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Pacific Islanders Pacific Islanders come from approximately 50 countries and ethnic groups, each with distinct cultures, traditions, and histories. According to the Asian American Health Forum (1990), Asian Americans have geographic origins in more than 20 countries, with more than 60 different ethnicities represented. Pacific Islanders speak more than 100 Asian and Pacific Islander languages. Pacific Islanders have origins from areas of Polynesia, Micronesia, and Melanesia as well as Hawaii and Guam Samoa. Until the 18th century, they had very little contact with Europeans; by the beginning of the 20th century, however, all Pacific Islanders had come (at least nominally) under the rule of Western powers (Campbell, 1992). Currently, there are approximately 12 million Pacific Islanders living in the United States, or approximately 5% of the total population of Asian American and Pacific Islanders. By 2020, the Pacific Islander population is projected to be 20 million (Asian Americans & Pacific Islanders, 2003). Hawaiians are the largest Pacific Islander group; they comprise 58% of the Pacific Islander population in the United States (U.S. Department of Commerce, 1993). Approximately 75% of Pacific Islanders live in Hawaii and California (U.S. Department of Commerce, 1993). These two states have more than 100,000 Pacific Islanders. Their migration to the United States has been through complex avenues involving a multistage, multipath phenomenon. Whereas some have emigrated directly from their country of origin to the United States, others have used a more circuitous route by either going to another country before entry or entering as a nonimmigrant and subsequently changing their status (Barkan & Doob, 1992).

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Padrino The word *padrino* translates into “godparents.” In the Andes culture, padrinos play an important role in the child’s spiritual, social, and physical development. They aid the child’s spiritual growth by ensuring that he or she attends catechism and maintains the Christian faith (Bourque, 1995). Godparents are present in most cultures; they are considered to be the “second-parents” to the child. Everything parents provide for their children (i.e., protection, education, and financial security) godparents also provide. In the Andes culture, the role of the padrino is more significant: “The significance of padrinos in the physical development of their godchildren is evident during the baptismal feast. They must eat and drink to excess, else the child will not learn to walk or talk” (Bourque, 1995, p. 75). In Colombia, the baptism plays a very important role with regard to the godparents’ responsibility and luck. They believe that with material objects, a child’s welfare is enhanced. Bourque notes,

The power of baptism to promote growth is illustrated by the beliefs surrounding *el bautizo del billete* (the baptism of the bill). The padrino secretly holds a peso bill during a baptism ceremony; it will be baptized instead of the child. The bill will receive a name and when it enters into circulation it will “grow” by continually returning to its owner and bringing more money with it. (p. 75)

Cultural understandings of a padrino’s role in a child’s life differ. Some believe padrinos provide moral and emotional support. Wells (2000) notes that “even in a ‘private’ baptism, the godparents represent the community of faith. And the role of the community of faith is vital” (p. 3). The idea of godparents entered into the Mexican culture in the 18th century. Tecospa Indians have godparents for every important rite in life—baptism, confirmation, first communion, marriage, and last communion (Madsen, 1960). A Tecospan godfather plans the baptism and buys the child a new outfit for the ceremony. Through the baptism in the Tecospan culture, the godparents and the child establish a lifelong relationship. From then on, if the biological parents of the child are unable to provide for him or her, the godparents take the child in as one of their own (Madsen, 1960).

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Parental ethnotheories Parental ethnotheories are beliefs about the province of parenting that have become known as parental belief systems. These are the attitudes,

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principles, and practices of parents and other child caretakers regarding the appropriate way to raise a child, and they include such frequent practices as the provision of affection and warmth, agenda for feeding and abolition, and even the agenda for development (e.g., when a child should walk, talk, be potty trained, and choose relationships) (Berry, Poortinga, Segall, & Dasen, 2002). This is a parental style that gives parents legal and moral duty to rear their children, which includes providing for their nourishment and well-being as well as their social, ethical, and personal development. To fulfill this responsibility, parents have to find ways to convey their principles, expectations, and policies (Craighead & Nemeroff, 2001). It is useful to study these beliefs because they provide insight into the cognition and development of adults; help us understand parenting behavior; are one aspect of the context in which children develop; and, when studied across generations, can provide clues about cultural transmission and change (Goldstein, 2000). These values and practices represent the processes of enculturation and socialization that have been studied for some time. The advantage of this newer concept is that it links the earlier literature on “child-rearing” practices more closely to the ecological and cultural contexts in which they arise (Berry et al., 2002). According to their specific goals for children, different cultures provide varied child-nurturing environments and obtain diverse behavioral outcomes. As a result, the behavior of infants, young children, and older individuals varies across cultures. Although it is not argued that these early experiences are completely formative by themselves, there tends to be continuity of socialization over time. The fundamental behavior patterns set in place during early socialization are further elaborated on as the child grows, and they persist into adulthood. Cultures may have markedly different goals and socialization practices (Commons & Miller, 1998). Parental ethnotheories play an important role in the extent to which even young infants are left to themselves between feeding times (as in The Netherlands) or taken from their cribs when showing signs of distress (as in the United States). For Dutch parents, imposing regularity in sleeping patterns is an important issue. If children are not getting enough sleep, they are believed to become fussy; moreover, young children need sleep for their growth and development. This is also emphasized in the Dutch health care system. In the United States, regular sleeping patterns are viewed as something the child will acquire with age, but these are, by and large, not viewed as something that can be induced (Berry et al., 2002).

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Paternalistic racism This implies that the majority race in one country or setting has the right to rule over the minority race for its own good (Halstead 1988). Paternalistic racism is particularly related to Blacks or African Americans and Whites in the United States. It implies that White people have the right to interfere with the lives of Black people for their own good. Furthermore, the majority race has the right to define what is good for the minority race; historically, Whites or Anglo Saxons have been the ones defining what is right for the minority races in the United States (Halstead, 1988). This type of racism refers to the process in which the freedom of the minority race is defined or restricted by the regulations that are created by the majority race. This type of racism involves the initiation of new practices and rules because of the presence of racial minorities in the country. It also involves more precise usage of power by the majority race (Halstead, 1988). Some of the characteristics of paternalistic racism are found in Helms's (1995) White and people of color identity model. At the nonracist identity stage, there is an intellectual commitment to one's own racial group but not full tolerance of people from other groups. When such an individual helps someone from outside his or her group, it may come across as paternalistic racism (Daniels, 2001). The Ku Klux Klan, which advocates White supremacy and practices overt racism in private, publicly adopted a paternalistic approach toward African Americans. The Klan argued that it was its duty to protect African Americans from foreign influences (McVeigh, 1999).

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Personal space Personal space is a distance people keep around their bodies as they come into contact with other people (Manstead & Hewstone, 1995). Its size depends on the comfort level or how well acquainted one is with another person (Myers, 2002). People may feel annoyed or distressed if they believe that a stranger has violated this space. This area decreases in size, however, if the closeness to that person is significant. Hall (1959) coined the term *proxemics*, which researches how a person uses and views personal space. This zone is most common when people are chatting

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among others and varies from 1½ to 4 feet (Beebe, Beebe, & Redmond, 2002). Like nonverbal communication, personal space has to do with the person's culture and whether that person is familiar with the person with whom he or she is interacting (Jimenez Arias, 1996). Arabs tend to keep a smaller personal space when communicating with others. Western Europeans tend to feel comfortable with a larger personal space, unless the relationship with the other is an intimate one.

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Personalismo Personalismo consists of the Hispanic or Latino focus on, and orientation toward, having close interpersonal relationships and friendships with others. Developing close personal relationships is very important. There is no direct translation for this word. Basically, it includes such characteristics as being charming, congenial, agreeable, open, and outgoing. Behaviors or qualities that express this cultural norm include loyalty, honesty, and generosity toward one's friends; hospitality toward others; a sense of mutual trust; and a willingness to help others. Personalismo is a Hispanic or Latino value that focuses on relationship formation before a task can be completed. The person who has this trait takes on a leadership role and is described as being charismatic (Hauberg, 1974). Personalismo is the individual preparation needed to earn the trust and respect of the followers. Personalismo means that the leader embodies the traits that earn the respect of his or her community. It calls for an inner self preparation for leadership that emphasizes character formation and personal development (Bordas, 2001). Personalismo is the Spanish word for interpersonal relationships. Hispanics like to think of themselves as being friendly and hospitable, and they will strive to be viewed as simpatico, which is directly related to personalismo. Someone who is simpatico has qualities such as being charming, congenial, agreeable, open, and outgoing—characteristics directly related to personalismo. When Cubans in exile return to Cuba with their U.S.-born children, they unrealistically hope that their children will feel as Cuban as they do—that is, experience the warm feeling of personalismo. For Cubans, personalismo is as important as education. It implies the use of personal interaction among people (Boyd-Webb, 2001).

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Philotimo Philotimo is personal honor—the feeling of self-esteem that governs day-to-day behavior. This creed requires that a male never lose face in public. The emotions surrounding the value of philotimo have a powerful influence on family life (U.S. Department of State, 1993). Philotimo (“love of honor”) is a polysemantic, traditional social value that characterizes Greeks more than other nationalities and accounts for a set of human qualities and is the central part of the Greek self-concept and social value. Philotimo involves qualities such as honesty, morality, respect, love, duty, obedience, success, progress, and humaneness as well as living up to one’s expectations (Goldstein, 2000).

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Polychronic Polychronic is defined as being able to “work happily with many things happening at one time, in a nonlinear and emotional way that lets you change your plans at a moment’s notice without distress and without worrying about deadlines” (www.quinion.com). Polychronic people can be more productive because they can work on, and maybe complete, more than one task at a time (i.e., language translators being able to listen in one language and speak in another at the same time). For one to be polychronic, organization and good management are necessities. If tasks cannot be performed calmly, chaos may result. Cotte and Ratneshwar (1999) note that “polychronic behavior is a form of behaving with and within time and has previously been examined within the literature on time and temporal perception” (p. 186). Polychronic people are also noted to exclude interpersonal relationships from their time management. Wessel (2003) states, “Polychronic people change plans frequently, consider schedules as goals instead of imperatives, and focus on relationships with people” (p. 16). Polychronic people seem to be highly organized and are able to effectively concurrently manage their personal and business activities. Ihator (2000) notes,

In polychronic time, many activities, private and official, may be scheduled at the same time. No time priority may be placed on work assignments. Business and social events are allowed to evolve without regard to the strict restriction of timing and scheduling and prior planning. (p. 38)

Being polychronic is associated with certain cultures. High-context societies tend to be polychronic, whereas many African, Latin American, and Arab countries are

polychronic (Ihator, 2000). There is also the notion that “polychronic time is female time” (Morehead, 2001, p. 355).

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Polygamy “[F]rom the late Greek *polygamia* which means ‘polygamy,’ in turn from *polygamos* ‘often married,’ from *poly* ‘many’ and *gamos* ‘marriage’” (Harper, 2001, p. 602). Polygamy refers to marriage in which a person may have several spouses concurrently. Polygamy may take one of two forms: polygyny or polyandry (Gibbs, 2002). In polygyny, a man has two or more wives at the same time. If the wives are sisters, the marriage is referred to as sororal polygyny. In ancient Asian countries, polygyny was practiced in the form of concubinage. Polygyny is important in certain societies because it increases the wealth of the family and consequently the family’s social importance. It also affords companionship, and labor can be shared among the wives. Polygyny also provides for the absorption of an excess of marriageable women, especially when the male population has been reduced because of war. Many studies on polygyny suggest that women’s attitudes toward this practice vary within and between societies. In many instances, women disapprove of polygynous unions, and jealousy may reduce the potential for cooperation among the wives or between a wife and a husband (Meekers & Franklin, 1995). In contrast, polyandry is the sharing of a single wife by two or more husbands at the same time. When the husbands of a woman are brothers, this is called *adelphic* (or fraternal) polyandry (Gibbs, 2002). Polyandry serves two important purposes. First, it promotes the continuity and conservation of family property, especially land. Under a traditional system of marriage, family land would be divided among each son born to each individual husband. In polyandry, however, each brother has security and a stake in the family land but this property is legally shared, not divided. The second purpose that polyandry serves is an economical one. The poor in some societies cannot afford wives; thus, the costs—and the wife—are shared. Polyandry is far rarer than polygyny (Gibbs, 2002). In the United States, polygamy is often confused with polygyny due to the influence of the Mormon society’s erroneous usage of the word polygamy to denote polygynous marriages (Gibbs, 2002). Polygamy among Mormons has provoked an intense antipolygamy campaign supported by both religious and political parties and by the traditional U.S. populace (Stein, 2003).

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Prejudice The word prejudice was derived in the early 13th century. The term *prejudice* is consequent from the French word *préjudice* and from the Latin word *praejudicium*, which was derived from *prae* + *judicium* (*Collins English Dictionary*, 2000). The typical glossary definition states that prejudice is a negative prejudgment of a group and its individual members. According to the *Merriam-Webster Dictionary*, prejudice as a noun is defined as "injury or damage resulting from some judgment or action of another in disregard of one's rights, or if it is especially detrimental to one's legal rights or claims" ("Prejudice," 2000, p. 907). In addition, it is also defined as (a) a preconceived judgment or opinion and (b) an adverse opinion or leaning formed without just grounds or sufficient knowledge. The term *prejudice* is in accordance with an instance of judgment or opinion and/or an irrational attitude of hostility directed against an individual, a group, or a race ("Prejudice," 2000). The synonym of prejudice is predilection, which states that there is an attitude of mind that predisposes one to favor something. According to the *Collins English Dictionary*, the transitive verb of prejudice states that it is to cause to be prejudiced or to inflict disadvantage on one or to injure by prejudice. Prejudice follows from using the standard of one's own group when comparing the self to someone in another group; hence, "prejudice is a negative attitude toward a person based upon a social comparison in which the individual's own group is taken as the positive point of reference" (Jones, 1972, p. 23). Sources of prejudice may be race (Gallup & Hugick, 1990; Jones, 1972), gender (Eagly & Mladinic, 1994), unequal status (Myers, 2001), religion (Batson, Schoenrade, & Ventis, 1993), and conformity (Agnew, Curry, & Curry, 1994).

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Pueblo Indians The Pueblo Indians are a group of native tribes who populate regions of northeastern Arizona and northwestern New Mexico. Today, the Pueblo Indians are classified into eastern and western divisions. In the eastern division are the New Mexico Pueblo Indians, whereas the western Pueblo Indians comprise the Hopi, Zuni, Acoma, and Laguna who live in western New Mexico. The Pueblo are the descendants of the ancient Anasazi and Mogollon peoples (Salzmann & Salzmann, 1997). For hundreds of years, these people lived in small, scattered villages in Colorado and Utah. By the early 12th century, however, they had left these small villages in favor of larger, more compact pueblos. In the 13th century, a long period of drought affected the Pueblos; failing crops and lack of water forced the Pueblo south. In approximately 1300, they drifted south to the Rio Grande. The Pueblo community is divided into three clans: the corn clan, turkey clan, and turquoise clan. Members of these clans can play an important role in administration, government, and religious ceremonies. The Pueblo economy is based on agriculture, raising livestock, and selling handicrafts. Crops include corn, beans, cotton, melon, squash, and chili peppers. The Pueblo Indians practice monogamy, whether they are married according to Indian customs or civil and church ceremonies (Dutton, 1983). Men generally work the fields, weave, build houses, and conduct ceremonies. Women prepare food, care for children, make baskets and pottery, and transport water. Women also help with gardening and building houses (“Pueblo Indians,” 1994). The religion is animism. Some of their ritual myths are of great length and full of poetic imagery. Belief in witchcraft was universal, and witch executions were frequent. The dead were buried in the ground (Mooney, 2003). The Pueblos were, and still are, peaceable, kind, and industrious. Their way of life has been changed by the White man’s civilization beyond the addition of a few conveniences in housekeeping and working methods (Mooney, 2003). The majority, however, still hold persistently to their old beliefs and ceremonials.

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Puerto Ricans Puerto Ricans are natives of an autonomous island commonwealth of the United States in the Caribbean Sea that was populated by Boriquen Indians when it was discovered by Christopher Columbus during his second voyage in 1493. The natives were mistakenly named *Tainos* because Columbus assumed that the natives, when saying “Tainos” in their greetings, were referring to their name, when in fact they were offering assurance of harmlessness. The island was inhabited by approximately 30,000 Tainos Indians, who proved to be successful in agriculture, hunting, and fishing under the leadership of the first governor, Ponce de León, after the island was colonized by the Europeans in 1508. Due to forced labor, disease, and miscegenation, the natives became extinct and were promptly replaced by African slaves, who undertook harsh tasks such as sugar cultivation. With the increase in productivity, domestic and international trade began to increase; this contributed to more urbanization that accommodated French and Spaniard immigrants, many of whom proved to be industrious contributors to the economy (Haslip-Viera, 2001; Kinsbruner, 1996; *Webster's Encyclopedic Unabridged Dictionary*, 1989). Because of all the events that took place on the island, a vast racial diversity was found among the population, and many different racial labels were created to give name to it, such as Black, mulatto, and non-White. Regardless of the precise terminology, however, a census reported that the majority of the Puerto Rican population was White from 1899 to 2000 (Duany, 2002). The United States gained sovereignty over the island in 1898 after the Spanish-American War. The United States created a sustained campaign for Puerto Ricans to Americanize their thoughts, views, and attitudes toward life and toward government (Morris, 1995). Puerto Ricans were granted U.S. citizenship in 1917, although residents of the island did not vote in U.S. presidential elections. Puerto Ricans, being citizens, began to immigrate to the mainland, especially New York, due to an increase in population and economic pressure (Fitzpatrick, 1971). Currently, approximately half of all people of Puerto Rican descent do not live on the island but, rather, in the United States. Many, especially those born and raised in the United States, do not use Spanish, the national language, as their primary means of communication. Moreover, many names are used to refer to Puerto Ricans who reside in the U.S. mainland, such as Neo-Rican, Nuyorican, and Boricua (Duany, 2002).

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Haslip-Viera, G. (2001). *Taino revival*. Princeton, NJ: Wiener.

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Pygmies In the 14th century, this term was used to name a race of very diminutive men. It was also a way to measure the length of something going from elbow to fist (*Oxford Dictionary of English Etymology*, 1991). Members of any ethnic group whose adult males have an average height of 59 inches (150 cm) are considered pygmies (*New Encyclopedia Britannica*, 2002). Such terminology includes the African Pygmy peoples, the Andaman Islanders of India, the Semang of the Malay Peninsula, and the Aeta from the Philippines. Also, Asian Pygmies are often called *Negritos*. It is believed that pygmy groups evolved from different full-sized ancestors and immigrated to tropical forests such as in Africa. Then, genetic mutations accounted for dwarfism, which had survival advantages for some individuals, and spread through natural selection. Pygmies exhibit different kinds of dwarfism, such as ateleotic dwarfism, in which the body parts are proportionate to the reduced height, and achondroplastic dwarfism, in which the extremities are shortened and thickened as in true dwarfs. The term *pygmy* is mostly used to refer to the pygmy groups who are residents of tropical Africa. These groups are nomadic hunters and gatherers and do not practice agriculture or cattle raising. They are small groups or bands that do not have a leader; decisions are made by general discussion and agreement among the men of the band. In most marriages, the wife joins the male's band, and marriages are monogamous (*Encyclopedia Americana*, 1995). The best known pygmies are the *Mbuti*, who are the smallest people in the world and live in the Ituri Forest in northeastern Zaire. Many attribute their lack of height to a major deficiency of a substance called interferon growth factor-1, which is one of the secondary growth factors in humans. They call themselves *Bambutu* and are the most populous and culturally purest group of pygmies. Their bands consist of 10 to 25 individual families. Their population is calculated to be 20,000; for every mile, one would find one Mbuti, in contrast with the population in Manhattan, New York, which is 77,000 per square mile. This enormous divergence in permanent settlement would greatly affect a Mbuti band because it is biologically well adapted to its environment, which provides all the band's basic needs. With arrows, spears, and nets, the men of the band hunt treetop-dwelling monkeys and also elephants. The women fish and collect fruits, roots, and insects. When supplies such as water, food, fuel, and medicinal plants are exhausted in an area, the Mbuti band moves to another location. Due to this type of lifestyle, houses are simple beehive-shaped structures consisting of poles covered with leaves, which also have other functions, such as for bedding, serving food, and dressing (Duffy, 1996; *Encyclopedia Americana*, 1995).

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