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**Abnormal** There are several approaches to this definition (Bulhan, 1985): (a) the statistical approach wherein a behavior is considered normal if it is the behavior of the majority; (b) the subjective distress as reported by the individual; (c) the medical disease approach with a focus on the biochemistry of the individual; (d) the “cultural relativist” approach, which posits that some disorders are specific to a culture, with varying definitions and expression of symptoms; and (e) the ideal state approach, which fosters the idea that everyone is expected to behave within the context of that ideal state. Anyone who is unable to do so is considered “abnormal.” Marsella (1982) and Chin, De La Cancela, and Jenkins (1993) concluded that rather than searching for universal norms to define normality, such definitions should be viewed from a cultural perspective. Self-disclosure has been used as a measure of mental health. According to Sue and Sue (1990), this orientation is characteristic of the Anglo American counseling and therapy process. The fact that many minorities are reluctant to initially self-disclose would place them in a position to be judged as mentally unhealthy.

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**Aborigine** Aborigines are the first inhabitants of a region as contrasted with invading or colonizing people. A term such as *aboriginality* is derived from aborigine and is used to define the original group of people who occupied Australia before the invasion by Europeans (Coolwell, 1993). Aboriginal cultures are also found in America and Africa. The terms *native* and *indigenous* are used synonymously with

## 2 Aborigine

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aborigine, which derives from the Latin word meaning original inhabitants. There are approximately 400,000 Aboriginal people, which represents approximately 2% of Australia's population. Where the ancestors of the Aborigines came from is still debated, but increasing evidence indicates Southeast Asia. It is also assumed that there were a series of migrations over centuries (Bell, 1963). The physical characteristics of Aborigines are distinctive. Most are dark skinned, and there are regional variations in their hair color (Bell, 1963). In 1788, the Europeans arrived and destroyed Aboriginal societies ("Aborigines, Australian," 2003). They remained unified, however, due to their strong spiritual beliefs, storytelling, art, and colonial history. They believe that their ancestors metamorphosed into nature, and they are spiritually alive (Siasoco, 2000). They maintain systems of totemism, which is the belief that there is a relationship between people and species of animals or plants ("Australian Aborigines," 2003). In addition, they believe in the concept of dreaming, which is the creative period when spirits shaped the land and established life ("Aborigines, Australian," 2003). In the Northern Territory, art included baskets, sculptures, and rock paintings. Yellow ochre, charcoal, and gypsum were used for painting. The subject matter of Aboriginal art is confined to hand stencils, animals, plants, human beings, and geometric designs (Bell, 1963). Their most famous instrument is the didgeridoo, which is used at ritual ceremonies ("Aborigines, Australian," 2003). There was trade throughout the continent, and they lived by hunting and gathering ("Australian Aborigines," 2003). In addition, religion and economics played an important role in their lives. Everyone belonged to a local descent group, which collected food and performed other activities. The tribes were connected by kinship. The kin terms indicated marriage eligibility, responsibilities, and reasons for avoidance of people ("Aborigines, Australian," 2003). The rules of marriage, residence, and descent determine how they interact ("Australian Aborigines," 2003). By the late 1880s, most Aborigines had joined White rural and urban communities because of forced assimilation. In the 1990s, they were given rights, which included government legislation, autonomy, increased wages, and welfare benefits. Since 1967, Aborigines have obtained legal reform, sovereignty issues, land rights, compensation for land lost, and self-governance ("Aborigines, Australian," 2003). In 1976, the Aboriginal Land Rights Act was passed. In 1993, the Native Title Act gave Aboriginal title to the land ("Aborigines, Australian," 2003). In 1999, the Australian government issued an expression of regret for past mistreatment of the Aborigines. The government opposed issuing a national apology, however, because it may have encouraged a movement toward compensation ("Australian Aborigines," 2003). In 2002, approximately 460,000 Aboriginal and Torres Strait Islander people were identified. Less than 100,000 are of homogeneous ancestry, and the rest are mixed Aboriginal and European. Examples of Aboriginal groups are the Yir-yoroni, Wurora, Wailbri, Tiwi, Murngin, Kamilaroi, Gunwinggu, Gurindji, Bidjandjadjara, and Aranda. Most Aborigines live in fixed settlements. The Aboriginal and Torres Strait Islander Commission provides housing, health, and educational facilities. Aborigines engage in cattle raising, tourism, and mining ("Aborigines, Australian," 2003).

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**Accents** Accents are the way in which people pronounce words in a particular area or country. Specifically, accents are characteristic pronunciations that determine both “the regional or social background of the speaker” and “the phonetic habits of the speaker’s native language carried over to his or her use of another language” (*Webster’s Third International Dictionary*, 1993, p. 7). The word *accent* is derived from the Latin word *accentus*. Goetz (1991) notes that

accents are distinctive manners of oral expression; the inflection, tone, or choice of words associated with a particular situation, event, emotion, or attitude or taken to be unique in or highly characteristic of an individual. They are speech habits typical of natives or residents of a region or of any other group, rhythmically significant stress on the syllables of a verse usually at approximately regular intervals (p. 24)

which stands out in an utterance in comparison to the other syllables in the word or sentence. Accents are complex signs of difference in which several semiotic principles converge. They are constructs that classify people as do race, nationality, and kinship, each assuming a natural boundary (Urciuoli, 1998). As such, accents become enactments of identity (LePage & Tabouret-Keller, 1985). Accents may index underpinnings of language prejudice. For example, English-dominant students come to view Spanish language elements (accents) as signs of contamination, internalizing Anglo teachers’ perceptions of Spanish-speaking peoples’ nonstandard English as deviant and their code switching as a sign that they have no real language (Walsh, 1991).

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## 4 Acculturation

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**Acculturation** Berry, Poortinga, Segall, and Dasen (1992) refer to acculturation as the cultural and psychological change brought about due to contact with peoples of different cultures. Baron (1991) conceptualized the process of acculturation as both multidimensional and multidirectional, whereby immigrant groups incorporate observable and unobservable characteristics of the dominant culture. Observable characteristics include dress, language usage, eating habits, and celebrations. Unobservable characteristics include beliefs, values, attitudes, and feelings. Graves (1967) coined the term *psychological acculturation* to refer to the change that an individual experiences as a result of going through the process of acculturation. According to Berry et al., at this individual level changes in identity, values, and attitudes occur. Acculturative changes at the group level include political, economic, and demographic changes. Individual and group acculturation do not necessarily occur at the same rate and at the same time (Olmeda, 1979). Berry et al. believe that although the population level sets the stage for individual change, individual differences in the psychological characteristics of the individual affect the acculturative process. American Indian psychologist La Fromboise and colleagues (La Fromboise, Coleman, & Gerton, 1993) proposed models of acculturation that are applicable to ethnic minorities in the United States, including assimilation, which involves absorption into the dominant culture; acculturation, which involves competence in a second culture without complete acceptance; fusion, which is a combination of cultures to form a new culture; alternation, which is bicultural competence; and multicultural, which involves a model of acculturation involving distinct cultural identities that are maintained within a single multicultural social structure (see Assimilation).

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**Acculturative stress** This is the kind of stress that one experiences as a result of the acculturation process (see Acculturation). This stress may be experienced as mild to

severe. Symptoms may be as innocuous as mild anxiety or as significant as delusional paranoia. Other symptoms of varying severity include depression, feelings of loneliness and isolation, and psychosomatic symptoms (Berry, 1975). Acculturative stress will vary from individual to individual depending on the psychological makeup of the person, the age of the individual, the support from the host culture, the support from other group members in the host culture, and the presence or absence of prejudice and discrimination. Less stress will be experienced if the individual has marketable skills, is familiar with the language and lifestyle of the host culture, and is younger and married (Berry, Poortinga, Segall, & Dasen, 1992).

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**Adaptation** Originally, the concept of adaptation related to biology in which there is population change through natural selection. Adaptation in social sciences refers to the changes that occur during the lifetime of an organism in response to environmental demands (Berry, Poortinga, Segall, & Dasen, 1992). When used in reference to multicultural issues, this term implies the social and psychological adjustment of individuals or cultural groups to the new cultural environment in which they now reside (Adelman, 1988). Immersion into a new culture challenges one's view of the self and the world as individuals are confronted with different sets of values, customs, and beliefs (Cross, 1995). According to Mio, Trimble, Arrendondo, Cheatham, and Sue (1999), successful cultural adaptation is the mutual respect for, and by, the surrounding cultures. The arriving individuals or groups do not abandon their values, beliefs, and customs but engage in a mutual exchange of norms with their environment. Eventually, both will be altered, thus enhancing the process of cultural adaptation. See Cultural Adaptation.

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## 6 African American

**African American** This term identifies a citizen of the United States with lineage that can be traced to Africa, south of the Sahara. This history is linked to the transatlantic slave trade and does not include White South Africans and Black people from the Caribbean or Africa who have obtained citizenship through the immigration naturalization process. Children of these parents who are born in the United States are usually identified as African Americans. The term *African American* almost exclusively replaced the term *Black* in reaction to the notion postulated by Jesse Jackson, a spokesperson for the group. He asserted that the term *Black* is “baseless,” whereas African American has “cultural integrity” (Edelin, 1989, p. 76). Notwithstanding some opposition to the name change, this term is still used predominantly to identify Americans of African ancestry. The American Psychological Association (1994) noted that terms such as *Negro* and *Afro-American* are archaic and inappropriate for publication, but the terms *Black* and *African American* are acceptable.

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**Afrocentricity** This term is used to denote a worldview that encompasses and focuses on the history and culture of Africa as the focal point of consciousness of self and reality. According to Grant and Ladsen-Billings (1997), Afrocentrism “addresses the interpretation or reinterpretation of reality from perspectives that maintain and perpetuate African life and culture” (p. 11). According to Early (1995), Afrocentrism is “an intellectual movement, a political view, a historically traceable evolution, a religious orthodoxy” (p. 235). According to Drake (1970), the Bible gave African Americans the vindication needed to reject the evaluation of inferiority and not warranting of respect. Black people turned to the Bible to prove that they are powerful and worthy of recognition. From this Biblical root came the tradition of scholarship that reached its maturity in the 1890s. Greater development and prominence were reached during the Harlem Renaissance of the 1920s, with a new emergence in the 1960s Black Power movement (Semmes, 1992). The development of the word Afrocentric was a product of the 1960s and 1970s ferment, but Afrocentric nomenclature should not be misperceived as a recent phenomenon. It should also not be perceived as “simply the inclusion of African rhetoric in a linguistic sense, or the symbolic prominent expression of traditional African cultures” but as being tied to “its early vindicationist expressions” (Semmes, 1992, p. 20). It also has a knowledge base that includes extensive methodological tools and includes a broad spectrum of disciplines (Semmes, 1992).

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**Allocentrism** This term may be used synonymously with the term *collectivism*. This is the value that embraces concern for the group to which one belongs. Triandis (1988) distinguished between the group-level value, which he termed *collectivism* (see Collectivism), and this same value expressed at the individual level, which he defined as *allocentrism*.

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**Amae** This is a Japanese term that implies indulgent dependency in the context of the mother-child bond. According to Doi (1996), this term does not have a European language equivalent. Tillich (1957) views the closest Western equivalents as the Greek concepts of Eros and agape. Eros connotes the child's immature need to be loved, whereas agape is derived from the mother's need to give unconditional love. In the Japanese culture, amae is distinctive to the production and reproduction of Japanese culture (Doi, 1973). According to Vogel (1996), amae is experienced by the child as "feeling of dependency or a desire to be loved," whereas the mother experiences satisfaction from her overindulgence and overprotectiveness.

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**Amerasians** This term is applied to the offspring of the union of Americans and Asians. It was first used by Buck (1930) to refer to a specific classification of children of intergroup mating. Spickard (1989) applied the term to the offspring of Japanese "war brides" and U.S. military personnel from World War II. After the Vietnam War in 1975, the term came to be applied to people having Vietnamese mothers and American fathers. Today the term is generally applied to all people who are the progeny of Asians (Vietnamese, Koreans, Phillipinos, Thai, and Taiwanese) and Americans (Valverde, 1992).

## 8 American Indian

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**American Indian** Recently termed Native American, an American Indian has been defined by the Bureau of Indian Affairs (BIA; 1988) as one who is a registered or enrolled member of a tribe or whose blood quantum is one fourth or more, genealogically derived, and can legally demonstrate this to the BIA. The definition of who is an Indian has spurred a number of controversies. Pavar (1992) recognizes a person as an American Indian only if that person has more than half Indian blood and the Indian community recognizes him or her as an Indian. Svennson (1973, p. 9) posits that “Indianness is a state of being, a cast of mind, a relationship to the Universe. It is indefinable.” American Indians comprise more than 500 tribes of indigenous people living in the United States. According to the 1990 U.S. census, there are approximately 1.8 million Indians in the United States, although the majority live west of the Mississippi River, with 40% of the total population living in Arizona, California, New Mexico, Oklahoma, and Washington. More than half reside in urban areas, and approximately one fourth live on the 52 million acres of land identified as reservations (Stock, 1987). American Indians comprise less than 1% of the population. The exact number is difficult to ascertain due to the fact that although some are full-blooded, others are biracial, triracial, or multiracial with mixed blood of Blacks, Whites, Hispanics, and many other populations. These individuals may choose to identify with any of these other groups rather than register with the BIA as American Indians. It is estimated that 10 to 20 million Americans have some Indian blood (Taylor, 1984). According to the BIA, there are approximately 150 tribal languages spoken in the 505 federally recognized, and the 365 state recognized, tribal groups.

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**Amish** The Amish are a religious group of people who live in settlements in 22 states in the United States and in Ontario, Canada. The oldest group of Old Order Amish, approximately 16,000 to 18,000 people, live in Lancaster County, Pennsylvania. The Amish have their roots in the Mennonite community. Both were part of the early Anabaptist movement in Europe, which took place at the time of the Reformation. The Anabaptists believed that only adults who had confessed their faith should be baptized, and that they should remain separate from the larger society. Many early Anabaptists were put to death as heretics by both Catholics and Baptists, and many others fled to the mountains of Switzerland and southern Germany. Here began the Amish tradition of holding their worship services in homes rather than churches. Because they hold their services in private homes, these Old Order Amish are also known as House Amish, distinguishing them from the New, Church, and Beachy Amish. These more modern Amish have fewer reservations about the use of labor-saving technology and associating with the non-Amish population (Hostetler, 1980). The Old Order Amish culture is based on two verses of the scripture: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that is good, and acceptable and perfect, will of God" (Romans 12:2) and "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?" (11 Corinthians 6:14). The Amish maintain their own culture and values. They endeavor to exclude the outside world except for the purchases of essential necessities. They observe strict rules of behavior, dress, language usage, education, and religion. They value the extended family and community involvement (Good, 1985).

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**Amok** *Amok* is a culture-bound syndrome that involves wild aggressive behavior of limited duration in which there are attempts to kill or injure a person. It has been identified in Southeast Asia (Malaya, Indonesia, and Thailand). Amok is a Malay term that means "to engage furiously in battle" (Westmeyer, 1973). "Running amok" is a common English expression meaning "in a murderous frenzied manner" (*Merriam-Webster Dictionary*, 1974). According to Gaw (2001), the individuals afflicted with amok are usually young or middle-aged men living away from home who have recently experienced a loss or otherwise "lost face." This is one way of expressing aggression in a culture that otherwise would not condone such behaviors. Gaw found that illnesses associated with amok are schizophrenia, depression, psychosis and dissociative disorders, epilepsy, and infections such as malaria and syphilis.

## 10 Anglo-American

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**Anglo-American** There are several similar definitions of an Anglo-American. An Anglo-American is an American of English origin, in contrast to the non-English races in or on the borders of the United States; an inhabitant or citizen of the United States who was, or whose ancestors were, born in England; and belonging to both England and America (*Oxford English Dictionary*, 1989). The shortened term *Anglo* is used to distinguish Americans of any European heritage from Americans of color and white Hispanics. The term *Anglo* originated from the Latin root, *Anglo*. The evolution of its usage was derived from the term *Anglo-Saxon*, which once referred to Germans (Angles, Saxons, and Jutes) who settled in Britain in the fifth and sixth centuries but now includes descendants of England, Scotland, and Ireland (Higham, 1975). The four largest English-speaking democracies of the Anglo-American society are Australia, Canada, Great Britain, and the United States. They are generally regarded as similar societies, although there are variations in area; population; and the degree of ethnic, racial, and linguistic homogeneity. These nations also differ in their formal political institutions (*American Heritage Dictionary*, 2000). The similarity that these Anglo cultures share is their rugged individualism. The individual is the primary unit, and the individual bears primary responsibility for his or her actions. Independence and autonomy are highly valued and rewarded. There is an emphasis on the scientific method, and thinking tends to be objective, rational, and linear. Holidays are based on Christian religion and White history, and music and art are based on the European culture. Women's beauty is associated with being blonde, blue eyed, tall, and young, and men's attractiveness is based on athletic ability, power, and economic status (Katz, 1985). See Caucasian.

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**Arab American** Arab Americans are residents of the United States who trace their ancestry to Arab countries of the Middle East. The term *Arab* refers to a variety of

peoples who share a general culture, language, and history rather than a specific racial group. Arab Americans are an extremely varied group with roots in numerous countries in which the Arabic language is spoken (Fayad, 1999). The communities of Arab Americans consist of descendants of the Arab American immigrants who came to the United States in the 19th century in addition to recent groups. For more than 75 years, the American public did not acknowledge their existence (Abraham, 1983). It was during the 1970s Middle East crisis that attention focused on Arab Americans (Abraham, 1983). One third of all Arab Americans live in metropolitan areas, such as Detroit, Michigan, Los Angeles, and New York City. On a national scale, Arabic-speaking immigrants constitute less than 3% of the total immigrant population in the United States. Lebanese Christians were the first to immigrate in the 1900s. A steady flow of Arab immigrants continued to migrate into the United States until 1924 (Gall, 1988). Arab immigrants were considered traders in their work, and explicit discrimination and prejudice existed among Americans (Gall, 1998). Numerous Americans mistakenly assume Arabs are defined as Muslims, followers of Islam. Ten percent are Christians, however. Arab Americans are emotionally attached to their culture and food and are devoted to Arab values, such as strong family ties and preservation of female chastity and fidelity (Abraham, 1983). With the exception of those who have assimilated, Arab Americans object to American courtship rituals such as dating. Arab American Christians and Muslims generally equate dating with premarital sex. Arranged marriages occasionally occur among recent immigrants.

Divorce, once a rarity in Arab society, has become more frequent among Arab Americans (Peterborough, 2002). A well-known practice among Arab Americans is prohibition against eating pork. Arab Americans seek to participate in mainstream U.S. society while retaining their distinctive cultural heritage and language. Arab Americans must also cope with the anti-Arab and anti-Muslim stereotypes that pervade U.S. popular culture (Abraham, 1983). During the 1980s, Arabs and other people from the Middle East were associated with terrorism. Although prejudice declined in the early 1990s, Arabs and Arab Americans remain mistakenly suspected as terrorists. With few exceptions, Arab Americans are law-abiding residents and citizens of the United States.

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## 12 Arranged marriage

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**Arranged marriage** Arranged marriage is a marriage that occurs when the pair originates from a person other than the future spouses (Levinson, 1994). Often, parents or relatives of the soon-to-be couple, friends of the families, or professional go-betweens take the initiative in negotiating the marriage (Levinson, 1994). In class-stratified societies, arranged marriages were sometimes reserved for the upper classes or important personages (Levinson, 1994). Today, in large areas of Africa, Asia, and the Middle East, a substantial percentage of marriages are arranged (Batabyal, 2001). When marriages are arranged, there are vast differences across cultures as to the extent to which the future bride and groom have a say in the person they will marry (Levinson, 1994). Among the Burusho of India, the parents supposedly negotiate a marriage without consulting the children, but often prospective brides and grooms have grown up together and know each other well. In addition, the feelings of the children are taken into account when the matches are being made (Levinson, 1994). Arranged marriage rituals have evolved over time. At one time in India, prospective couples would not have met prior to marriage. Today, they commonly get together with their families' permission (Mackinnon, 2002). In northern India, among Hindu families with high educational levels, parents frequently act as matchmakers by selecting appropriate possible spouses and arranging meetings for their children of marriageable age. Lack of consent from the bride, groom, or either set of parents results in the breaking of the arrangement (Carstensen & Yalom, 2002). In many Asian cultures, the male and female traditionally had no say in the selection of a spouse (Levinson, 1994). The ritual has changed over time. In Japan, 25% to 30% of all marriages are arranged. People of higher standing and age than the prospective couple typically organize the marriages. Both the future bride and groom maintain the power to veto the match, however (Applbaum, 1995).

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**Asian American** People of Asian descent living in the United States, including but not limited to people of Chinese, Japanese, Korean, Vietnamese, Cambodian, Filipino, and Nepalese heritage, are called Asian Americans. People from India are sometimes

referred to South Asians and those from Pakistan as West Asians. There are differences within the specific Asian group in terms of the level of acculturation, primary language spoken, and the generalized status in the country. For example, the primary language in the Chinese group may be Cantonese, Mandarin, or English. Filipinos comprise the largest Asian American immigrant group. McWilliams (1964) reported that Filipinos' arrival in the United States in large numbers began in 1908 when 141 workers were recruited by the Hawaii Sugar Plantations Association. By the 1930s, there were 108,206 Filipinos in the United States. Most were farmers who worked on farms on the West Coast. They exchanged their labor as commodity with the sugar planters. They were subjected to racism and discrimination. Between 1945 and 1960, there was a second wave of immigrants. They immersed themselves in U.S. society, and more than 7,000 Filipinos joined the U.S. armed forces during World War II. Following political upheavals and a depressed economy in the Philippines, there was a third wave of immigrants after 1965 that is still under way. Today, there are more than 2.1 million Filipinos in the United States. Most of the new immigrants are nurses, scientists, and technicians of all types. San Juan (1991) reports that in the United States, the public can rarely discern Filipinos from other Asians or even Latinos. When mention is made of Asian Americans, the public usually thinks of Chinese or Japanese. According to Nee and Sanders (1995), Filipinos as a group receive the lowest income among Asians and tend to be underemployed. The Chinese are the second largest Asian American group. They arrived abundantly in the 1840s after a crop disaster in China. Many of the Chinese immigrants worked in gold mines. Others worked on the railroads. Approximately 20% lived in New York. The Chinese experienced discrimination and prejudice soon after their arrival, resulting in the Exclusion Act in 1882–1944. This act prevented males from bringing their wives into the country, and even today, among the older Chinese, there are more males than females. Today, there has been an increase in Chinese immigration. There are more than 20,000 immigrants each year. They are becoming more an immigrant group than an American-born group. According to Hsu (1981), Chinese immigrants are changing. He reported that prior to the late 1970s, almost all Chinese immigrants came from Hong Kong and Taiwan, but since then many have come from the People's Republic of China. Many arrive as students and legal residents, but a large number also enter the country illegally. They often enter port cities, such as New York and San Francisco. Due to the large number of recent immigrants, the percentage of Chinese in unskilled, low-paying jobs has increased. Many aggregate in Chinatowns in New York and California. Chinese are perceived as "the model minority." They are considered successful, even though a large percentage of them live in poverty. They are often described as the "forgotten minority." Twenty percent of Chinese live in overcrowded conditions. The Japanese comprise the third largest Asian American group in the United States. Seventy-two percent live in Hawaii and California. The rate of immigration is low compared to that of the Chinese. Immigration averages 5,000 per year. Japanese will be increasingly characterized as American born. Japanese immigration was highest in the 1890s. They filled the demand for cheap labor to replace the Chinese. Many of

## 14 Assimilation

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these Japanese were from the working class. They worked as agricultural laborers as well as on the railroads and in canneries. Japanese immigrants were perceived as more desirable than the Chinese because they brought their families with them. They experienced prejudice and discrimination, however. In 1906, the San Francisco Board of Education issued an order segregating Japanese children from White schoolchildren. Negative feelings against the Japanese culminated in the allocation of more than 110,000 to detention camps during World War II. Today, Japanese are considered the “model minority.” Many tend to be underemployed.

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**Assimilation** Assimilation is the process whereby individuals or groups of differing ethnic heritage are absorbed into the dominant culture of society (“Assimilation,” 2003). Associated with assimilation is acculturation, the process of change in artifacts, customs, and beliefs that results from the contact of societies with different cultural traditions (“Assimilation,” 2003). Each person, depending on the culture, may choose to view assimilation in his or her own way. Due to the demand of assimilation on many cultures soon after arrival, the true definition has been distorted and is commonly misunderstood (Salins, 1997). It is believed that for immigrants to properly assimilate, all native traditions, beliefs, and behaviors must be abandoned. This is commonly referred to as “up or out”: Either immigrants bring themselves up to native cultural standards or they are doomed to live out of the charmed circle of the national culture. For some, most likely those who are ethnocentric, the up or out motto is very important. Others, however, view assimilation on a symbiotic level. Assimilations occur in a culture-friendly way when creating a “melting pot.” The term *melting pot* was originally coined in the 1908 play, “The Melting Pot,” which was based on the United States. Unfortunately, assimilation does not necessarily exist on generous and blissful terms. Many believe that the whole melting pot never existed, and such a term was a useless metaphor (Salins, 1997). As a result, several people have attempted to create other catchy phrases. Wallace (1997) wrote, “It is sometimes easy to forget that culture comes in many more flavors than just ethnic, racial, and national” (p. 140). Therefore, it may be preferable that each person creates his or her own idea of assimilation. Former mayor of New York City, David Dinkins, simply stated “gorgeous mosaic,” whereas former congresswoman Shirley Chisholm characterized the United States’ ethnic groups as being ingredients in a “salad bowl.” Some have even said that

the United States is like a kaleidoscope (Salins, 1997). Nevertheless, it is absolutely imperative to keep in mind that as individuals, each person is influenced in a different way. No one is going to become exactly how one may want him or her to be. For this reason, it is questionable whether assimilation is even necessary (Wallace, 1997).

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**Ataque de nervios** “Attack of nerves” is a culture-specific illness among Puerto Ricans and other Latinos. According to Latinos, it is an out-of-conscious state resulting from evil spirits. According to Guarnaccio (1993), *ataque de nervios* is a culturally sanctioned response to stressful experiences associated with grief, such as funerals, threat, accidents, and family conflicts. This response is more likely to be experienced by women older than age 45 with less than a high school education and among the lower socioeconomic class (Gaw, 2001). The afflicted individual experiences trembling, heart palpitations, a sense of heat in the chest rising into the head, fainting, seizure-like activities, accompanied by uncontrollable shouting. Consciousness quickly returns without memory of the episode (Guarnaccio, 1993).

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**Attachment** This term originally referred to the type of relationship that exists exclusively between infants and their mothers (Gerwitz & Kurtines, 1991). In 1958, John Bowlby first introduced the attachment theory in an article titled “The Nature of a Child’s Tie to His Mother,” which was followed by his trilogy, *Attachment and Loss* (Ainsworth, Blehar, Wall, & Waters, 1978). Bowlby’s inspiration to produce the behavioral theory derived from Mary Ainsworth’s unresolved research and his interest in Harry Harlow’s studies of maternal deprivation on the rhesus monkey (Bowlby, 1988). Initially, attachment behavior is activated whenever young children feel distressed and insecure and need to get into close proximity with their main caregiver. It is not just a case of the attachment figure being physically present, however. Children have to believe that their attachment figure is available psychologically and physically. Thus, attachment figures that are emotionally unavailable and unresponsive are just as likely to cause anxiety and distress as those who are physically absent (Brandon, Hinings, Howe, & Schofield, 1999). Internal factors within the central nervous system

and external reasons are other causes of activation of this behavioral system (Ainsworth et al., 1978). The theory has two principal components: (a) a normative component, which attempts to explain modal, species-typical patterns of behavior and stages of development through which nearly all human beings pass, and (b) an individual difference component, which attempts to explain stable, systematic deviations from the modal behavioral patterns and stages (Rholes & Simpson, 1998). When attachment behavior is activated, the child is unable to engage in other useful developmental experiences, such as exploration, play, and dealing with others for reasons other than protection. As a result, there is a said connection between attachment and exploration (Brandon et al., 1999). The attachment theory not only applies to infants and children but also explains patterns of behavior in adolescents and adults (Bowlby, 1988). Studies have indicated that a great deal of cultural variability occurs in what is viewed as the ideal form of attachment between children and caregivers. The number of cultures in which stable, multiple caregivers are essential for raising well-adjusted children has cast doubt on the long-held belief that a mother-child relationship is the hallmark of raising a well-adjusted child (Rothbaum, Weisz, Pott, Miyaki, & Morelli, 2000).

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**Avenga** This term is used to describe a constellation of specific forms of culture-specific disorders (see Culture-Specific Syndromes), all of which include a vivid imaginary companionship with a single external spirit. Originating in the rural areas of the Tongan culture, its incidence is increasing as people move to urban areas (Puloka, 1997).

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