been more successful than other white ethnic groups in preserving their ethnic culture and identity mainly because of the strong association between their religious rituals and their ethnic culture (Hammond 1988).

Religious groups use both participation in religious institutions and the association between religious rituals and ethnic culture to preserve their ethnicity. But because of their different styles of worship and different levels of nativity of religion to particular groups, some groups depend on one mechanism more than the other. Accordingly, to examine the two different ways of preserving ethnicity through religion, we need to compare two groups that represent the salient cases of using one or the other of the mechanisms for ethnic retention.

Large numbers of Koreans and Asian Indians have immigrated to the United States since the enforcement of the 1965 liberalized immigration law. Korean Protestant and Indian Hindu immigrants represent two extreme cases of using mainly one or the other religious mechanism for ethnic preservation. Most Korean immigrants are known to be affiliated with Korean Protestant churches and to participate exceptionally often in ethnic congregations (Hurh and Kim 1990; Kim and Kim 2001; Min 1992). But Protestantism is a Western religion brought to Korea by American missionaries at the turn of the twentieth century and popularized only over the last forty years. In 1962, Protestants constituted only 2.8 percent of the population in South Korea (Park and Cho 1995, 119). Along with the development of capitalism in South Korea, its Protestant population increased to 16 percent in 1985 (Korea National Statistical Office 1992, 300), 18 percent in 1999 (Korea National Statistical Office 2002, 538), and then 20 percent in 2003.

Protestants still are a numerically minority population in South Korea, where they are outnumbered by Buddhists (25% in 2003) by a significant margin. In its adaptation to Korean society, Protestantism has incorporated some Korean cultural traditions, especially Confucian and shamanistic elements (Baker 1997b; A. Kim 2000). But it has not incorporated elements of Korean folk culture, like foods, holidays, dance, music, weddings, and funerals. Accordingly, Korean Protestant immigrants cannot preserve their Korean culture and identity simply by practicing Christian faith and rituals. They can, however, maintain their Korean ethnicity by increasing their coethnic fellowship and practicing Korean culture, especially Confucian cultural traditions, through their active participation in Korean churches.
By contrast, for Indian immigrants Hinduism is a religion that originated in their home country and is still practiced by the vast majority of the Indian population. More significantly, it has incorporated much of the local culture in its rituals in different parts of India (Davis 1995). Thus, Indian national and local cultural traditions—language, values, foods, dress, holidays, weddings, and funerals—have become part of the Hindu faith and rituals: "Hinduism makes no clear distinction between sacred and secular activities and spheres" (Kurien 2007, 39). Indian Hindu immigrants can therefore preserve their ethnic/subethnic cultural traditions and identity simply by practicing religious faith and rituals at home. Studies of Hindu immigrants and their religious practices (Fenton 1988, 52–77; Joshi 2007; Khandelwal 2002, 79–80; Kurien 1998, 2007; Mazumdar and Mazumdar 2003; Williams 1988, 42–47, 1992) indicate that family worship is the primary way of transmitting their religious beliefs and rituals and Indian culture.

Indian Hindu immigrants in the United States do go to temple, but most of them attend services only a few or several times a year, usually on important religious holidays (Fenton 1988, 171–92; Gupta 2003; Kurien 1998, 2007; Min 2000; Williams 1988, 56–63). These studies show that even their moderate participation in a temple does contribute to their ethnic preservation, mainly because the religious beliefs and rituals practiced there symbolize Indian culture and identity. Some Hindu immigrants participate in medium-size regular (usually monthly) meetings (satsang) for puja consisting of prayers, chanting and singing, while others take their children to small-group educational classes, called bala vihars (Kurien 2002, 2007). No doubt, the development of these congregational forms of Hindu religious practices and educational programs was motivated by a desire to transmit Indian cultural traditions as much as spiritual traditions.

The weak linkage between Korean Christianity and Korean folk culture does not mean that all Korean churches in the United States minimize Korean cultural traditions in their worship services and other sociocultural activities. As several studies show (Dearman 1982; Hurh and Kim 1990; Kim 1981; Kim and Kim 2001; Min 1992), Korean Protestant immigrants do maintain high levels of ethnic fellowship and ethnic retention, albeit within their own generation, through their exceptionally frequent participation in Korean churches. Indeed, Korean immigrant churches have become the most important Korean community centers. As we will see, second-generation Korean mainline churches contain more Korean cultural elements than do Korean evangelical churches. Although Protestantism is not as widespread in Japan as in Korea, in the first half of the twentieth century, second-generation Japanese churches and Christian organizations in California, almost all mainline, were greatly concerned with racial and other community issues (Yoo 2000, 63–64).
The other important theoretical issue that explains why religious commitment enhances the ethnic identity of Hindu immigrants in the United States but weakens it for Korean immigrants is the strong effect of American evangelical Christianity on 1.5- and second-generation Korean Protestants. Korean evangelical congregations, comprising a vast majority of Korean English-language congregations, have been strongly influenced by American evangelical worship styles and sociocultural activities (Alumkal 1999, 2003; Chai 1998; Jeung 2005; S. Park 2001). This transformation of Korean immigrant ethnic churches into more or less race-blind evangelical churches for younger-generation Koreans indicates the strong influence of the evangelical movement in the United States after 1965. In the 1960s and 1970s when the contemporary immigration streams started, conservative evangelical denominations and evangelical Christians continued to grow in the United States with a concomitant decline of mainline denominations and mainline Christians (Hunter 1987, 23; Marsden 1991, 63; Smith 1998; Warner 1988, 22). Second-generation Korean Protestants were influenced by the American evangelical movement especially in their college years, through the evangelical campus ministry (R. Kim 2006). Researchers of the earlier white Catholic, Eastern Orthodox, and Protestant ethnic groups observed strong ethnic elements in second- and third-generation congregations partly because Catholic and Eastern Orthodox churches were not strongly influenced by the evangelical movement at that time.

The Main Objectives of This Book

The New York / New Jersey area is an ideal place for a comparative study of Indian and Korean immigrants because it has large numbers of both groups. According to the 2000 U.S. census, approximately 400,000 single-race Indian Americans live in the New York / New Jersey / Long Island Consolidated Metropolitan Statistical Area, comprising the second largest Asian group after Chinese Americans. With approximately 171,000 single-race people of Korean ancestry in 2000, the Korean community in the New York / New Jersey metropolitan area is the second largest Korean community in the United States, following that in the Los Angeles metropolitan area. While the Chinese community in New York City has a long history dating back to 1880, both the Indian and Korean communities are largely the by-products of the post-1965 immigration waves.

This book has two main objectives. The first is to examine the different ways that Indian Hindu and Korean Protestant immigrants in New York preserve their ethnicity through religion. I originally began this research project looking at the preservation of ethnicity through religion among Indian Hindu and Korean Protestant immigrants, but soon I realized that data based on immigrant samples
and immigrant religious institutions alone would not achieve my main objective. With the immigrant data sets I could show how the two Asian immigrant groups intend to use religion to preserve ethnicity. But I could not prove whether Indian Hindu or Korean Protestant immigrants were more successful in preserving their ethnicity through religion, because their success would be ultimately determined by the different degrees of intergenerational transmission. As noted earlier, Korean Protestant immigrants are as effective as Indian Hindu immigrants in preserving ethnicity through their religion within their own generation, albeit in different ways. To examine systematically the effects of religion on ethnicity for each group, I needed data based on second-generation Indian Hindus and Korean Protestants as well.

This meant that I needed to examine the intergenerational transmission of religion and ethnicity for both Indian and Korean groups. I subsequently collected data on the second generation for both groups in order to make the intergroup comparison between Korean Protestants and Indian Hindus more systematic. Accordingly, this book compares two Asian groups at one level and between generations for each Asian group at the other. As a result, I offer four comparisons: (1) between Indian Hindu and Korean Protestant immigrants, (2) between second-generation Indian Hindus and Korean Protestants, (3) between Indian Hindu immigrants and their second generation, and (4) between Korean Protestant immigrants and their second generation.

The second objective of this book is to examine the theological differences between evangelical Protestantism and Hinduism that have affected the intergenerational transmissions of religion and ethnic traditions through religion. Sociologists of religion, with some exceptions (Ebaugh and Chafetz 2000; Eid 2007; Kniss and Numrich 2007; Stevens 2004; Wuthnow 1995), have paid little attention to scriptures and theology, topics of great interest to religious scholars and theologians. Instead, they have focused on religious institutions, or what Warner (1998) called “faith communities.” These sociologists usually analyze such communities’ social, social service, cultural, economic, and other practical functions, following the Christian congregational model. Few sociological studies of contemporary immigrants’ religious practices look at the role of theology in gender relations, the intergenerational transmission of religion, and other related issues (Ebaugh and Chafetz’s *Religion and the New Immigrants* is an exception). As we will see, evangelical Christians have the highest level of what Donald Smith (1970, 175) calls “dogmatic authority” (“the degree of conviction that one’s religion has the absolute truth”) among all organized religious groups. Because of their great dogmatic authority, younger-generation Korean evangelical Christians tend to deemphasize the infusion of Korean culture into their worship services and other sociocultural activities in their congregation. Korean Protestant immigrants’
strong belief in the absolute truth of their religion also leads them to consider transmitting their religion to their children as a life-or-death issue. In contrast, Indian Hindus’ strong commitment to religious pluralism and tolerance stands at the other end of the dogmatic authority spectrum (D. Smith 1970, 175). This basic theological difference between evangelical Christianity and Hinduism significantly affects the ethnic identity, friendship patterns, and child socialization of Korean Protestant and Indian Hindu immigrants and their second generations.

First, I will clarify the concept of ethnicity in order to frame my comparison of Indian Hindus and Korean Protestants regarding the effects of religion on ethnicity. Milton Gordon (1964, 38) listed three major functional characteristics of the ethnic group:

First, it [the ethnic group] serves psychologically as a source of group self-identification—the locus of the sense of intimate peoplehood—and second, it provides a patterned network of groups and institutions which allow an individual to confine his primary group relationships to his own ethnic group throughout all the stages of the life cycle. Its third functional characteristic is that it refracts the national cultural patterns of behavior and values through the prism of its own cultural heritage.

What Gordon considers to be three major functional characteristics of the ethnic group are the three major dimensions of ethnicity: (1) retention of ethnic subculture (cultural), (2) involvement in ethnic social networks (social), and (3) group self-identification (psychological). Other researchers (Hurh and Kim 1984, 78–82; Min 1992; Reitz 1980; Yinger 1994, 3–4) have also used ethnicity or ethnic attachment to indicate these three interrelated components of ethnic phenomena. Using this commonly used definition of ethnicity, this book examines how and to what extent participation in religious institutions and the practice of religious rituals at home contribute to one or more of the three components of ethnicity for Indian Hindus and Korean Protestants.

The Significance of This Book

This book, first, demonstrates the limitations of the traditional literature on religion and ethnicity based on the earlier white ethnic groups. The traditional theoretical perspective overemphasizes mere participation in a congregation as the major mechanism for ethnic preservation and underestimates the positive effect on ethnic preservation of the association between religious rituals, more often practiced at home, and ethnic culture. To evaluate the importance of participation in a congregation and the association between religion and ethnicity for ethnic retention, I compared two religious groups, Indian Hindus and Korean Protestants, that represent the extreme cases of using one or the other mechanism. Moreover,
since the positive effect of the association between religion and ethnicity on ethnic retention is more salient to the native Americans or those raised in America than for immigrants, an intergenerational comparison is necessary as well.

This book also looks at the importance of the theological difference between Korean evangelical Protestantism and Indian Hinduism in their transmission of religion and ethnicity through religion. The traditional social science literature on immigrants’ religious practices does not look at the role of theology. This book, however, shows that Korean Protestants and Indian Hindus occupy the two extreme and opposite positions in the level of dogmatic authority and that this theological difference has significant effects on Korean Protestants’ and Indian Hindus’ religious and ethnic identities, child socialization patterns, and social networks. The final chapter offers a typology of the intergenerational transmission of religion and ethnicity through religion among several different contemporary immigrant religious groups.

Third, this book contributes to the literature on the intergenerational transmission of religion and ethnicity through religion for the post-1965 immigrant groups. Many studies have examined the religious experiences of contemporary immigrant groups (Carnes and Yang 2004a; Ebaugh and Chaffetz 2000; Guest 2003; Iwamura and Spickard 2003; Kurien 2007; Kwon, Kim, and Warner 2001; Min 1992; Min and J. Kim 2002; Suh 2004; Warner and Wittner 1998; Williams 1988; Yang 1999), and several studies have examined the ethnicity function of religion for different immigrant groups. But no researcher to date has systematically examined the intergenerational transmission of religion using empirical data on immigrants and their children, let alone the intergenerational transmission of ethnicity through religion.


8 Introduction
When I started this book project, many studies of Indian Hindu immigrants were available (Fenton 1988; Gupta 2003; Jacob and Thaku 2000; Kurien 1998, 1999; Williams 1988, 1992). No study of second-generation Indian Hindus’ religious practices had been published, but as I was completing the book manuscript I found two books that shed light on second-generation Hindus. One is *A Place at the Multicultural Table: The Development of American Hinduism*, by Prema Kurien (2007), which is primarily about Hindu immigrants’ religious practices, with one chapter on the Hindu Student Council at a university in California. The other book is *New Roots in American Sacred Ground: Religion, Race, and Ethnicity in Indian America*, by Khyati Y. Joshi (2007). This book examines the interrelationships among religion, race, and ethnicity among second-generation Indian Hindus, Muslims, and Sikhs based on forty-one personal interviews. By contrast, my book systematically examines intergenerational transmissions of religion and ethnicity through religions among Indian Americans using data based on immigrant and second-generation samples.

Fourth, this study is methodologically significant because it makes a two-way comparison, one an intergroup comparison and the other an intergenerational comparison, using multiple data sources. Most social science studies of contemporary immigrants’ religious practices are case studies of a single group. A comparison of two or more groups and/or of the immigrants and their second generation enables us to test theoretically derived hypotheses, which is impossible with a case study.

Finally, my book draws on several data sources, including (1) a telephone survey of Indian and Korean immigrants in New York City, (2) ethnographic research at a Korean church and an Indian Hindu temple, (3) tape-recorded interviews with Indian Hindu and Korean Protestant immigrants, (4) a telephone survey of Korean English-language congregations, and (5) tape-recorded interviews with 1.5- and second-generation Indian Hindus and Korean Protestants.

**Research Methods**

Traditional sociological studies of immigrant/ethnic groups’ religious practices, largely based on white Judeo-Christian groups, used ethnographic research on one or more selected congregations as the major research method. Two major studies of contemporary immigrants’ religious practices (Ebaugh and Chafetz 2000; Warner and Wittner 1998) also largely followed the congregational approach, although the study by Ebaugh and Chafetz (2000) offered information about “domestic religion” through personal interviews with members of religious institutions. According to Warner, it is quite natural that sociologists focus on the congregation because “religion as understood here exists in the form not of
texts but of living communities” (Warner 1998, 9). Their concentration on con-
gregations separates the sociological and other social science studies of religion
from religious and theological studies.

Although the congregational approach has an advantage from a sociological
point of view, if used alone, it can distort reality. Many of the studies previously
cited showed that congregations or religious institutions help their participants
preserve their cultural traditions and ethnic identity. If only a small proportion
of members of a particular immigrant group participated in religious congrega-
tions, however, the overall effects of religious institutions on the group would
be insignificant. Thus, to examine the ethnicity function of religious institutions
systematically, we must use survey research to measure the religious affiliation
and frequency of participation in religious institutions for a particular group.
While substantial quantitative data on Korean immigrants’ religious affiliation
and frequency of participation in church are available (Hurh and Kim 1990; Kim
and Kim 2001; Min 1992, 2000; Park et al. 1990), none of the studies of Indian
Hindu immigrants’ religious practices (Fenton 1988; Gupta 2003; Joshi 2007;
information about their frequency of temple attendance. Moreover, as previously
indicated, many non-Judeo Christian religious groups, including Indian Hindu
immigrants, may be able to maintain their ethnic culture and identity by practic-
ing religious faith and rituals at home. Therefore, it is important to obtain infor-
mation about religious practices at home through tape-recorded interviews with
the informants outside religious institutions.

As table 1.1 shows, I used all three types of data for a systematic comparison
of Indian Hindu and Korean Protestant immigrants: (1) survey of 287 Indian
and 277 Korean immigrants in New York City, (2) ethnographic research con-
ducted in the Hindu Temple Society of North America and the Shin Kwang
Church of New York, and (3) tape-recorded interviews with fifty-nine Indian
Hindu immigrants and fifty-five Korean Protestant immigrants. Details about
collecting the different types of data for Indian Hindu and Korean Protestant
immigrants in this book are provided in appendix 1. In addition, I used the
Census of India 2001, Social Indicators, the 2006 Churches Directory in Korea,
and the 2006 Korean Churches Directory of New York for statistical information
about Indian and Korean immigrants’ religious distribution and the denomina-
tional affiliations of Korean immigrant churches. For information about Hindu
rituals that are publicly recognized as the central aspect of Indian culture in the
United States, I consulted many articles published in India Abroad, the most
important weekly for Indian Americans. I also gained a great deal of informa-
tion about Hindu religion and Hindu immigrant temples in the United States
from websites.
Table 1.2 shows the three types of data I used to elucidate religious practices among younger-generation Korean Protestants in the New York / New Jersey area: (1) a survey of 1.5- and second-generation Korean young adults, (2) a survey of thirty-five Korean English-language congregations, and (3) tape-recorded interviews with sixty-six younger-generation Korean Protestants. Since the results of several ethnographic studies of second-generation Korean congregations are available (Alumkal 1999, 2001; Chai 1998, 2001a; Chong 1998; Ecklund 2006; H. Kim and Pyle 2004; R. Kim 2006), I instead surveyed Korean English-language congregations in the New York / New Jersey area.
generation Indian Hindus, I used only one type of data, fifty-five personal interviews with 1.5- and second-generation Indian Hindu adults. I did not collect any other types of data—ethnographic or survey—on second-generation Hindu temples because no Hindu temple serves only second-generation Hindus. But personal interviews with 1.5- and second-generation Indian Hindus shed light on their frequency of attendance at a Hindu temple.

Four separate data sets based on personal interviews with Indian and Korean immigrant and younger-generation informants comprise the most important data sets for this book. They provide qualitative information that conveys the nuanced meanings of the informants’ religious practices. I used pseudonyms for my informants. I also used the results of personal interviews quantitatively by undertaking content analyses of responses to key questions. I had to use qualitative data quantitatively for intergroup and intergenerational comparisons. It is almost impossible to compare Korean Protestant and Indian Hindu immigrants or two second-generation groups, for example, in domestic religious practices without numerically comparing the two groups in daily prayers, reading scriptures, displaying religious decorations at home, and so forth. It also is almost impossible to examine the level of the intergenerational reduction or continuity in religious faith for each group without numerically showing the aforementioned domestic religious practices.

I also converted results of tape-recorded personal interviews into quantitative data because of my strong sociological conviction that qualitative data without some level of generalizability have a limited value. I do not think testing the level of statistical significance is meaningful when using data based on small, nonrandom samples. But if the informants were chosen to minimize selection bias, as I believe I did, I could generalize the findings to these groups using commonsense knowledge. For example, 74 percent of younger-generation Korean Protestant informants (n = 66), compared with only 38 percent of Korean Protestant immigrant informants (n = 59), cited being Christian as their primary identity. Based on this huge percentage differential, we can reasonably argue that the importance of religion to personal identity is significantly different for Korean immigrant and younger-generation Protestants.

I also used participant observations I made as an insider in the Korean community. I regularly attended a Korean church between 1988 and 1993, serving as the director of the church’s Korean-language school for a few years. I also taught a course on Asian Americans for a group of Korean pastors enrolled in the doctor of ministry program at New York Theological Seminary between 1988 and 1992. In addition, I gave talks on Korean immigrant churches at several Korean churches in New York and other East Coast states. My conversations with many Korean pastors and church leaders and the observations I made in these contexts helped me better understand Korean immigrant churches.
I presented different chapters of this book in several conferences and colloquia organized in several schools and professional organizations. My conversations with the many students and faculty members I met at these talks helped me sharpen my thoughts and clarify some issues considered in this book.

The Organization of This Book

Chapter 1 reviews the three theoretical perspectives for understanding the ethnic role of religion. Chapter 2 examines the religious landscapes in India and South Korea, and chapter 3 focuses on the religious affiliations of Indian and Korean immigrants in New York and their frequency of participation in religious institutions.

Chapter 4 examines the cultural and fellowship functions of Korean immigrant churches and other related topics in New York City based on the results of ethnographic research on the Shin Kwang Church of New York. Chapter 5 does the same for Indian Hindu temples based on ethnographic research on the Ganesh Temple. Chapter 6 compares Korean Protestant immigrants with Indian Hindus in their participation in religious institutions, family rituals, and identity and other related issues, using the results of two sets of interviews. Chapters 7 through 9 examine younger-generation Korean Protestants’ and Indian Hindus’ religious practices and their effects on ethnic preservation based on interview data. Chapter 7 examines the extent to which 1.5- and second-generation Indian Hindu and Korean Protestant adults participate in religious institutions and preserve ethnicity through their participation. Chapter 8 examines the extent to which religious practices at home by 1.5- and second-generation Koreans and Indians help preserve their ethnicity. Chapter 9 compares younger-generation Korean Protestants with Indian Hindus in the importance of religion to identity, socialization, and social relations and the selection of marital partners. Since the function of ethnicity for religion can ultimately be determined by the extent of intergenerational transmission of religion and ethnicity, these three chapters that focus on 1.5- and second-generation Indian Hindus and Korean Protestants are the key chapters. Chapter 10 summarizes this work’s major findings and offers a typology of intergenerational transmission of religion and ethnicity through religion using seven contemporary immigrant-religious groups as examples.