

DOWNLOAD PDF PATTERNS IN THE CHILDRENS CONCEPTUALIZATION OF PUERTO RICANNESS

Chapter 1 : Child Temperament

Children as cultural and ethnic beings --Children of immigrant families --Children as conceptual thinkers --Children's conceptualization of Puerto Ricanness --Asking Puerto Rican children about Puerto Ricanness --Patterns in the children's conceptualization of Puerto Ricanness --The development of children's overall conceptualization of Puerto.

Can you discuss a theoretical approach working with a specific client hypothetical , and how you used this perspective as you collected information about the client and developed counseling goals. Can you address the following topics in 4-part format. Client Information Select a client hypothetical , pretend you have worked with this client in individual counseling sessions over several weeks by presenting information about the client. Present a brief description no more than 2 pages of the client, including the following: Current situation including living situation, support systems, work and employment, and health. Theoretical Approach Describe the specific theoretical approach you used when working with this client. Identify a single theory as your main approach; if you integrated a second perspective into your work such as integrating reality therapy into a cognitive therapy approach , you will need to identify how each theory contributed to your work with the client. Do not present more than two approaches or identify your work simply as being eclectic. Discuss your rationale for selecting this theoretical perspective, and why you believed it was the most appropriate and effective approach to use. Describe how using this theoretical approach influenced the information you collected about the client during the first sessions. Again, support your ideas with references to the professional literature. Counseling Goals List three specific goals that you developed for working with this client. These should be goals in which you expected to see some progress during the time you were working with the client. Discuss how each goal is reflective of your theoretical approach, drawing from the key concepts and assumptions of that theory. Discuss the process you used to formulate your assessment and diagnosis for this client. Did you rely on information collected from the client during the first sessions? Did you utilize any self-report instruments such as symptom checklists, anxiety inventories, and depression scales? Did you consult with any other persons about the client with his or her written permission such as parents, teachers, physicians, and past therapists? What social-cultural factors did you consider when approaching the assessment process and formulating your diagnosis? Describe how the assessment and diagnosis process was integrated into your theoretical approach for working with the client. Did the information you gathered, and the diagnosis you formulated, assist you in working from this perspective more effectively? If so, provide examples; if not, discuss the reasons why. You can also include books and Web sites from professional organizations in your references. Please use direct quotations sparingly. APA format for your citations. This was a very detailed and time-consuming post. In the future, please make sure you credit the post for the time needed to complete the response, or limit the questions. Thanks

Can you discuss a theoretical approach working with a specific client hypothetical , and how you used this perspective as you collected information about the client and developed counseling goals? Case Conceptualization Isabella is a year old Mexican woman, who presents with anxiety. She has been referred by her primary care physician to see a local mental health practitioner. Her physician acknowledges the side effects from her diabetes medication, but tells her it should not be causing the anxiety she is experiencing. She admits the recent separation from her husband has been unnerving. However, mostly she thinks she is distraught because her life is meaningless. Her husband, Marco is still involved in their lives. He spends time with the kids, and provides some support. However, money has been scarce. She knows she should be doing more to get a better job, but she finds herself too fatigued to do anything about it. She worries there will not be a reconciliation for her and Marco. He left because of her constant worrying and drinking. She feels a sense of hopelessness, and said she also worries about death. She also feels confused, and it is difficult to control her thoughts and feelings. Her mother died from Type 2 Diabetes. She also feels sad that she is not successful, and has nothing to offer her children. Isabella is concerned about her future, wondering if she will ever do better. Worrying Isabella the most is the

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fact that she is not getting any younger, at 27 she will reach 30 very soon, and feels that she has not accomplished much. If you have worked with the over several weeks, here you can chart the progress or lack of it as you counsel with Isabella over a number of sessions See Tipper, McCollum, Jong, Korman, Gingerich, Franklin, C. Isabella immigrated to the United States from Puerto Rico with her parents as a child. She is the oldest of two sisters and a brother. Her mother and father immigrated to the United States when she was very young. They struggled to offer Isabella and her sisters and brother a better life than they had in Mexico. However, after many years of working in the family produce store, her mother and father barely made enough money to take care of the family. She believes their hard work eventually contributed to their deaths, dying within years of each other. Although her mother also suffered from Type 2 diabetes. She met and married Marco a few years later. Now, she is a year-old single mother of two children, Mildred age 2 and Mike, age 4. Although she and Marco are separated, they have not divorced. Isabella is a practicing Catholic, and thinks divorce is wrong. The kids are crying a lot since Marco is not in the home, and she has trouble controlling them. She feels guilty for being away from them so much, but since Marco left, finances are strained and she has to work. Isabella works as a gift wrapper in a local department store. She has thought of taking college courses to further her education and get a better job, but never followed through. She also needs to lose weight. She blames her lack of motivation on the early arrival of her kids soon after getting married. But she knows that is not true. Her aunt, Anna, her sole support in the states would keep the kids while she works, and would keep them anytime she asked. Isabella has been experiencing a lot of anxiety, and finds herself worrying about the smallest matter. She began to have fears of what would happen to her family and finances right after the separation. Soon after the separation, it has almost been a year, her anxiety has increased to the point that she drinks just to make it through the day. Anna is concerned about Isabella, because several times she has picked up the kids, and smelled liquor on her breath. She convinced her to see a doctor after Isabella remarked drinking helped her to relax. Her physician acknowledged the potential side effects from her diabetic medicine, but tells her she should not be experiencing anxious thoughts, and refers her to a mental health counselor. The presenting issues are determined.

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Chapter 2 : Abigail McNamee

That is to say, the authors focus Latino(a) Research Review their energies on (re)defining Puerto Ricaness in a variety of ways, in clear opposition to strict notions that articulate Puerto Rican(ness) as a static concept, or as the result of one universal consciousness or history.

Lugo-Lugo Writers of the Colony: The most out-standing of those paradoxes has to do with the way in which the colony has simultaneously situated women in analogous positions to women in both First and Third World countries. In a related paradox, even though companies have used a Third World approach to divide labor by gender in Puerto Rico, most US federal stipulations involving labor practices apply to the island, including minimum wage laws. Thus, even though structurally, the workforce operates as that of any Third World country, Puerto Rican women and men are paid at the very least, as much as the lowest paid workers in the United States. Puerto Rican women also have to contend with other consequences of the colonial status. One tangible consequence is that of political disempowerment. For instance, because the island is a US territory, it is not recognized as a legal political entity by most international organizations. This means that Puerto Rican women do not have a legal forum where they can seek social and structural changes beyond those provided by the Commonwealth government, the very institution that created their political and economic predicament in the first place. This latter reality puts them in a different position from that of oppressed women in the United States and other industrialized countries, and from that of women in most Third World countries who can at least, in principle access resources from different international organizations e. Thus, the struggle of Puerto Ricans as members of a colonial territory is complicated by the fact that the ideals of human rights, freedom, and liberty, which although tied to material conditions, are also tied to unresolved issues of national sovereignty, colonization, and self-determination. In this essay, I will focus the discussion on samples of literature written at the end of the twentieth century by women as a feminist form of active resistance, an active resistance that explains and in many cases challenges the predicament of women in the colony. I propose that the literature of women writers in Puerto Rico must be studied as a whole. When analyzed together, patterns of thought and ideological alternatives are clearly outlined. This is not to suggest that Puerto Rican women writers have a unified voice. There is a plurality of ideas and messages in the writings of these women. I am also not suggesting that the three authors whose works have been chosen for this analysis are the only exponents of Puerto Rican literature by women. To better guide the discussion of the selected works as feminist works, I have identified a specific umbrella topic: Feminists in Puerto Rico had a different situation and, perhaps to an extent, a trickier one. As a result, schools, public facilities, or neighborhoods have never been legally segregated on racial grounds. The Four-Storeyed Country theorizes about the different cultural and racial layers that have created Puerto Rican society throughout the centuries. In other words, if Puerto Ricans are all the same, then, by definition, there are no racial differences among them and, thus no need to talk about race and racism. For instance, light-skinned Puerto Ricans do not burn crosses in front of the houses of dark-skinned Puerto Ricans. Nor do they drag dark-skinned men to their deaths behind pick up trucks. Racism in Puerto Rico is a little more subtle though not necessarily more simple. Puerto Ricans have never elected a dark-skinned governor. In fact, many politicians on the island are light-skinned, light-eyed, and can literally trace their lineage back to Europe. But most importantly, there is a tangible connection between poverty and color among both Puerto Ricans living on the island and Puerto Ricans living on the mainland, namely, dark-skinned Puerto Ricans are overrepresented among the lower classes. Puerto Rican preoccupations have historically bypassed issues of race and focused on issues of nationhood, nationalism, and political status, instead. That includes feminism on the island. It is then within this context, and not within the context of the *Brown v. Board of Education* legal precedent, that feminism in Puerto Rico was articulated in the twentieth century and carried into the new millennium. The feminist movement in Puerto Rico was born out of political contradictions, economic dependence, and an overall lack of self-determination. Facsimiles de

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la historia Volumen 1: As she explains it: In the rest of Latin America external funding was the backbone upon which the feminist movement was built, since it subsidized things such as a staff, paperwork, magazines, and even the physical location of the particular organization Pineda Women of the Commonwealth Once the process of industrialization began, women entered the workforce en masse, feminizing the Puerto Rican proletariat substantially. As in other industrializing countries, women stepped into the public sphere to perform similar tasks to the ones they performed at home. An added component to this situation was the way in which the strict international division of labor guaranteed that the working conditions endured by and the wages paid to these women did not reflect their hard work. Women also found themselves being the workforce of a mode of production that gave them few returns in terms of pay, benefits, and ability to accumulate assets, etc. Feminist concerns during this time grew out of and were shaped by the uncertainties created by these kind of contradictions. Within this full-fledged absentee capitalism, however, women were left with no other feasible option than to participate in it. The above statement is clearly illustrated by statistical data. In the s, only 1 out of 3 women over 16 years old was economically active. Wages are also an important component in this discussion. For instance, in , of those working full time, women made 78 cents for every dollar men made. Considering that Puerto Rico has an incredibly low per capita income, the statistics on women and work are very telling of their still worse position within the economic structure: Women Writers in the Commonwealth In the s, as feminism gained momentum in Puerto Rico and as Puerto Rican women were learning to deal with their realities, women writers began publishing their oftentimes controversial works. Not by coincidence, of course, for the literature of women writers was directly engaging with those realities. By publishing their works, Puerto Rican women writers consciously inscribed their own insights into their literature, while making a space for themselves in the male-dominated literary world. In Puerto Rico you also have to be a sort of ambassador, always, of a country with no international representation. Literature and art in Puerto Rico have to take the place of embassies and consulates She makes a similar point when Marie J. Panico asked her what she thought was the reason for the academic attention that her work has garnered. I think my books came out at the right moment. Feminism and Caribbean-ism were ripe ideas. Then, in spite of myself, I became a spokesperson, a token because I represented a series of things at a given time and this called attention to myself. Maybe too much attention. On the other hand, this also affected the way in which my works were read, simplifying and polarizing [them] First of all, I believe that everything we are affects our writing. My being Puerto Rican shows up in my writing. If I am a woman, it will be there too. All that we are is in our writing; and it frames the perspective from which we write, whether one is aware of it or not. One does not have to know feminist theories to be a feminist in practice, to arrive at some positions that frame what one chooses to write about. It is more a response to decisions I have made in my life than to theoretical readings in feminism. While in the university, I read feminist theories; but my feminism grew out of decisions and positions that are lived experiences The victories that have been won can no longer be reversed. I think feminism is the most important revolution in the twentieth century. Things were changing [when I started writing]; feminist issues were becoming more and more important. I probably took the last train that went out for my generation of women. I always look at myself like that Literature puts in writing the possibility for social change by presenting new scenarios or new interpretations to old scenarios, for instance. The three authors have a way of presenting the readers with a myriad of possibilities for change. In referring to the works of women writers in Puerto Rico, it is important to keep in mind that they reflect the status of the island and the effects such status has on them as writers and as women. In fact, these women are writing from overlapping subordinate positions, as women and as colonial subjects, where they experience a double dose of silencing and double invisibility. Moreover, it is also important to talk about the economic positioning of the island globally, the repercussions of such positioning for women on the island, and the ways in which contemporary women writers document this positioning in their works. That may actually be one of the most identifying and identifiable characteristics of contemporary writers in Puerto Rico. It was the events that inspired this solidarity that, she argues, prompted them to write:

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The relationship with the most advanced empire in the world brought us a brotherhood with the minorities in North America; we identified with Eldridge Cleaver and, in imitation of the Black militants, we began to raise our left fist because we were leftists in our estimation, while the leftists of the rest of the world raised their right fist, the one of the battle. We were able to see ourselves from many different perspectives: The writings of these women do reflect their subject positions in the social, cultural, and political landscape of the island, always in relation to other cultural-ly, politically, and socially-defined subjects. And, as mentioned earlier, they can also be seen as agents of social change, insofar as they are propellers of ideological changes. In order to illustrate this connection, five short pieces literary essays by the three authors will be used. Instead, it is heavily connected to other struggles. She also articulates a feminism that feeds from global fights for social justice. She is also taking the experiences of different oppressed groups and made them her own. Instead, the idea of a Puerto Rican is contested, re constructed, and questioned in many of the readings. That is to say, the authors focus Latino a Research Review their energies on re defining Puerto Ricanness in a variety of ways, in clear opposition to strict notions that articulate Puerto Rican ness as a static concept, or as the result of one universal consciousness or history. In fact, usually moving beyond identity politics i. Ana Lydia Vega contests assumptions about Puerto Ricanness in a number of her literary essays as well. Vega unravels this dialectic while talking about her own experience as a vegetarian on the island. Vega a , of course, is not oblivious to the insinuation. Indeed, she is fully aware that her family is telling her in a not too subtle way that she is slacking in her Puerto Ricanness big time, for she is vegetarian and she also identifies as a feminist. In fact the reader has come to expect humor in her work. By imagining something, that is to say, by picturing it in our minds, we make it come to existence, we make it a possibility: For these women writers, though, Puerto Ricanness is not only articulated as a mere issue of definitions or undefinition. Through the rhythm of nostalgic, unifying songs, one was able to forget about the one thousand fucked up things in our respective and far away countries. Everything in them turned beautiful, perfect, irreproachable. Even the bad guys lost their wickedness in the distance. The colonial shit, the disunion, the dictatorship, the misery, nothing was able to stop our rabid sentimentality

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Chapter 3 : best puerto ricanness images on Pinterest in | Puerto Rico, Islands and Puerto ricans

Hybridizing Puerto Ricanness Gilberto M. Blasini University of Wisconsin, Milwaukee
gblasini@calendrierdelascience.com *Brincando el charco: Portrait of a Puerto Rican*. Produced, written and directed by Frances Negrañ-Muntaner. *Women Make Movies*, 55 minutes.

Characteristics of Family Households Table addresses a fundamental question: What percentage of all households are family households? Census Bureau defines a family household as a household maintained by a householder who is in a family; a family is a group of two or more people one of whom is the householder who are related by birth, marriage, or adoption and reside together U. Given the growing role of cohabitation in U. Households in which the householder is cohabiting with a partner are therefore included as family households in Tables and The top panel of Table presents unadjusted percentages for all households and for households broken down by the generational status of the householder. Because the propensity to live in family versus nonfamily households varies by age, we also present comparable information standardized for the age of the householder. The age-standardized percentages are especially important for comparisons between Hispanic subgroups and non-Hispanic whites, since the former are relatively young populations. Both the unstandardized and age-standardized percentages for all households i. The age-standardized percentages for Hispanic groups range from 72 percent Puerto Ricans to 82 percent Mexicans , while those for non-Hispanic whites and non-Hispanic blacks are 69 and 66 percent, respectively. For example, 84 percent of households headed by a first-generation Mexican are family households, compared with 81 percent of households headed by a second-generation Mexican and 78 percent of households headed by a Mexican in the third or higher generation. Although the pattern for Cubans is not linear, households in which the householder is third or higher generation are the least likely to be family households. Table provides information on various structural characteristics of family households. We distinguish between married-couple households, cohabiting-couple households, and households with a female householder who does not live with a partner. Cuban and Mexican households are the most likely to be headed by a married couple 75 and 69 percent, respectively, compared with 79 percent for non-Hispanic whites and the least likely to be headed by a female with no spouse or partner present 16 and 18 percent, respectively, compared with 11 percent for non-Hispanic whites. Puerto Ricans represent the other extreme: Cohabitation is the least common arrangement shown, but it is significant for all groups. About 6 to 7 percent of Hispanic family householders in all subgroups except Cubans 4 percent live with a cohabiting partner. These percentages are slightly higher than that for non-Hispanic whites 5 percent and roughly comparable to that for non-Hispanic blacks 6 percent. Other noteworthy group differences for all family households are the slightly larger household size and the greater prevalence of extended families 12 among Hispanics, relative to non-Hispanic whites. With respect to the latter, about 6 to 10 percent of family households in each Hispanic subgroup are extended, compared with 3 percent of non-Hispanic white family households. The figure for non-Hispanic blacks 7 percent is comparable to those presented for the Hispanic groups. One explanation points to differences in the structural positions of the groups, especially the disadvantaged socioeconomic status of some Hispanic subgroups and non-Hispanic blacks relative to non-Hispanic whites. Evaluation of these perspectives is complex and beyond the scope of the present study; however, to provide some information on the role of structural characteristics, we standardized the educational distributions of the groups being compared. Specifically, using direct standardization, we calculated what the family characteristics of each group would be if the educational distribution of its householders was the same as that of non-Hispanic white householders. For example, the percentage of family households with a female householder was 15 percent for Cubans, 17 percent for Mexicans, and 29 percent for Puerto Ricans in the standardized analysis, compared with 11 percent for non-Hispanic whites. In the unstandardized analysis, it was 16 percent for Cubans, 18 percent for Mexicans, and 34 percent for Puerto Ricans. Table also shows differences in family household characteristics by the

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generational status of the householder. Although there are some inconsistencies across national-origin groups, the pattern for several Hispanic subgroups suggests declining familism across generations. For example, among Mexicans, foreign-born householders are more likely to be married and less likely to cohabit or to be female family heads than their native-born counterparts. Among the foreign-born, 72 percent are married, 5 percent are cohabiting, and 15 percent are single female householders; the comparable figures for the native-born of native parentage are 65 percent married, 7 percent cohabiting, and 22 percent single female householders. In addition, the mean household size and the percentage of extended family households are higher among foreign-born Mexicans than native-born Mexicans. For example, among the foreign-born, 10 percent of households are extended, compared with 7 percent among the native-born of native parentage. However, there are irregular or opposite patterns for Cubans and other Hispanics. When the educational distribution of household heads is standardized each generation of each Hispanic subgroup given the educational distribution of the total non-Hispanic white population, the generational patterns remain unchanged results not shown.

Living Arrangements The structure and composition of households are experienced by individuals in different ways as they move through the life course. Some of the largest differences in living arrangements by race and ethnicity are found for children. Again, the figures for Hispanics fall between the extremes represented by the experience of non-Hispanic whites 77 percent and non-Hispanic blacks 37 percent, although Hispanics are generally closer to whites. As one would expect, Puerto Rican 46 percent and non-Hispanic black children 49 percent are the most likely to live in a mother-only family. There is less racial and ethnic variation in living arrangements in early adulthood 18 to 24 and the middle adult years 25 to 64. However, several group differences are noteworthy. In early adulthood, Cubans stand out for their comparatively low rates of household headship and high propensity to remain in the parental home. This living arrangement may facilitate the relatively high levels of education attained by Cubans in young adulthood. This pattern carries over to middle adulthood ages 25 to 64, and in fact is one of the major ways in which living arrangements vary by race and ethnicity during the middle adult years. Doubling up with relatives may be an economic strategy that is employed under conditions of economic disadvantage. In particular, Hispanics are considerably more likely to live with other relatives and less likely to live alone than are non-Hispanic whites. These differences undoubtedly reflect both differences in economic resources and cultural preferences regarding the care of the elderly. However, in Table we provide data for Mexican Americans on generational differences in living arrangements among children and the elderly. The top panel shows a striking difference between children with foreign-born parents first- and second-generation children and children with native-born parents. Children in the former groups are much more likely to live with both parents 72%–73 percent than children in the latter group 56 percent. About 17 percent of first-generation children live with only one parent 14 percent with mother and 3 percent with father, compared with 24 percent of second-generation children and 37 percent of native-born children with native-born parents. Thus, children of the foreign-born experience greater parental union stability than children of the native-born. The situation of Mexican American elderly persons also varies by generation. First, foreign-born elderly persons are less likely to be the householder or the spouse or partner of the householder 54 percent than the native-born of foreign parentage 69 percent or the native-born of native parentage 63 percent. They are also less likely to live alone 15 percent, compared with about 20%–21 percent for the native-born groups. Instead, the foreign-born are considerably more likely to live with other relatives 30 percent, such as their children, than the native-born of foreign percentage 9 percent and native parentage 14 percent. Overall, Hispanics exhibit higher levels of familism than non-Hispanics on most of the structural indicators examined. A notable exception is female family headship, which is considerably more prevalent in all Hispanic subgroups than among non-Hispanic whites. At the same time, there is considerable diversity in the family characteristics of Hispanics by both national origin and generation. Although the findings are not entirely consistent across Hispanic groups, within-group generational differences generally suggest declining familism across generations. This is especially the case for Mexican Americans, a group that exhibits lower

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levels of family-oriented behavior on every indicator among the native-born compared with the foreign-born. However, the social construction of race and ethnicity and the complexities involved in racial and ethnic identities are increasingly emphasized by contemporary social scientists. The dominant view is that racial and ethnic categories reflect shared social meanings, rather than biological differences between groups, and that social interpretations of the categories are tied to long-standing power differentials. Waters, In addition, the fluidity of racial and ethnic identities across situations, over time, and across generations is stressed. The prevalence of intermarriage is strongly influenced by two factors: Some studies of intermarriage have taken as their primary question the extent to which social boundaries exist between groups. In this chapter, our aim is descriptive and thus does not require controlling for demographic factors. Our goal is to describe patterns of ethnic mixing in marriage, cohabitation, and parenthood. One important mechanism through which this potentially occurs is fertility. For instance, offspring with one Hispanic parent and one non-Hispanic white parent are likely to identify more weakly with a specific Hispanic subgroup or with the pan-ethnic Hispanic or Latino labels than offspring with two Hispanic parents, especially coethnic parents. Duncan and Trejo, ; Hirschman, In Table , we present summary information on ethnic endogamy versus exogamy in marriages and cohabiting unions. For marriages, there are differences in levels of ethnic endogamy across Hispanic groups, with Mexican Americans exhibiting a higher level of endogamy than all other groups. Among married Mexican women, 84 percent have a Mexican husband; the corresponding figures are 74 percent for Cubans, 65 percent for Central Americans and South Americans, 62 percent for Puerto Ricans, and 55 percent for other Hispanics. The higher level of in-group marriage among Mexican Americans is undoubtedly influenced by the size of the U. Mexican population, which allows for relatively high levels of contact with other Mexican Americans. The generational pattern with respect to ethnic endogamy in marriage is very similar across Hispanic groups. In each Hispanic subgroup, there is a marked decline in ethnic endogamy from the first generation to the second. Among Mexicans and Puerto Ricans, a decline is also evident between the second generation and the native-born with native parents; however, among Central Americans and South Americans and other Hispanics, roughly comparable percentages of second- and third or higher -generation women are married to partners with similar national origins. The other side of endogamy is exogamy, and the data for each Hispanic subgroup indicate that married Hispanic women who do not have a co-ethnic husband are relatively likely to be married to a non-Hispanic white. Exogamous marriages represent 16 percent of 84 of all marriages among Mexican American women; in such marriages, 78 percent of the women are married to non-Hispanic whites. The generational pattern with respect to marriages between Hispanics and non-Hispanic whites is also important. In each Hispanic subgroup, the percentage of women with a non-Hispanic white husband rises dramatically across generations. The second most common type of exogamous marriage involves Hispanic spouses from dissimilar national origins. Marriages with Hispanic but not coethnic husbands constitute 15 percent of all marriages. Table also presents information on cohabiting unions. With few exceptions, the overall level of ethnic endogamy is lower for cohabiting unions than for formal marriages. Among Mexican Americans, for example, 74 percent of all cohabiting unions are endogamous, compared with 84 percent of marriages. In particular, exogamous cohabiting unions are generally less likely to involve a non-Hispanic white partner and more likely to involve a Hispanic partner or a black partner than are exogamous marriages. The figures for black partners are especially striking. Among Mexican American women, for example, about 4 percent are married to black partners. Similarly, among Puerto Ricans, 11 percent are married to black partners. Due to sample size limitations, the full array of generational differences in endogamy in cohabiting unions can be presented only for Mexican Americans. Among Mexican Americans, the generational pattern of endogamy is similar to, albeit stronger than, that observed for marriages, with declining percentages in endogamous unions across generations. In addition, exogamous unions involving Mexican American women and non-Hispanic white partners become more common in each successive generation. This is also the case for unions with non-Hispanic black partners, but the overall percentage of unions with non-Hispanic blacks is small. Interethnic unions are of interest in their own right, but their consequences for ethnic boundaries are greatest when they produce children. We have seen that mixed unions among Hispanic women most commonly

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involve a non-Hispanic white partner. Because such unions both signal and facilitate assimilation into mainstream white society, their offspring are likely to identify less strongly with their Hispanic national origins than children with two coethnic parents. Although numerous factors affect the size and composition of Hispanic groups e.

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Chapter 4 : Case Conceptualization - diagnosis for Anxiety Disorder

There are some unusual patterns in crime rates discussed in subsequent sections. Puerto Rico has high rates of murder and robbery and the lowest rate in the nation for rape, but it.

There, in a game of hide-and-seek, she discovers a thrilling beauty in the patterns of nature. In the wonderland of her backyard, Tessa explores a bee hive, a mushroom ring, a pile of leaves, and makes friends with turtles, fish and butterflies. Join Tessa in this whimsical and engaging picture book, which will inspire you to get outside to look for patterns in nature. Our book trailer [This book needs to exist because: It has an inherent message that the world, even when it seems chaotic, has a deep order and beauty to it.](#) It gets younger children excited about the mathematical concept of tessellations, or repeated tile patterns, by introducing the idea of a tessellation. It inspires children to look for patterns in other areas of their life. It encourages children to explore their natural surroundings, especially in the backyard. It stars a Chinese-American child. Because my niece is half-Chinese and I want her to have a book that looks like her that has nothing to do, content-wise, with being biracial. Emily Grosvenor I am a professional magazine writer based in Oregon wine country. If you read only one of my articles, make it the one about that time I won spoiler alert! You might also enjoy some of my funny essays about motherhood for Salon. You can find more of my work here. Or you can follow me on Twitter [emilygrosvenor](#). Maima Widya Adiputri Maima has been in love with drawing since before she can remember. She is a member of the illustration studio Reeham Visual Courier and is working on a comic magazine called Fairyframe. She lives in Indonesia, where she is studying watercolor and arabesque, a pattern-making technique involving arithmetic. Maima was the perfect collaborator for the Tessalation project because of the immediacy of her watercolor technique and her willingness to experiment with creating the tessellations. Meet Tessa [This is Tessa](#). The website [The Tessalation website](#) Part of my interest in publishing this book was to explore and share lessons learned throughout the process. I also have a keen interest in developing a resource where children can learn how to make tessellations themselves, and am currently working to create a page on the site with tutorial videos. Here is an image of one of my favorites, the tessellating turtles. Older children will have fun seeing how the image and shape repeats itself and might be inspired to make their own. As part of this [Kickstarter](#), I am developing learning tools for teachers to bring tessellations into the classroom. These will be made free on the Tessalation!

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Chapter 5 : Tessalation!: A Children's Picture Book with Tessellations by Emily Grosvenor "Kickstarter

Contents: Background; Introduction: Children as Cultural and Ethnic Beings; Children of Immigrant Families; Children as Conceptual Thinkers; Asking Puerto Rican Children about Puerto Ricanness; Patterns in the Children's Conceptualization of Puerto Ricanness; The Development of the Childrens' Overall Conceptualization of Puerto Ricanness; The.

The Easy Child - this child showed regular eating, sleeping, elimination cycles, a positive approach response to new situations, and could accept frustration with little fuss. They adapted to change, such as new food or a new school quickly. They showed a good mood most of the time, and smiled often. Most of the problems reported with these children resulted when the child was placed in situations that required responses that were inconsistent with what they had learned at home. The Difficult Child - this child showed irregular eating, sleeping, and elimination cycles. They displayed a negative approach response to new situations, for example frequent and loud crying or throwing tantrums when frustrated. They are slow to adapt to change, and need more time to get used to new food or people. Most of the problems reported with these children centers around socialization patterns, expectations of family, school, and peer groups. If pushed to become immediately involved in a situation, these children were more likely to exhibit loud refusal and sometime oppositional and aggressive behavior. The Slow-to-Warm-Up Child - this child showed negative responses of mild intensity when exposed to new situations, but slowly came to accept them with repeated exposure. They have fairly regular biological routines. Problems with these children varied depending on the other characteristics they showed. If the child was high activity, problems developed when the child had insufficient space, highly rigid schedules, or few constructive activities for motor activity. The persistent child showed problems if attempts to engage in a task were prematurely or abruptly interrupted. If pushed to become immediately involved in a situation, these children were more likely to exhibit withdraw behavior of mild intensity, such as clinging to the parent, quietly refusing to move, or retreating to the corner of the room. Many children in the non-clinical samples displayed the same behavior; however, the environment had not labeled this behavior or these traits as behavior problems. Environmental Differences Thomas and Chess also studied temperament and environment in two samples; one sample consisted of white middle class families with high educational status and the other sample of Puerto Rican working class families. Parents of middle class children complained most often about sleep problems, perhaps because entry into pre-school began on the average at about age 3 or 4. Sleep problems were rare in Puerto Rican children below the age of 5, but very common at age 6, when school began. Parents of Puerto Rican children, on the other hand, saw problems as temporary, and believed the child would outgrow them. Middle class children were expected to develop regular sleeping patterns, ability to dress and feed themselves, to play with educational toys, to follow verbal instructions etc. Puerto Rican children, on the other hand, were not expected to accomplish tasks as early. At the age of 9 years, the report of new problems in middle class children dropped sharply. Thomas and Chess speculate that it rose in the Puerto Rican children as they were faced with more and more demands from the school systems. Puerto Rican children were more likely to be cooped up in apartments with little space to play often due to the fear of accidents or violence in the streets. Middle class children, on the other hand, were more likely to grow up in larger homes with adequate play space and live in safer and less violent areas. Discipline problems were less frequent in middle class children than in Puerto Rican children, whose parents were more concerned about delinquency in the East Harlem community than parents of middle class children. Learning problems were more common in the middle class children, whose parents were more concerned with scholastic achievement than parents of Puerto Rican children. Thus, some of the "temperamental" differences we see in children may also be cultural.

Chapter 6 : Carmen R. Lugo-Lugo | Washington State University - calendrieldelascience.com

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Chapter 7 : Two New Books - Abigail McNamee

Teachers often ask children questions when we know the answer. This study asked questions with unknown answers. Twenty-four Puerto Rican children were asked their conceptualization of "Puerto Ricanness."

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