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*A Solitary Secret [Patricia Hermes] on calendrierdelascience.com *FREE* shipping on qualifying offers. A fourteen-year-old girl living with her father describes becoming an incest victim.*

This work is protected by copyright and may be linked to without seeking permission. Permission must be received for subsequent distribution in print or electronically. Please contact mpub-help@umich.edu. When I began to do fieldwork as an anthropologist in Cuba, the country where I was born, the island was experiencing its worst economic crisis since Fidel Castro came to power in 1959. After the fall of the Soviet Union and the loss of Russian subsidies, the government sought relief by opening the door to God and the spirits, allowing prayers to be uttered out loud again. The Cuban Communist Party decreed in that even party members could have religious affiliations, and a year later it was written into the Cuban constitution that the state would be secular rather than atheist. As a Jewish Cuban, I was curious about the Jews on the island. I had no trouble finding the major Jewish community center in Cuba, the Patronato synagogue. From the windows of our old apartment, we had looked out everyday at the enormous pale blue arch of the synagogue. Ruth Behar as a child in front of the Patronato synagogue It so happened that the Patronato was the epicenter of the Jewish revitalization which was beginning to take place when I first arrived in Havana. That was the place to find the Jews in Havana who were coming back to their Judaism or discovering Judaism as recent converts. I felt moved watching them try to figure out what it meant to be openly Jewish after the revolutionary heyday of the preceding decades. Until the early 1960s, all religious and spiritual activity had been downplayed, and ethnic and minority identities, including gay and lesbian identities, had been suppressed in the effort to create a united nation. I remember well a conversation in with Rebeca Botton Behar, a Jewish woman then living in Santiago de Cuba, on the eastern end of the island, where the revolutionary struggle began. That was our big mistake, to think that any human being, no matter how charismatic, could be like God. The tiny Jewish community on the island today is only a fragment of the bustling community of 1950s, that developed from the turn of the twentieth century until the triumph of Castro in 1959. The vast majority of Cuban Jews—professionals, merchants, shopkeepers, and peddlers who lost their livelihoods when businesses and properties were expropriated after the revolution—left the country after the revolution and settled in the United States, largely in Miami with other Cuban exiles. In an island of 11 million Cubans, there are now about 1,000 Jews. Only a handful are Jewish on both sides of their families; most have a mixed heritage or are converts who have married people of Jewish descent. Yet despite the small size of the community, Jews in Cuba have gained national and international attention for their vitality in keeping alive the flame of Jewish memory on the island. Kung of the Kalahari desert in Africa were once viewed as the last living vestiges of pre-modern humanity. Going to Cuba to see the Jews who remain is a touristic-anthropological-Jewish solidarity mission. The Jewish missions have put in place an impressive educational program to train a new generation of Jewish leaders and community members. Even without a permanent rabbi, a small cadre of dedicated leaders have scoured the island in search of hidden Jews. Out of the ashes of revolutionary disdain for religious and ethnic identity, a Jewish community has arisen that is filled with enthusiastic participants whose knowledge of Jewish history and tradition offers hope that Jews will have a future in Cuba. But this community is also in constant flux. As people become more involved in the Jewish community, many choose to leave for Israel, seeking greater possibilities for economic and spiritual development. Their departure is made easier by the fact that they experience no harassment from the Cuban government for choosing to leave, and can return to visit later without difficulty. Over the next five years we traveled all over Cuba searching for Jews, he with his camera, and I with my pen, working together to reveal the conjuncture of Jewishness and Cubanness, visually and textually. The Jewish revival that was in full force by the late 1980s soon made it clear to the world that it would be the responsibility of the four percent of Jews who stayed in Cuba to guard the Jewish legacy and keep it from disappearing. It is the Jews on the island today who learn to chant from the Torahs brought 80 years ago from Poland and Turkey. Alberto Behar teaching Torah to young bar and bat mitzvah students It is they who continue to bury their dead in the Jewish cemeteries of the island, surrounded by palm trees. Upon them has fallen the burden of preserving the

scattered bits and pieces of Jewish life, the archaeological relics that have survived. They are the keepers of the yellowing satin kippah worn at a Jewish wedding in , as the Revolution began. Alberto Behar with kippah Unlike the pre-revolutionary Jewish community of Cuba, which had few converts to Judaism, the post-revolutionary Jewish community is almost exclusively made up of converts. With support from the Joint Distribution Committee in New York, Jewish teachers from Argentina are sent to provide Jewish education, and rabbis periodically visit to perform circumcisions, weddings, and conversions. To become a Jew you need documents, and two brothers in Camaguey, whose paternal grandfather is Jewish and was circumcised at the age of 67, hold up proof of their Jewishnessâ€”their conversion papers. A handful of other congregants were there. Pigeons flew in and out through the torn roof. From pigeons in the synagogue to Spielberg in the synagogueâ€”that defines the dramatic arc of transformations I have witnessed as a traveler to Jewish Cubaâ€”a Jewish Cuba I never forget might have been mine had my own Jewish Cuban family stayed on the island. Since Israel votes to support the U. Yet Israel, together with Spain, is a major investor in the Cuban economy. Jews in Cuba suffer no discrimination. In fact, the Cuban government goes out of its way to accommodate Jewish needs, neither interfering with the functioning of the kosher butcher shop in Havana nor the distribution of matzah; neither interfering with activities in the synagogues nor the numerous departures of community members to Israel. Although the Cuban press frequently expresses anti-Zionist views, there is wide admiration and respect for the Jewish people. It has not escaped the notice of the Cuban government that American Jews have fueled the revitalization of the Jewish community and that they have also been among the most active grassroots diplomats, engaging with Cubans through cultural exchanges and volunteer medical assistance programs. Fidel Castro, some say, has a soft spot for the Jews, possibly for personal reasons. Might Castro be a hidden Jew? But all that Castro has ever told reporters is that his Jewish identity harks back to the days of the Inquisition, when Spanish Jews took on names like Castro and became conversos Jewish converts to Catholicism to escape being burned at the stake. Cuban exiles and immigrants, in contrast, see themselves as diasporic in the classic Jewish sense, as, in the words of poet Rafael Campo: Che in the synagogue Such shared Jewish and Cuban sensibilities make the actual Jews still living in Cuba a potent symbol of what it means to search for a home in the world today. Jews in Cuba breathe the revolutionary air of Che Guevara. They are shockingly poor in material things, lacking such accoutrements of modern life as credit cards, frequent flyer numbers, laptops, and cell phones, but they are rich in spirituality, and rich in engagement with some of the last utopian ideals left in the world. Their aura is such that hundreds upon hundreds of people continue to travel to Cuba to show their support and attempt to commune with them. This essay is adapted from her new book, *An Island Called Home*: All photographs in this article are by Havana-based, prize-winning photographer Humberto Mayol, who traveled with Ruth Behar on her journey through Cuba. His work has been widely exhibited in the U. For more information please contact mpub-help@umich.edu.

Chapter 2 : A Solitary Secret by Patricia Hermes | LibraryThing

A Solitary Secret has 5 ratings and 0 reviews. A fourteen-year-old girl living with her father describes becoming an incest victim.

Avoidant personality disorder AvPD While people affected with APD avoid social interactions due to anxiety or feelings of incompetence, those with SPD do so because they are genuinely indifferent to social relationships. A study, [47] however, found that "schizoid and avoidant personalities were found to display equivalent levels of anxiety, depression, and psychotic tendencies as compared to psychiatric control patients. Several sources to date have confirmed the synonymy of SPD and avoidant attachment style. Other personality disorders Schizoid and narcissistic personality disorders can seem similar in some respects e. Another commonality observed by Akhtar is intellectual hypertrophy which leads to a lack of rootedness in bodily existence. There are, nonetheless, important differences. The schizoid hides his need for dependency and is rather fatalistic, passive, cynical, overtly bland or vaguely mysterious. The narcissist is, in contrast, ambitious and competitive and exploits others for his dependency needs. There are also parallels between SPD and obsessive-compulsive personality disorder OCPD , such as detachment, restricted emotional expression and rigidity. There is some overlap as some people with autism also qualify for a diagnosis of schizotypal or schizoid PD. However, one of the distinguishing features of schizoid PD is a restricted affect and an impaired capacity for emotional experience and expression. Although they may have been socially isolated from childhood onward, most people with schizoid personality disorder displayed well-adapted social behavior as children, along with apparently normal emotional function. SPD does also not involve impairments in nonverbal communication such as a lack of eye contact , unusual prosody or a pattern of restricted interests or repetitive behaviors. Compared to AS, SPD is characterized by prominent conduct disorder, better adult adjustment, less severely impaired social interaction and a slightly increased risk of schizophrenia. Although they may look almost identical, what distinguishes them is usually the severity. Also, SPD is characterized by a lifelong pattern without change whereas simple schizophrenia represents a deterioration. The personality disorders that most frequently co-occur with SPD are schizotypal , paranoid and avoidant PD. Providing examples of how the schizoid individual creates a personal relation with the drug, Seinfeld tells of an addict who called heroin his "soothing white pet," and of others who referred to crack as their "bad mama" or "boyfriend. Addiction is therefore a schizoid and symbiotic defense. Sharon Ekleberry suggests that marijuana "may be the single most egosyntonic drug for individuals with SPD because it allows a detached state of fantasy and distance from others, provides a richer internal experience than these individuals can normally create, and reduces an internal sense of emptiness and failure to participate in life. Also, alcohol, readily available and safe to obtain, is another obvious drug of choice for these individuals. Some will use both marijuana and alcohol and see little point in giving up either. They are likely to use in isolation for the effect on internal processes. They might be down and depressed when all possible connections have been cut off, but as long as there is some relationship or even hope for one the risk will be low. For others, it is an ominous presence, an emotional sword of Damocles. In any case, it is an underlying dread that they all experience. This is an issue found in many personality disorders, which prevents many people who are afflicted with these conditions from coming forward for treatment: They tend to view their condition as not conflicting with their self-image and their abnormal perceptions and behaviors as rational and appropriate. There is little data on the effectiveness of various treatments on this personality disorder because it is seldom seen in clinical settings. Medication[edit] No medications are indicated for directly treating schizoid personality disorder, but certain medications may reduce the symptoms of SPD as well as treat co-occurring mental disorders. The symptoms of SPD mirror the negative symptoms of schizophrenia, such as anhedonia , blunted affect and low energy, and SPD is thought to be part of the " schizophrenic spectrum " of disorders, which also includes the schizotypal and paranoid personality disorders, and may benefit from the medications indicated for schizophrenia. Psychodynamic psychotherapy Supportive psychotherapy is also used in an inpatient or outpatient setting by a trained professional that focuses on areas such as coping skills, improvement of social

skills and social interactions, communication, and self-esteem issues. People with SPD may also have a perceptual tendency to miss subtle differences. That causes an inability to pick up hints from the environment because social cues from others that might normally provoke an emotional response are not perceived. That in turn limits their own emotional experience. Their aloofness may limit their opportunities to refine the social skills and behavior necessary to effectively pursue relationships. But because CBT generally begins with identifying the automatic thoughts one should be aware of the potential hazards that can happen when working with schizoid patients. People with SPD seem to be distinguished from those with other personality disorders in that they often report having few or no automatic thoughts at all. That poverty of thought may have to do with their apathetic lifestyle. But another possible explanation could be the paucity of emotion many schizoids display which would influence their thought patterns as well. Educational strategies in which people who have SPD identify their positive and negative emotions also may be effective. Such identification helps them to learn about their own emotions and the emotions they draw out from others and to feel the common emotions with other people with whom they relate. This can help people with SPD create empathy with the outside world. Shorter-term treatment[edit] The concept of "closer compromise" means that the schizoid patient may be encouraged to experience intermediate positions between the extremes of emotional closeness and permanent exile. Here the therapist repeatedly conveys to the patient that anxiety is inevitable but manageable, without any illusion that the vulnerability to such anxiety can be permanently dispensed with. The limiting factor is the point at which the dangers of intimacy become overwhelming and the patient must again retreat. Klein suggests that patients must take the responsibility to place themselves at risk and to take the initiative for following through with treatment suggestions in their personal lives. Finally, the therapist directs attention to the need to employ these actions outside of the therapeutic setting. Its goals are to change fundamentally the old ways of feeling and thinking, and to rid oneself of the vulnerability to those emotions associated with old feelings and thoughts. A new therapeutic operation of "remembering with feeling" that draws on D. The false self was simply the best way in which the patient could experience the repetitive predictable acknowledgment, affirmation, and approval necessary for emotional survival while warding off the effects associated with the abandonment depression. It is a process of experimentation with the spontaneous, nonreactive elements that can be experienced in relationship with others. It involves mourning and grieving for the loss of the illusion that the patient had adequate support for the emergence of the real self. There is also a mourning for the loss of an identity, the false self, which the person constructed and with which he or she has negotiated much of his or her life. The dismantling of the false self requires relinquishing the only way that the patient has ever known of how to interact with others. This interaction was better than not to have a stable, organized experience of the self, no matter how false, defensive, or destructive that identity may be. The dismantling of the false self "leaves the impaired real self with the opportunity to convert its potential and its possibilities into actualities. It is this sense that finally allows the schizoid patient to feel the most intimate sense of being connected with humanity more generally, and with another person more personally. For the schizoid patient, this degree of certainty is the most gratifying revelation, and a profound new organizer of the self experience. This may mark these children as different and make them subject to teasing. It is rare compared with other personality disorders, with a prevalence estimated at less than one percent of the general population. Characteristics of it were reticence, seclusiveness, shyness and a preference for living in fantasy worlds, among others. About a decade later Pyotr Gannushkin also included Schizoids and Dreamers in his detailed typology of personality types. The "descriptive psychiatry" tradition focuses on overtly observable, behavioral and describable symptoms and finds its clearest exposition in the DSM The dynamic psychiatry tradition includes the exploration of covert or unconscious motivations and character structure as elaborated by classic psychoanalysis and object-relations theory. The descriptive tradition began in with the description of observable schizoid behaviors by Ernst Kretschmer. He organized those into three groups of characteristics: Timidity, shyness with feelings, sensitivity, nervousness, excitability, fondness of nature and books. Pliability, kindness, honesty, indifference, silence and cold emotional attitudes. These characteristics were the precursors of the DSM-III division of the schizoid character into three distinct personality disorders: Kretschmer himself, however, did not conceive of separating these behaviors to the point of radical isolation

but considered them to be simultaneously present as varying potentials in schizoid individuals. For Kretschmer, the majority of schizoids are not either oversensitive or cold, but they are oversensitive and cold "at the same time" in quite different relative proportions, with a tendency to move along these dimensions from one behavior to the other. Here Fairbairn delineated four central schizoid themes: The need to regulate interpersonal distance as a central focus of concern. The ability to mobilize self-preservative defenses and self-reliance. A pervasive tension between the anxiety-laden need for attachment and the defensive need for distance that manifests in observable behavior as indifference. An overvaluation of the inner world at the expense of the outer world.

Chapter 3 : Free Online Solitaire Games

Get this from a library! A solitary secret. [Patricia Hermes] -- A fourteen-year-old girl living with her father describes becoming an incest victim.

Description[edit] In Christianity , the term was originally applied to a Christian who lives the eremitic life out of a religious conviction, namely the Desert Theology of the Old Testament i. The Rule of St Benedict ch. In the Roman Catholic Church , in addition to hermits who are members of religious institutes , the Canon law canon recognizes also diocesan hermits under the direction of their bishop as members of the consecrated life. The same is true in many parts of the Anglican Communion , including the Episcopal Church in the US, although in the canon law of the Episcopal Church they are referred to as "solitaries" rather than "hermits". Other religions, for example, Buddhism , Hinduism , Islam Sufism , and Taoism , also have hermits in the sense of individuals living an ascetic form of life. In modern colloquial usage, "hermit" denotes anyone living apart from the rest of society, or simply participating in fewer social events, for any reason. Paul the first hermit". His disciple Antony of Egypt fl. Christian hermits in the past have often lived in isolated cells or hermitages , whether a natural cave or a constructed dwelling, situated in the desert or the forest. People sometimes sought them out for spiritual advice and counsel. Some eventually acquired so many disciples that they no longer had physical solitude. The early Christian Desert Fathers wove baskets to exchange for bread. In medieval times hermits were also found within or near cities where they might earn a living as a gate keeper or ferryman. From the Middle Ages and down to modern times eremitical monasticism has also been practiced within the context of religious institutes in the Christian West. For example, in the Catholic Church the Carthusians and Camaldolese arrange their monasteries as clusters of hermitages where the monks live most of their day and most of their lives in solitary prayer and work, gathering only relatively briefly for communal prayer and only occasionally for community meals and recreation. The Cistercian , Trappist and Carmelite orders, which are essentially communal in nature, allow members who feel a calling to the eremitic life, after years living in the cenobium or community of the monastery, to move to a cell suitable as a hermitage on monastery grounds. This applies to both their monks and their nuns. There have also been many hermits who chose that vocation as an alternative to other forms of monastic life. In the 11th century, the life of the hermit gained recognition as a legitimate independent pathway to salvation. Many hermits in that century and the next came to be regarded as saints. Anchorites lived the religious life in the solitude of an "anchorhold" or "anchorage" , usually a small hut or "cell", typically built against a church. Medieval churches survive that have a tiny window "squint" built into the shared wall near the sanctuary to allow the anchorite to participate in the liturgy by listening to the service and to receive Holy Communion. Another window looked out into the street or cemetery, enabling charitable neighbors to deliver food and other necessities. There are also lay people who informally follow an eremitic lifestyle and live mostly as solitaries. The Code of Canon Law contains no special provisions for them. They technically remain a member of their institute of consecrated life and thus under obedience to their religious superior. The Carthusian and Camaldolese orders of monks and nuns preserve their original way of life as essentially eremitical within a cenobitical context, that is, the monasteries of these orders are in fact clusters of individual hermitages where monks and nuns spend their days alone with relatively short periods of prayer in common. Other orders that are essentially cenobitical, notably the Trappists , maintain a tradition under which individual monks or nuns who have reached a certain level of maturity within the community may pursue a hermit lifestyle on monastery grounds under the supervision of the abbot or abbess. Thomas Merton was among the Trappists who undertook this way of life. Diocesan hermits canon [edit] The earliest form of Christian eremitic or anchoritic living preceded that as a member of a religious institute, since monastic communities and religious institutes are later developments of the monastic life. Today an increasing number of Christian faithful feel again a vocation to live the eremitic life, whether in the remote countryside or in a city in stricter separation from the world, without having passed through life in a monastic community first. Bearing in mind that the meaning of the eremitic vocation is the Desert Theology of the Old Testament i. So as to provide for men and women who feel a calling to the

eremitic or anchoritic life without being or becoming a member of an institute of consecrated life, but desire its recognition by the Roman Catholic Church as a form of consecrated life nonetheless, the Code of Canon Law legislates in the Section on Consecrated Life canon as follows: They usually are referred to as "diocesan hermits". The norms of canon do not apply to the many other Catholic faithful who live alone and devote themselves to fervent prayer for the love of God without however feeling called by God to seek recognition of their prayerful solitary life from the Roman Catholic Church by entering the consecrated life. From the very beginning of the Church there were men and women who set out to follow Christ with greater liberty, and to imitate him more closely, by practicing the evangelical counsels. They led lives dedicated to God, each in his own way. Many of them, under the inspiration of the Holy Spirit, became hermits or founded religious families. These the Church, by virtue of her authority, gladly accepted and approved. Bishops will always strive to discern new gifts of consecrated life granted to the Church by the Holy Spirit; the approval of new forms of consecrated life is reserved to the Apostolic See. Without always professing the three evangelical counsels publicly, hermits "devote their life to the praise of God and salvation of the world through a stricter separation from the world, the silence of solitude and assiduous prayer and penance". Hidden from the eyes of men, the life of the hermit is a silent preaching of the Lord, to whom he has surrendered his life simply because he is everything to him. Here is a particular call to find in the desert, in the thick of spiritual battle, the glory of the Crucified One. Catholic Church norms for the consecrated eremitic and anchoritic life cf. Nevertheless, every hermit, like every Christian, is bound by the law of charity and therefore ought to respond generously, as his or her own circumstances permit, when faced with a specific need for corporal works of mercy. Hermits, like every Christian, are also bound by the law of work. If they are not financially independent, they may engage in cottage industries or be employed part-time in jobs that respect the call for them to live in solitude and silence with extremely limited or no contact with other persons. Such outside jobs may not keep them from observing their obligations of the eremitic vocation of stricter separation from the world and the silence of solitude in accordance with canon, under which they have made their vow. Although canon makes no provision for associations of hermits, these do exist for example the "Hermits of Bethlehem" in Chester NJ and the "Hermits of Saint Bruno" in the US; see also lavra, skete. An example of this is life as a Poustinik, an Eastern Catholic expression of eremitic living that is finding adherents also in the West. Anglican Communion[edit] Many of the recognised religious communities and orders in the Anglican Communion make provision for certain members to live as hermits, more commonly referred to as solitaries. One Church of England community, the Society of St. John the Evangelist, now has only solitaries in its British congregation. They are referred to as solitaries rather than hermits. Each selects a bishop other than their diocesan as an additional spiritual resource and, if necessary, an intermediary. At the start of the twenty-first century the Church of England reported a notable increase in the number of applications from people seeking to live the single consecrated life as Anglican hermits or solitaries. Seraphim of Sarov sharing his meal with a bear Eastern Christianity[edit] In the Orthodox Church and Eastern Rite Catholic Churches, hermits live a life not only of prayer but also of service to their community in the traditional Eastern Christian manner of the poustinik. The poustinik is a hermit available to all in need and at all times. In the Eastern Christian churches one traditional variation of the Christian eremitic life is the semi-eremitic life in a lavra or skete, exemplified historically in Scetes, a place in the Egyptian desert, and continued in various sketes today including several regions on Mount Athos. Notable Christian hermits[edit].

Chapter 4 : Schizoid personality disorder - Wikipedia

A solitary secret Patricia Hermes. Published by Harcourt Brace Jovanovich in San Diego. Written in English. About the Book. A fourteen-year-old girl living with.

Chapter 5 : Solitary Achievement in Lords of the Fallen

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Chapter 6 : Hermit - Wikipedia

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Chapter 9 : A Solitary Secret by Patricia Hermes - FictionDB

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