

strong affiliations with their ethnicity and its cultural symbols, using the ethnic community as a "structural shield" in their coping repertoire. However, a growing segment of West Indian American professionals regard themselves as West Indian Americans because this identity unites the more desirable choices by eliminating obstacles to their ultimate assimilation as Americans. In addition, this community is not monolithic, and class divisions segment the group as well as influence its responses to racism and other societal challenges.

Aubrey W. Bonnet

### Core Resources

Ira De Augustine Reid's *The Negro Immigrant, His Background, Characteristics, and Social Adjustment, 1899-1939* (New York: Columbia University Press, 1939) is a classic study of the early pioneers. Other excellent sources are Aubrey W. Bonnet's *Institutional Adaptation of West Indian Immigrants to America* (Washington, D.C.: University Press of America, 1982), Philip Kasinitz's *Caribbean New York: Black Immigrants and the Politics of Race* (Ithaca, N.Y.: Cornell University Press, 1992), Ransford W. Palmer's *Pilgrims from the Sun: West Indian Migration to America* (New York: Twayne Publishers, 1995), Irma Watkins Owens's *Blood Relations: Caribbean Immigrants and the Harlem Community, 1900-1950* (Bloomington: Indiana University Press, 1996), and Calvin Holder's "The Rise of the West Indian Politicians in New York City," *Afro-Americans in New York Life and History* (4, 1980).

See also: African American stereotypes; Afro-Caribbean;