

# Puerto Rican And Dominican

**Carlota Caulfield, Darién J. Davis**

**Perceptions of Dominican Spanish and Dominican Self-perception in the Puerto Rican Diaspora** Eva-Maria Suárez Büdenbender, 2009 The aim of the present project is to investigate the possible consequences of social prejudice on the perception of and attitudes towards minority language varieties and their speakers. A further goal is to examine the possible emergence of linguistic insecurity among émigrés as compared to those remaining in their native country. An ideal setting for this investigation can be found in Puerto Rico. Over the last decades an increased influx of immigrants from the Dominican Republic has led to the existence of a growing minority of Dominicans and consequently to increased contact between Dominicans and Puerto Ricans on this Caribbean island. The contact between Dominicans and Puerto Ricans is targeted for study as much for its linguistic import as for its social context. Dominican and Puerto Rican Spanish are considered varieties of Caribbean Spanish that differ only by a few phonological and syntactic patterns and a small number of lexical items. Although both varieties are heavily stigmatized within the Spanish-speaking world, previous work in Puerto Rico has found a wide-spread discrimination of Dominican Spanish and its speakers. At the same time, Dominican immigrants often are phenotypically dark, possess limited formal education, and as immigrants are also socially and economically disadvantaged relative to their Puerto Rican San Juan cohabitants. These facts beg the question of whether and to what extent Puerto Ricans' attitudes towards Dominican Spanish truly are based on linguistic differences. Social and racial prejudices cannot always be expressed freely. The possibility exists that they could reemerge as negative evaluations of Dominican Spanish. The aim of the present research includes the following: (1) to uncover linguistic variables that are used in the identification of a speaker's origin (Puerto Rican vs. Dominican); (2) to examine whether Puerto Ricans' attitudes and perceptions of Dominican immigrants living in Puerto Rico are reflected in the evaluation of Dominican Spanish; (3) to determine the effects of these attitudes on the perceptions of Dominicans towards their own dialect. A sociolinguistic questionnaire and survey were administered to tap into the perceptions of linguistic differences among members of both groups and to uncover the possible emergence of linguistic insecurity among Dominican immigrants in Puerto Rico, and a verbal guise experiment examined the importance of perceived nationality and social class of a speaker in Puerto Ricans' evaluations of Dominican Spanish. The results of the present study reveal that Puerto Ricans frequently cite dialectal differences as their main means of identifying Dominicans. However, the results of the verbal guise experiment imply that

although linguistic differences are decisive in the identification of national origin, ratings on social, educational, and personal attributes are influenced by prejudicial notions of socioeconomic and educational background. Similarly, ratings on perception of 'correctness' and 'pleasantness' of Dominican Spanish as compared to Puerto Rican Spanish indicate social profiling. Accordingly, this research provides insights into the consequences of social prejudice on the perception of and attitudes towards minority language variants and their speakers. The study also develops a deeper understanding of the social sources of the emergence of linguistic insecurity among minority immigrant groups as compared to those remaining in their native country. The results of the survey comparing Dominican linguistic insecurity reveal that linguistic insecurity among Dominicans in Puerto Rico decreases compared to that of the group examined in the Dominican Republic. Two possible reasons for the decrease of Dominican linguistic insecurity are put forth. It is probable that the Dominican speakers' recognition of a high degree of similarity between both varieties leads to perceptions of equality between these two dialects, a situation that is also unlikely to trigger linguistic insecurity. There is supporting evidence in the data for the argument that the recognition of linguistic similarity leads to a sense of solidarity among some Dominicans. This is likely to be compounded by the low prestige given to Caribbean varieties cross-dialectally in comparison to more prestigious varieties in South America and Spain. Awareness of the stigmatization of both varieties on the part of the speakers is not thought to rouse linguistic insecurity among Dominicans. In sum, the present results reveal that contact between these two equally disparaged varieties does not incur the same degree of linguistic insecurity among Dominicans that can be observed in cases of contact where a minority variety is in contact with a cross-dialectally more prestigious variety. Moreover, the evidence suggests that in spite of the prejudicial environment in Puerto Rico, Dominicans embrace their cultural beliefs and national identity. Within the present data, Dominican émigrés in Puerto Rico hold fast to their identity. The outcome of the survey indicates that the native accent remains a highly salient component of Dominican identity. These results fall in line with previous work on Dominican immigrant communities in the U.S. In sum, Dominican linguistic insecurity does not appear to increase and simultaneously the link between identity and language is maintained in spite of contact with an environment of social and linguistic prejudice.

Resource Material for Puerto Rican and Dominican Republic History and Culture University of the State of New York, 1972

Perfection Puerto Rican And Dominican Heritage Journal, 2019-06-04 This Journal Contains 10 Pages 8 x 10 This Journal is great for any one that's proud of being half Dominican And Half Puerto Rican

**Features of the Hispanic Underclass** Luis M. Falcón, 1990

The United States and the Development of the Puerto Rican Status Question, 1936-1968 Surendra Bhana, 1975 An antique doll helps a young girl whose mother has carefully protected her from traditional sex roles achieve self-assurance

and personal definition.

**Consumption of Hispanic Foods by Puerto Ricans, Dominicans, Hondurans and Colombians in New York City**

Sandra Rocío Cuéllar, 1995

*Perspectives on the Caribbean* Philip W. Scher, 2009-09-15 perspectives on The Caribbean perspectives on The Caribbean “Genuflecting to no tired metaphors, this is a refreshing collection of cross-disciplinary voices that compel new ways of seeing and thinking about the still undiscovered Caribbean.” Patricia Mohammed, University of the West Indies, St Augustine Presenting a broad understanding of the complex region of the Caribbean, *Perspectives on the Caribbean: A Reader in Culture, History, and Representation* provides a variety of viewpoints on the rich spectrum of Caribbean culture. Essays, carefully chosen from a vast body of existing literature, expose readers to a variety of approaches, voices and topics that have emerged in Caribbean studies. Readings are interdisciplinary in nature and integrate themes from history, folklore, sociology, anthropology and political economy. Both contemporary viewpoints and classic readings reveal how the Caribbean has led scholars to new ways of exploring cultural hybridity in contemporary society. Each section includes brief introductions to put the readings in context with the connections between modern Caribbean culture and its historical roots, and also includes suggested readings for more in-depth study. *Perspectives on the Caribbean* offers revealing insights into one of the most diverse and complex regions in the Americas.

Latinos in New England Andres Torres, 2006-07-15 More than one million Latinos now live in New England. This is the first book to examine their impact on the region's culture, politics, and economics. At the same time, it investigates the effects of the locale on Latino residents' lives, traditions, and institutions. Employing methodologies from a variety of disciplines, twenty-one contributors explore topics in three broad areas: demographic trends, migration and community formation, and identity and politics. They utilize a wide range of approaches, including oral histories, case studies, ethnographic inquiries, focus group research, surveys, and statistical analyses. From the Dominicanization of the Latino community in Waterbury, Connecticut, to the immigration experiences of Brazilians in Massachusetts, from the influence of Latino Catholics on New England's Catholic churches to the growth of a Latino community in Providence, Rhode Island, the essays included here contribute to a new and multifaceted view of the growing Pan-Latino presence in the birthplace of the United States.

**Caribbean Spanish in the Metropolis** Edwin M. Lamboy, 2004-09-01 This study focuses on first- and second-generation Cubans, Dominicans and Puerto Ricans living in the New York City area. In particular, the author creates a sociolinguistic profile of these cohorts and evaluates their attitudes towards Spanish and English, their use of these languages and their linguistic skills based on generation and ethnic factors.

A Tale of Two Cities Jesse Hoffnung-Garskof, 2018-06-05 In the second half of the twentieth century Dominicans became

New York City's largest, and poorest, new immigrant group. They toiled in garment factories and small groceries, and as taxi drivers, janitors, hospital workers, and nannies. By 1990, one of every ten Dominicans lived in New York. *A Tale of Two Cities* tells the fascinating story of this emblematic migration from Latin America to the United States. Jesse Hoffnung-Garskof chronicles not only how New York itself was forever transformed by Dominican settlement but also how Dominicans' lives in New York profoundly affected life in the Dominican Republic. *A Tale of Two Cities* is unique in offering a simultaneous, richly detailed social and cultural history of two cities bound intimately by migration. It explores how the history of burgeoning shantytowns in Santo Domingo--the capital of a rural country that had endured a century of intense U.S. intervention and was in the throes of a fitful modernization--evolved in an uneven dialogue with the culture and politics of New York's Dominican ethnic enclaves, and vice versa. In doing so it offers a new window on the lopsided history of U.S.-Latin American relations. What emerges is a unique fusion of Caribbean, Latin American, and U.S. history that very much reflects the complex global world we live in today.

**Hispanic Contact Linguistics** Luis A. Ortiz López, Rosa E. Guzzardo Tamargo, Melvin González-Rivera, 2020-02-14 This volume comprises cutting edge research on language contact and change. The chapters present a wide scope of settings in which Spanish is in contact with other languages, such as Catalan, English, and Quechua; a large breadth of geographical areas (e.g., United States, Puerto Rico, Colombia, Brazil, Argentina); and varied participant groups, ranging from dialect contacts, second-language learners and heritage speakers to balanced bilinguals and code-switchers. Taken together, the chapters provide rich empirical descriptions of data pertaining to different levels of language, diverse - naturalistic and experimental - methodological approaches to data collection, as well as theoretical implications of the findings. The interdisciplinary perspective adopted by the authors contributes to the linguistic analysis and offers important insights into theoretical linguistics in general, and into theories of sociolinguistics, language variation, bilingualism, and second language acquisition.

Spanish in Contact Kim Potowski, Richard Cameron, 2007 Printbegrænsninger: Der kan printes 10 sider ad gangen og max. 40 sider pr. session

*Inheriting the City* Philip Kasinitz, John H. Mollenkopf, Mary C. Waters, Jennifer Holdaway, 2009-12-11 The United States is an immigrant nation—nowhere is the truth of this statement more evident than in its major cities. Immigrants and their children comprise nearly three-fifths of New York City's population and even more of Miami and Los Angeles. But the United States is also a nation with entrenched racial divisions that are being complicated by the arrival of newcomers. While immigrant parents may often fear that their children will disappear into American mainstream society, leaving behind their ethnic ties, many experts fear that they won't—evolving instead into a permanent unassimilated and underemployed underclass. *Inheriting the City* confronts these fears with evidence, reporting the results of a major study examining the

social, cultural, political, and economic lives of today's second generation in metropolitan New York, and showing how they fare relative to their first-generation parents and native-stock counterparts. Focused on New York but providing lessons for metropolitan areas across the country, *Inheriting the City* is a comprehensive analysis of how mass immigration is transforming life in America's largest metropolitan area. The authors studied the young adult offspring of West Indian, Chinese, Dominican, South American, and Russian Jewish immigrants and compared them to blacks, whites, and Puerto Ricans with native-born parents. They find that today's second generation is generally faring better than their parents, with Chinese and Russian Jewish young adults achieving the greatest education and economic advancement, beyond their first-generation parents and even beyond their native-white peers. Every second-generation group is doing at least marginally—and, in many cases, significantly—better than natives of the same racial group across several domains of life. Economically, each second-generation group earns as much or more than its native-born comparison group, especially African Americans and Puerto Ricans, who experience the most persistent disadvantage. *Inheriting the City* shows the children of immigrants can often take advantage of policies and programs that were designed for native-born minorities in the wake of the civil rights era. Indeed, the ability to choose elements from both immigrant and native-born cultures has produced, the authors argue, a second-generation advantage that catalyzes both upward mobility and an evolution of mainstream American culture. *Inheriting the City* leads the chorus of recent research indicating that we need not fear an immigrant underclass. Although racial discrimination and economic exclusion persist to varying degrees across all the groups studied, this absorbing book shows that the new generation is also beginning to ease the intransigence of U.S. racial categories. Adapting elements from their parents' cultures as well as from their native-born peers, the children of immigrants are not only transforming the American city but also what it means to be American.

**Dominicans in New York City** Milagros Ricourt, 2015-12-22 This volume forms part of the Latino Communities, Emerging Voices Political, Social, Cultural and Legal Issues series. This study explores the diverse struggles of incorporation pursued by immigrants from the Dominican Republic to one city in the United States- New York City. The Dominican Republic, the second largest country of the Greater Antilles in the Caribbean Sea, was the nation that sent the most immigrants to New York City during the 1980s and 1990s. This study chronicles the lives of Dominicans in New York City: their difficulties, their courage, and their boldness to incorporate themselves into American politics.

**White Hip Hoppers, Language and Identity in Post-Modern America** Cecelia Cutler, 2014-02-03 This book examines language and identity among White American middle and upper-middle class youth who affiliate with Hip Hop culture. Hip Hop youth engage in practices that range from the consumption of rap music and fashion to practices like MC-ing (writing and performing raps or rhymes), DJ-ing (mixing records to produce a beat for the MC), graffiti tagging, and break-dancing. Cutler explores the way in which these young people stylize their speech using linguistic resources drawn from African

American English and Hip Hop slang terms. She also looks at the way they construct their identities in discussions with their friends, and how they talk about and use language to construct themselves as authentic within Hip Hop. Cutler considers the possibility that young people experimenting with AAVE-styled speech may improve the status of AAVE in the broader society. She also addresses the need for educators to be aware of the linguistic patterns found in AAVE and Hip Hop language, and ways to build on Hip Hop skills like rhyming and rapping in order to motivate students and promote literacy.

*Making New York Dominican* Christian Krohn-Hansen, 2012-12-18 Large-scale emigration from the Dominican Republic began in the early 1960s, with most Dominicans settling in New York City. Since then the growth of the city's Dominican population has been staggering, now accounting for around 7 percent of the total populace. How have Dominicans influenced New York City? And, conversely, how has the move to New York affected their lives? In *Making New York Dominican*, Christian Krohn-Hansen considers these questions through an exploration of Dominican immigrants' economic and political practices and through their constructions of identity and belonging. Krohn-Hansen focuses especially on Dominicans in the small business sector, in particular the bodega and supermarket and taxi and black car industries. While studies of immigrant business and entrepreneurship have been predominantly quantitative, using survey data or public statistics, this work employs business ethnography to demonstrate how Dominican enterprises work, how people find economic openings, and how Dominicans who own small commercial ventures have formed political associations to promote and defend their interests. The study shows convincingly how Dominican businesses over the past three decades have made a substantial mark on New York neighborhoods and the city's political economy. *Making New York Dominican* is not about a Dominican enclave or a parallel sociocultural universe. It is instead about connections—between Dominican New Yorkers' economic and political practices and ways of thinking and the much larger historical, political, economic, and cultural field within which they operate. Throughout, Krohn-Hansen underscores that it is crucial to analyze four sets of processes: the immigrants' forms of work, their everyday life, their modes of participation in political life, and their negotiation and building of identities. *Making New York Dominican* offers an original and significant contribution to the scholarship on immigration, the Latinization of New York, and contemporary forms of globalization.

The Almighty Latin King and Queen Nation David Brotherton, Luis Barrios, 2004 How a notorious street gang became a social organization providing leadership to New York City's Latino/a youths.

A Companion to US Latino Literatures Carlota Caulfield, Darién J. Davis, 2007 A panorama of literature by Latinos, whether born or resident in the United States.

**Racism in the 21st Century** Ronald E. Hall, 2008-08-06 In the post-Civil Rights era, there is a temptation to assume that racism is no longer the pressing social concern in the United States that it once was. The contributors show that racism has not fallen from the forefront of American society, but is manifest in a different way. According to the authors in this volume,

in 21st century, skin color has come to replace race as an important cause of discrimination. This is evidenced in the increasing usage of the term “people of color” to encompass people of a variety of racial and ethnic backgrounds. The editor has compiled a diverse group of contributors to examine racism from an interdisciplinary perspective. Contributions range from the science of racism, from its perceived biological basis at the end of the 19th century, to sociological studies its new forms in the 21st century. The result is a work that will be invaluable to understanding the challenges of confronting Racism in the 21st Century.

*Our Caribbean Kin* Alai Reyes-Santos, 2015-06-15 Beset by the forces of European colonialism, US imperialism, and neoliberalism, the people of the Antilles have had good reasons to band together politically and economically, yet not all Dominicans, Haitians, and Puerto Ricans have heeded the calls for collective action. So what has determined whether Antillean solidarity movements fail or succeed? In this comprehensive new study, Alai Reyes-Santos argues that the crucial factor has been the extent to which Dominicans, Haitians, and Puerto Ricans imagine each other as kin. *Our Caribbean Kin* considers three key moments in the region’s history: the nineteenth century, when the antillanismo movement sought to throw off the yoke of colonial occupation; the 1930s, at the height of the region’s struggles with US imperialism; and the past thirty years, as neoliberal economic and social policies have encroached upon the islands. At each moment, the book demonstrates, specific tropes of brotherhood, marriage, and lineage have been mobilized to construct political kinship among Antilleans, while racist and xenophobic discourses have made it difficult for them to imagine themselves as part of one big family. Recognizing the wide array of contexts in which Antilleans learn to affirm or deny kinship, Reyes-Santos draws from a vast archive of media, including everything from canonical novels to political tracts, historical newspapers to online forums, sociological texts to local jokes. Along the way, she uncovers the conflicts, secrets, and internal hierarchies that characterize kin relations among Antilleans, but she also discovers how they have used notions of kinship to create cohesion across differences.

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normal fiber internetten farkı nedir  
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yoksa farklı bir şekilde mi işliyor gpon  
internette açıklar olduğunu duydum  
dinlenme gibi bunların aslı astarı nedir  
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daha mı az yaşanır yeni teknoloji  
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ekiplerin kurulum için gelmesi için ne  
kadar beklediklerini söyleyebilirler mi  
ben 3 ila 4 haftadır bekliyorum her  
hafta her hafta bayilerine tekrar gidip  
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dönüştüren cihazdır görseldeki kutu  
dağıtım kutusu olarak adlandırılıyor  
sanırım fiber internet demek evine  
kadar fiber kablo gelir gpon terminali  
ile ethernet kablosuna dönüştürülerek  
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correction reed solomon and encryption  
and defines a protocol for line control  
which includes authentication loid  
serial number and or password though  
implementations of gpon share a lot of  
common features many features were  
left undefined thus in practice there is  
little compatibility between the

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optical networks fiber optik internet  
bağlantılarında kullanılan bir  
teknolojidir gpon teknolojisi veri  
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kullanır ve hizmet sağlayıcıları  
tarafından son kullanıcıya yönelik  
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ürünler üzerinde bu görevleri yapabilmektedir bir diğer farklılaşan nokta ise gpon teknolojisinde kullanılan splitterlerdir

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fiber altyapısı üzerinden yüksek hızlı internet erişimi sağlayan bir iletişim teknolojisidir gpon pasif optik ağ pon mimarisini kullanır ve fiber optik kablolar aracılığıyla veri iletimini gerçekleştirir

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