

1: Generations of Care | Toledo Hospital

Journey Back to Health and Fitness. 31 likes. I am a certified personal trainer getting back into shape. So, this page is about making that journey back.

Shakespeare himself most likely knew the book; he may have carried it home with him in his saddle-bags to Stratford on one of his last journeys, and under the mulberry tree at New Place joined hands with a kindred genius in its pages. But it was soon made plain to me that to hope for even a moderate popularity for Shelton was vain. His fine old crusted English would, no doubt, be relished by a minority, but it would be only by a minority. His warmest admirers must admit that he is not a satisfactory representative of Cervantes. His translation of the First Part was very hastily made and was never revised by him. It has all the freshness and vigour, but also a full measure of the faults, of a hasty production. It is often very literal – barbarously literal frequently – but just as often very loose. He had evidently a good colloquial knowledge of Spanish, but apparently not much more. It never seems to occur to him that the same translation of a word will not suit in every case. It is not that the Spanish idioms are so utterly unmanageable, or that the untranslatable words, numerous enough no doubt, are so superabundant, but rather that the sententious terseness to which the humour of the book owes its flavour is peculiar to Spanish, and can at best be only distantly imitated in any other tongue. This of course was only the First Part. On the other hand, it is closer and more literal, the style is the same, the very same translations, or mistranslations, occur in it, and it is extremely unlikely that a new translator would, by suppressing his name, have allowed Shelton to carry off the credit. A further illustration may be found in the version published in by Peter Motteux, who had then recently combined tea-dealing with literature. The flavour that it has, on the other hand, is distinctly Franco-cockney. Anyone who compares it carefully with the original will have little doubt that it is a concoction from Shelton and the French of Filleau de Saint Martin, eked out by borrowings from Phillips, whose mode of treatment it adopts. It had the effect, however, of bringing out a translation undertaken and executed in a very different spirit, that of Charles Jervas, the portrait painter, and friend of Pope, Swift, Arbuthnot, and Gay. It was not published until after his death, and the printers gave the name according to the current pronunciation of the day. It has been the most freely used and the most freely abused of all the translations. It has seen far more editions than any other, it is admitted on all hands to be by far the most faithful, and yet nobody seems to have a good word to say for it or for its author. It is true that in a few difficult or obscure passages he has followed Shelton, and gone astray with him; but for one case of this sort, there are fifty where he is right and Shelton wrong. He was, in fact, an honest, faithful, and painstaking translator, and he has left a version which, whatever its shortcomings may be, is singularly free from errors and mistranslations. But it may be pleaded for Jervas that a good deal of this rigidity is due to his abhorrence of the light, flippant, jocose style of his predecessors. He was one of the few, very few, translators that have shown any apprehension of the unsmiling gravity which is the essence of Quixotic humour; it seemed to him a crime to bring Cervantes forward smirking and grinning at his own good things, and to this may be attributed in a great measure the ascetic abstinence from everything savouring of liveliness which is the characteristic of his translation. In most modern editions, it should be observed, his style has been smoothed and smartened, but without any reference to the original Spanish, so that if he has been made to read more agreeably he has also been robbed of his chief merit of fidelity. The later translations may be dismissed in a few words. On the latest, Mr. I had not even seen it when the present undertaking was proposed to me, and since then I may say vidi tantum, having for obvious reasons resisted the temptation which Mr. On the other hand, it is clear that there are many who desire to have not merely the story he tells, but the story as he tells it, so far at least as differences of idiom and circumstances permit, and who will give a preference to the conscientious translator, even though he may have acquitted himself somewhat awkwardly. It is not a question of caviare to the general, or, if it is, the fault rests with him who makes so. The method by which Cervantes won the ear of the Spanish people ought, mutatis mutandis, to be equally effective with the great majority of English readers. If he can please all parties, so much the better; but his first duty is to those who look to him for as faithful a representation of his author as it is in his power to give them, faithful to the

letter so long as fidelity is practicable, faithful to the spirit so far as he can make it. My purpose here is not to dogmatise on the rules of translation, but to indicate those I have followed, or at least tried to the best of my ability to follow, in the present instance. The book itself is, indeed, in one sense a protest against it, and no man abhorred it more than Cervantes. For this reason, I think, any temptation to use antiquated or obsolete language should be resisted. It is after all an affectation, and one for which there is no warrant or excuse. IX not to omit or add anything. All traces of the personality of Cervantes had by that time disappeared. All that Mayans y Siscar, to whom the task was entrusted, or any of those who followed him, Rios, Pellicer, or Navarrete, could do was to eke out the few allusions Cervantes makes to himself in his various prefaces with such pieces of documentary evidence bearing upon his life as they could find. This, however, has been done by the last-named biographer to such good purpose that he has superseded all predecessors. Besides sifting, testing, and methodising with rare patience and judgment what had been previously brought to light, he left, as the saying is, no stone unturned under which anything to illustrate his subject might possibly be found. Navarrete has done all that industry and acumen could do, and it is no fault of his if he has not given us what we want. What Hallam says of Shakespeare may be applied to the almost parallel case of Cervantes: The men whose names by common consent stand in the front rank of Spanish literature, Cervantes, Lope de Vega, Quevedo, Calderon, Garcilaso de la Vega, the Mendozas, Gongora, were all men of ancient families, and, curiously, all, except the last, of families that traced their origin to the same mountain district in the North of Spain. The origin of the name Cervantes is curious. Nuno Alfonso was almost as distinguished in the struggle against the Moors in the reign of Alfonso VII as the Cid had been half a century before in that of Alfonso VI, and was rewarded by divers grants of land in the neighbourhood of Toledo. At his death in battle in , the castle passed by his will to his son Alfonso Munio, who, as territorial or local surnames were then coming into vogue in place of the simple patronymic, took the additional name of Cervatos. His eldest son Pedro succeeded him in the possession of the castle, and followed his example in adopting the name, an assumption at which the younger son, Gonzalo, seems to have taken umbrage. Everyone who has paid even a flying visit to Toledo will remember the ruined castle that crowns the hill above the spot where the bridge of Alcantara spans the gorge of the Tagus, and with its broken outline and crumbling walls makes such an admirable pendant to the square solid Alcazar towering over the city roofs on the opposite side. In this instance, however, he is in error. Gonzalo, above mentioned, it may be readily conceived, did not relish the appropriation by his brother of a name to which he himself had an equal right, for though nominally taken from the castle, it was in reality derived from the ancient territorial possession of the family, and as a set-off, and to distinguish himself *diferenciarse* from his brother, he took as a surname the name of the castle on the bank of the Tagus, in the building of which, according to a family tradition, his great-grandfather had a share. Both brothers founded families. The Cervantes branch had more tenacity; it sent offshoots in various directions, Andalusia, Estremadura, Galicia, and Portugal, and produced a goodly line of men distinguished in the service of Church and State. Gonzalo himself, and apparently a son of his, followed Ferdinand III in the great campaign of that gave Cordova and Seville to Christian Spain and penned up the Moors in the kingdom of Granada, and his descendants intermarried with some of the noblest families of the Peninsula and numbered among them soldiers, magistrates, and Church dignitaries, including at least two cardinal-archbishops. It gives a point, too, to what he says in more than one place about families that have once been great and have tapered away until they have come to nothing, like a pyramid. It was the case of his own. This first glimpse, however, is a significant one, for it shows the early development of that love of the drama which exercised such an influence on his life and seems to have grown stronger as he grew older, and of which this very preface, written only a few months before his death, is such a striking proof. Other things besides the drama were in their infancy when Cervantes was a boy. The period of his boyhood was in every way a transition period for Spain. The old chivalrous Spain had passed away. The new Spain was the mightiest power the world had seen since the Roman Empire and it had not yet been called upon to pay the price of its greatness. By the policy of Ferdinand and Ximenez the sovereign had been made absolute, and the Church and Inquisition adroitly adjusted to keep him so. The transition extended to literature. Men who, like Garcilaso de la Vega and Diego Hurtado de Mendoza, followed the Italian wars, had brought back from Italy the products of the post-Renaissance

literature, which took root and flourished and even threatened to extinguish the native growths. Damon and Thyrasis, Phyllis and Chloe had been fairly naturalised in Spain, together with all the devices of pastoral poetry for investing with an air of novelty the idea of a despairing shepherd and inflexible shepherdess. As a set-off against this, the old historical and traditional ballads, and the true pastorals, the songs and ballads of peasant life, were being collected assiduously and printed in the *cancioneros* that succeeded one another with increasing rapidity. For a youth fond of reading, solid or light, there could have been no better spot in Spain than Alcala de Henares in the middle of the sixteenth century. It was then a busy, populous university town, something more than the enterprising rival of Salamanca, and altogether a very different place from the melancholy, silent, deserted Alcala the traveller sees now as he goes from Madrid to Saragossa. Theology and medicine may have been the strong points of the university, but the town itself seems to have inclined rather to the humanities and light literature, and as a producer of books Alcala was already beginning to compete with the older presses of Toledo, Burgos, Salamanca and Seville. But why Rodrigo de Cervantes, who was very poor, should have sent his son to a university a hundred and fifty miles away when he had one at his own door, would be a puzzle, if we had any reason for supposing that he did so. The only evidence is a vague statement by Professor Tomas Gonzalez, that he once saw an old entry of the matriculation of a Miguel de Cervantes. This does not appear to have been ever seen again; but even if it had, and if the date corresponded, it would prove nothing, as there were at least two other Miguels born about the middle of the century; one of them, moreover, a Cervantes Saavedra, a cousin, no doubt, who was a source of great embarrassment to the biographers. That he was a student neither at Salamanca nor at Alcala is best proved by his own works. His verses are no worse than such things usually are; so much, at least, may be said for them. By the time the book appeared he had left Spain, and, as fate ordered it, for twelve years, the most eventful ones of his life. What impelled him to this step we know not, whether it was distaste for the career before him, or purely military enthusiasm. It may well have been the latter, for it was a stirring time; the events, however, which led to the alliance between Spain, Venice, and the Pope, against the common enemy, the Porte, and to the victory of the combined fleets at Lepanto, belong rather to the history of Europe than to the life of Cervantes. He was one of those that sailed from Messina, in September, under the command of Don John of Austria; but on the morning of the 7th of October, when the Turkish fleet was sighted, he was lying below ill with fever. At the news that the enemy was in sight he rose, and, in spite of the remonstrances of his comrades and superiors, insisted on taking his post, saying he preferred death in the service of God and the King to health. His galley, the *Marquesa*, was in the thick of the fight, and before it was over he had received three gunshot wounds, two in the breast and one in the left hand or arm. On the morning after the battle, according to Navarrete, he had an interview with the commander-in-chief, Don John, who was making a personal inspection of the wounded, one result of which was an addition of three crowns to his pay, and another, apparently, the friendship of his general. How severely Cervantes was wounded may be inferred from the fact, that with youth, a vigorous frame, and as cheerful and buoyant a temperament as ever invalid had, he was seven months in hospital at Messina before he was discharged. Taking advantage of the lull which followed the recapture of these places by the Turks, he obtained leave to return to Spain, and sailed from Naples in September on board the *Sun* galley, in company with his brother Rodrigo, Pedro Carrillo de Quesada, late Governor of the *Goletta*, and some others, and furnished with letters from Don John of Austria and the Duke of Sesa, the Viceroy of Sicily, recommending him to the King for the command of a company, on account of his services; a *donno infelice* as events proved. On the 26th they fell in with a squadron of Algerine galleys, and after a stout resistance were overpowered and carried into Algiers. By means of a ransomed fellow-captive the brothers contrived to inform their family of their condition, and the poor people at Alcala at once strove to raise the ransom money, the father disposing of all he possessed, and the two sisters giving up their marriage portions. But Dali Mami had found on Cervantes the letters addressed to the King by Don John and the Duke of Sesa, and, concluding that his prize must be a person of great consequence, when the money came he refused it scornfully as being altogether insufficient. The owner of Rodrigo, however, was more easily satisfied; ransom was accepted in his case, and it was arranged between the brothers that he should return to Spain and procure a vessel in which he was to come back to Algiers and take off Miguel and as many of their comrades as possible. This was not the

first attempt to escape that Cervantes had made. The second attempt was more disastrous. Wild as the project may appear, it was very nearly successful. The vessel procured by Rodrigo made its appearance off the coast, and under cover of night was proceeding to take off the refugees, when the crew were alarmed by a passing fishing boat, and beat a hasty retreat. On renewing the attempt shortly afterwards, they, or a portion of them at least, were taken prisoners, and just as the poor fellows in the garden were exulting in the thought that in a few moments more freedom would be within their grasp, they found themselves surrounded by Turkish troops, horse and foot. The Dorador had revealed the whole scheme to the Dey Hassan. When Cervantes saw what had befallen them, he charged his companions to lay all the blame upon him, and as they were being bound he declared aloud that the whole plot was of his contriving, and that nobody else had any share in it. Brought before the Dey, he said the same. He was threatened with impalement and with torture; and as cutting off ears and noses were playful freaks with the Algerines, it may be conceived what their tortures were like; but nothing could make him swerve from his original statement that he and he alone was responsible. The upshot was that the unhappy gardener was hanged by his master, and the prisoners taken possession of by the Dey, who, however, afterwards restored most of them to their masters, but kept Cervantes, paying Dali Mami crowns for him. He felt, no doubt, that a man of such resource, energy, and daring, was too dangerous a piece of property to be left in private hands; and he had him heavily ironed and lodged in his own prison. If he thought that by these means he could break the spirit or shake the resolution of his prisoner, he was soon undeceived, for Cervantes contrived before long to despatch a letter to the Governor of Oran, entreating him to send him some one that could be trusted, to enable him and three other gentlemen, fellow-captives of his, to make their escape; intending evidently to renew his first attempt with a more trustworthy guide. After this he seems to have been kept in still closer confinement than before, for nearly two years passed before he made another attempt.

2: SAGE Books - Social History Assessment

Pilgrimage to Wales: A Celtic Journey to health, healing, and wholeness. The Cathedral Church of the Nativity St. Non's Chapel ruins - St. David's Pembrokeshire.

I also wrote my own autobiography in a journal and submitted it to the professor for comment. That was my first foray into the power of personal history. Early in my training as a social worker and later, while working on my advanced degree in clinical-community psychology, I was coached to take meticulous social histories as a foundation for therapeutic intervention. Generally I was the one who researched and reported the social history as a part of developing a treatment plan. When I moved on to develop expertise in child abuse and neglect and domestic violence, the significance of the social history gained even greater meaning, because it formed the basis for predicting the personal safety of vulnerable family members. They were representing a man who had never been convicted of a crime until one night when, under the influence of alcohol and a drug cocktail, he drove by a police officer who was issuing a traffic citation to a stranger, pulled a handgun from his glove compartment, and killed the officer. He had suffered every form of childhood abuse and never received support or treatment for the lasting effects of the trauma. I knew that somehow the study and disclosure of these histories could open opportunities for healing and safer futures. In the role of expert witness, I am sometimes asked to review the court records of a defendant who has been sentenced to die. Too often, I have left my desk after a court transcript review with grave concern, aware that the apparent skill of the prior witness is sorely lacking, because facts of the history, their interpretation, and the expert opinion have been so superficially offered to the court. And so I felt compelled to write this book for professionals of multiple disciplines that rely on social histories. This includes those who conduct social history assessments—such as social workers, psychologists, counselors, nurses, psychiatrists, and other helping professionals—and those who use them—such as judges, lawyers, historians, biographers, and human service case managers. My experience is with social history assessments in diverse settings, therefore I wrote the book for general use. The majority of my experience is with survivors of victimizing experiences, so most of my case examples are drawn from those populations. Those readers who are learning about social history assessment for the first time will need to grasp the whole content of the book, including Chapters 2 and 3, which cover essential theory for understanding the material in the remainder of the book. Readers with advanced human services professional education may be able to skim the two theory chapters and move on to the material about conducting the assessment. The book is a resource for developing thorough and comprehensive histories, though it includes tools that are useful in situations such as managed care settings, where interventions are brief and the history needs to be done as quickly and concisely as possible. Learning to conduct thorough histories forms an excellent foundation for also conducting them succinctly with focus on major presenting concerns. I cannot name them all, but I particularly stand in awe of people like David Bruck, John Blume, Drucy Glass, Pamela Blume Leonard, Scharlotte Holdman, Kathy Wayland, and the thousands of others who have given their lives to helping people understand how life history influences human behavior for better and for worse. I am also grateful to the American Psychological Foundation Randy Gersen Memorial Fund, which awarded support for my work on this book.

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3: What We Do - Body Health Centre

Losing Generations turns the spotlight on those institutions youths need--the health care system, schools, the criminal justice, and the child welfare and foster home systems--and how they are functioning.

Here it is possible to believe eternity. In this sacred place the natural world convinces people that mythological events still hold sway over the destinies of mortal men and women. In "Canyon de Chelly" little Raho puts a stone in his mouth, and his father thinks: Announcing that "Today the Katzina come," the pueblo village crier celebrates the renewal of creative energies in the central dance plaza. Arriving "dancing prayers," the Katzina masked spirit beings mediate between the human side and the realm of the deities. Because of "the fragile cycle of the universe," people must "learn how to recognize sadness, the small and large tragedies" of life, so that they may better cope with them. For the Pueblos, the Katzina provide strength that signals that life will go on. In "Grants to Gallup, New Mexico" the racist attitudes of shopkeepers and authorities in Gallup, where "the cops wear riot helmets In the poignant "For Our Brothers: Blue Jay, Gold Finch, Flicker, Squirrel" Ortiz touches the twisted, crushed bodies of the roadkill casualties of fast-paced industrialized society and speaks to them in an apologetic voice. He tells Gold Finch, "I sorrowed for you. That is the only way. Opening with images of dawn breaking and his father singing or weaving stone walls, it conveys a healthy feeling, as if the bitterness and sense of loss of the previous poems has dissipated. One sign that hope has returned is the presence of old men: It was dug then. In this passage the grandfather expresses crucial local knowledge through oral tradition as he tells the boy about the hand-maintained irrigation ditch. It was the ancestors, or "first people," probably the Anasazi, who, a millennium ago, brought the life-giving water downstream into the desert plain at the base of Enchanted Mesa and the Pueblo of Acoma. One of the "Poems from the Veterans Hospital" is "Travelling," a paean to intellectual curiosity, restless energy, and life on the road. Qow kutsdhe neh chah dhyuuh. Hah uh, qow kutsdhe nehchah dhyuuh. After a warning to "stay out of those deadly bars," the poet invites the man, whose name is Mondragon, to come to Acoma for the summer dances and feasting: Come up to Acu. The people are having dances in July, four days, when the katzina come. This storm foreshadows the storms on the northern Plains that will resound in After and Before the Lightning. I Tell You Now "I Tell You Now" is written in the form of an imaginary conversation with a woman from Isleta Pueblo whom he saw on a street in downtown Albuquerque, the ancestral homeland of the Isleta. He mentions the Isleta resistance to the Catholic priest who "had the earth of your church cemented over" -- a reference to the kiva traditional underground ceremonial chamber of Pueblo religious activity. Old attitudes toward Native people persist, as is shown by a fatal train accident involving an Indian family: The family was apparently from Ysleta del Sur, the Tigua-speaking pueblo that splintered off from the mother pueblo during the Pueblo Revolt more than three hundred years ago: For the Sake of the People, for the Sake of the Land. This spirited book commemorates "the Pueblo Revolt of and our warrior Grandmothers and Grandfathers. Spanning the time from before the arrival of the Spanish in the Southwest in to the s, the book emotionally chronicles the history of encounters in the troubled region now known as New Mexico. It primarily concerns Pueblo interaction with the Spanish and later with the Anglos, but others, such as the Navajos and Chicanos, have their places in the story, too. While on the surface this history is that of a tug-of-war over landownership and use, it is also a battle over cultural values -- in particular, concepts of obligation versus possession. Ortiz makes it clear that the underlying assumptions of the conquerors were that land was a commodity to be stolen, sold, or bartered for and that indigenous claims to place, based on continual habitation and sacred obligation, could be dismissed. With the new inhabitants of the Southwest came new philosophies and apparatuses, often designed to stake irrefutable claims to recently acquired plots of land. Out of this struggle over land base arose, over time, an uncomfortable and wary accommodation of each culture with the values and ways of life of the other. This story is also told, from a Pueblo perspective, in the videotape Surviving Columbus: The Story of the Pueblo People [], written by Ortiz and narrated by his nephew Conroy Chino, a well-known newscaster who is also from Acoma Pueblo. The main theme of Fight Back is that in spite of their domination by foreign powers for five hundred years, the Pueblo people continue to survive and to maintain their old

ways. Pueblos are noted for their resiliency, which is, in part, because of their remaining rooted in their ancestral lands. Whereas other tribes, such as the Cherokees and Creeks, were forcibly relocated by the government in the early s, the relative isolation of the Southwestern tribes allowed them to remain at home. Fight Back continues with a recent economic history of the Grants, New Mexico, area, to the north of Acoma. When he was a boy the atomic bomb was tested at White Sands missile range in southeastern New Mexico. Elders among the Pueblos still remember "the false dawn" of that day in and have lived to cry alarm. Ironically, the radioactive materials employed in the detonation of that prototype bomb, and in the subsequent bombs used by the United States government against the Japanese, came from the Laguna-Acoma area, home to people with essentially peaceful agrarian values that promote life. Before the health hazards were well known, Ortiz had worked as a uranium miner. Final Solution In "Final Solution: Jobs, Leaving" the poet shows how colonization has made for dependency: Contrasting Indian and white concepts of land use, Ortiz juxtaposes the U. Indians can hear "the stones in the earth rattling together" and the voice of the earth "talking to" them. Acknowledging the power of the hot springs is crucial for becoming identified with the potent life forces that heal. Several poems in the central section of Fight Back are concerned with essential truth and knowledge, with ultimate life- giving values. Ortiz declares that there will be "no more sacrifices" of his ancestral land. Native sovereignty will prevail. The poetic journal threaded throughout "No More Sacrifices" is structured around a journey to the top of Srhakaiya, the Acoma sacred mountain to the west. The poet approaches the mountain, climbs it, gathers perspective on his life, and then starts back home. Parched by thirst on his way down, he unknowingly drinks from a polluted spring and becomes ill. This sickness is associated with a strong sense of "otherness," a feeling of alienation caused by loss: I had drunk some water the evening before on the northside of Srhakaiya. The spring was scummed over. A Garden Deluxe wine empty lay nearby. The poisoned water is thus compared to alcohol; both foul the beautiful primeval land. The sour water reminds him of stories he heard when he was a child: My mother said the people drank when she was a girl But when I was a boy, we used it only for washing clothes. We could not drink it. The contrast between pure water and polluted, foul-smelling water is a metaphor for the progressive decline of Native culture since the first contact with Europeans. Significantly, the poet looks northwest of the mountain, the side ritually associated with the direction of death, and sees "clouds He is able to see beauty again as he watches a pair of Indian horses gallop into a canyon as the last light of sunset is fading. Intermingled with this personal story, "No More Sacrifices" is a historical narrative that has been transmitted to Ortiz through the oral tradition. A millennium ago the Aacqumeh hanoh Acoma people settled at their present location, amid "red and orange cliffs" south of Kaweshtima. When the Spanish arrived at Acoma, Capt. When the Spaniard came in , he found Aacqu very wealthy in its material security, social well-being, and spiritual integrity The streets of the city, as he called it, were very clean and orderly, and he was impressed by its location on a magnificent rock The Aacqumeh hanoh welcomed him, fed him, and gave him many gifts. These atrocities led the Acomas to join the other unified Pueblos in the successful Pueblo Revolt: In August of when the Pueblo people rose against the ruling Spaniard oppressor, they were joined in the revolt by the mestizo and genizaro, ancestors of the Chicano people, and the Athapascan-speaking peoples whose descendants are the peoples of the Navajo and Apache nations, and descendants of Africans Twelve years later, the Spanish under Diego de Vargas reconquered the region. American rule was even worse than that of the Spanish: Ortiz says that his tribe "had never seen thieves like the Mericano before. Ortiz says that his ancestors possessed a system of life which spelled out exactly how to deal with the realities they knew. The people had developed a system of knowledge which made it possible for them to work at solutions. And they had the capabilities of developing further knowledge to deal with new realities. These flexible ways of thinking, rooted in nature, can continue to provide direction and hope in the modern world. As long as fresh water seeps out, there is the certainty that prayer and ritual remain efficacious means of blessing the home. The book takes its point of departure from the November massacre of Cheyenne and Arapaho at Sand Creek, Colorado, by cavalry troops under the command of Col. Ortiz declares in the preface that this volume of poetry, a bittersweet lament for lost ones, is also "an analysis of myself as an American, which is hemispheric, a U. The poems were written at the Fort Lyons Veterans Administration Hospital, where Ortiz was being treated for alcoholism, and his perspective is

shaped by these bleak circumstances. In *From Sand Creek* Ortiz explains that "Europe was hungry for raw material, and America was abundant forest, rivers, land. Ironically, the poet, whose people have had their land stolen, is himself suspected of being dishonest. A clerk follows him around in a Salvation Army store, expecting him to steal some recycled goods: Ortiz writes of the unnatural sounds that originate from the tracks a mile north of his Acoma Pueblo home: Yet in an interview with David King Dunaway [published in], Ortiz recalled fondly how his father, who worked for the Santa Fe Railroad, would sing Jimmie Rodgers songs, such as "Waiting for a Train. For Ortiz, radio was "a voice from another world. It was the connection that really indicated the changes that were taking place. Two collections of his short stories have appeared: *New and Collected Stories*. Contrasting the materialistic values and narrow-mindedness of the dominant society to the respectfulness and generosity of the Pueblo nations, Ortiz suggests that a peaceful resolution of cultural conflict requires serious accommodation on both sides. At the beginning of the story the lifestyle of Bill and Ida is contrasted to that of their newfound Pueblo friends, Pete and Mary. The couples become friends, and the Pueblos share their gardening skills with the whites.

4: Front Matter | Losing Generations: Adolescents in High-Risk Settings | The National Academies Press

Generations Acupuncture is the work of a Chinese medicine practitioner specializing in women's health in Asheville, NC who provides health care for women of all ages, young and old, with a focus on menstrual cycle regulation, acute and chronic injuries, pregnancy, postnatal care, pediatrics, and reproductive and menopausal health.

Page vii Share Cite Suggested Citation: Adolescents in High-Risk Settings. The National Academies Press. This is a human tragedy, and it is a national tragedy that will have a serious impact on all of us. This report is different, though, in that by focusing attention on the settings or environments in which young people and their families are living, it fixes responsibility where we think it belongs—on ourselves. The vast majority of those who write and read these reports were born in healthy, nurturing families who loved us and were able to guide us on our way. We grew up in safe, supporting neighborhoods, went to decent schools, were healed when we got sick, and, in time, secured rewarding employment. Some of us stumbled along the way, but we had second and third chances. Today, not only are such nurturing, supporting environments denied to large numbers of children and youth, but also, in many instances, the environments in which they live have actually increased the dangers to them. Many young people survive and lead productive, contributing lives, but large numbers of others do not; the odds against them are simply too great. This is not fair. High-risk settings do not just happen: That many of the results described in this report may be unintended should not deter us from examining the policies that led to them and considering how they might be changed. It is our hope that the analysis contained in this report will assist the process of reappraisal. Putting together the story of this report was a difficult, sometimes frustrating, but, in the end, exciting experience. The panel has incurred more than the usual number of debts, and on its behalf I would like to express our appreciation to those who helped us. Shep Zeldin directed the study from its beginning until September. He had the difficult task of organizing the project, attending to the myriad details of budgets, meetings, and facilities, and, at the same time, listening to the multiple voices of an interdisciplinary collection of academics and practitioners. In addition to his intellectual contributions, Shep organized the work, helped put together an excellent group of consultants, arranged for a stimulating site visit and workshop at The Door, a New York City youth services center, and, on top of all of this, produced a first draft. Shep worked hard and well, and we thank him. The difficult task of completing the project, putting the final pieces together, drafting and redrafting the report, and steering it through the review process was taken up by Susanne Stoiber. Susanne worked tirelessly, efficiently, and above all, brilliantly. She is a master at capturing ideas coherently and with passion, and, at the same time, forging a consensus. All of us are in her debt. Eugenia Grohman was our excellent editor and also provided valuable advice throughout the project. Elaine McGarraugh was the manager of the manuscript, with the thankless task of keeping track of hundreds of changes and verifying information and references. Barbara Briston provided valuable administrative support. Michele White, administrator of The Door, arranged a warm, informative meeting for the panel, and we appreciate her hospitality. All of these people made our work more efficient and informed and helped us produce a better product. They have our heartfelt appreciation and thanks. Page ix Share Cite Suggested Citation: Department of Health and Human Services. We thank our sponsors for their patient support. Finally, I would like to thank the panel members. This was a long, sometimes bumpy road, but the members stayed together to the end. We shared excellent discussions, worked through difficult ideas, and, I think, made good decisions. The members did this because they believed in the importance of the issues. It was a pleasure to work with such a fine group of people.

5: Nutrition and Physical Degeneration: Chapter 2

Dueteronomy 32:7 "Remember the days of old, consider the years of many generations. Job 42:5 "For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers.

Description[edit] A typical yard of 14 back-to-back houses. Note the shared "privies" outdoor toilets and "wash houses" Low quality houses were constructed for working class people at a high density, with scant regard for space, comfort or quality of life. Most back-to-backs were small: Every house shared a rear wall, whether with a house directly behind or with an industrial building. Given that the house usually shared three of its four walls with neighbouring buildings, back-to-back houses were notoriously ill-lit and poorly ventilated. Back-to-back houses can also be known as blind-backs, [3] particularly when built up against factory walls, or occasionally as a terrace of houses standing on its own. Early houses[edit] Back-to-back housing courtyard, Population in the city of Leeds was around 30 by , which later doubled and then tripled, creating a problem of insufficient housing. The first back-to-back houses were built by in Briggate, Leeds , by opportunists who realised the structural setup allowed for a cost saving by not requiring roads or drainage, [4] with population density housing up to people in 60â€”75 properties per acre. There was no universally accepted blueprint for how the houses should be constructed; the worst and often earliest had a single room on each floor and no damp proofing. Sanitation comprised earth toilets in whatever available space existed, which may have been underneath bedrooms, and a public water supply from intermittent standpipes. Town authorities were well aware that back-to-backs were undesirable, but seemed unable to prevent their construction. The Building and Improvement Committee reported to Bradford Council that more than three-quarters of new dwellings were "laid out upon that objectionable principle". Advocates of the design suggested that they were easier to keep warm owing to their single outside wall, but the absence of rear yards meant there was no space for exterior toilets, only communal ones that spread diseases rapidly. Houses were built on top of inadequate foundations and with substandard materials to reduce costs. Each house was separated by a single brick depth with a small room on each floor; ground-floor rooms served multiple purposes, as the remaining available space was used for bedrooms. The Leeds Improvement Act of imposed regulations on the building of new houses, which included gated yards, wider streets and improved interior design. The Medical Officer for Health unsuccessfully sought to abolish their construction in about , [5] by which time population density had improved to people living in 50â€”60 houses per acre. Further improvements were introduced in , such as the inclusion of a basement or ground-floor kitchen, a small garden and a private toilet for each household. Leeds appears to have been a special case. Figures from suggest that 72 per cent of all houses constructed annually in that city were back-to-back, identical to 15 years prior, a percentage that did not decrease until Small families with children in the city had little choice but to live in back-to-back houses, as they dominated the affordable market. Consequently, the density of housing in some areas, as well as its manner of construction, had adverse effects on sale and rental prices, particularly as other towns offered houses with greater space and improved sanitation; a new property built in Sunderland would have been provided with its own water closet , while a new property in Leeds may have had one shared, up until Before the First World War[edit] By the turn of the 20th century, back-to-back houses had become unpopular with residents and the government, who sought to ban their construction and eradicate existing properties nationwide. Among the primary concerns cited were health and ventilation, as statistics were revealing that residents of back-to-back houses suffered from relatively poor health. In Manchester, Dr James Niven noted that mortality rates among those living in back-to-back houses exceeded those from through-houses by 40 per cent, along with an increased incidence of infectious diseases and diarrhoea. A change in the law in forbade the erection of this style of house. Such initiatives gathered pace in the s, with the beginning of mass demolition of back-to-back houses and the construction of "homes fit for heroes". He unsuccessfully proposed in to permit the construction of back-to-back houses in blocks of four, given that back-to-backs were generally cheaper to build than standard through houses and that having two external walls per property would alleviate the ventilation concerns that plagued earlier residences. For example,

Birmingham had about 40 back-to-backs in [22] but only 29 by September. The pre houses were by that time in a state of disrepair and overcrowding was a concern, particularly when families were occupying what was originally intended for single or dual occupancy. Its chief defect, in addition to its lack of size, its dampness and its dilapidation, is that it is not self-contained. There is no water supply inside the house, no adequate provision for discharging slop water, and the only sanitary convenience is often some distance from the house and usually common to two or more houses. This convenience is frequently in a revolting condition because of its common user. There is no bath or means of taking a bath in many of the houses. The whole outlook from these houses is sullied by soot besmirched in a soot-laden atmosphere. Many of those houses, I am sorry to say, are in my constituency [i. Birmingham Small Heath]. They are houses from which men went out more than forty years ago to fight in the "war". They were told that they were to have homes for heroes, yet the sons of those men went out from the same houses in to fight for their country, and many of those houses are still standing today. Towards the end of the s, Leeds was the second largest city outside London that still had around 30, back-to-back houses. Contemporary usage[edit] Back-to-back houses in Bellshaw Street, Bradford, showing a covered entrance to the courtyard Leeds and its surrounding region is the only area where back-to-back houses still exist in large numbers, having been refurbished to include "mod cons" such as indoor bathrooms and central heating. These modernised back-to-backs are popular with residents because they are easier to maintain than typical houses. The houses have proved to be popular with buy to let investors, who helped to increase prices significantly during the early-mid s. The house style is also popular among student populations, as little exterior maintenance is required and they are often close to universities and colleges, particularly in the areas of Headingley, Burley and Kirkstall. Seventy-five per cent of those questioned suggested that the heritage value of the houses was important to the identity of Leeds. Overall, 51 per cent of respondents were positive, and 45 per cent felt negatively towards them. Residents of these back-to-backs generally felt strongly about their heritage value, but their opinions were not valued as highly as non-residents or professionals. Despite the feedback, there was insufficient recognition that the properties should be protected because of their perceived heritage value. The dwellings are furnished as they would have been in the 19th century and are now Grade II listed buildings. A set of nine pairs of these houses survived and were restored as part of a museum attraction. The project would complement the existing court dwellings at the Museum of Liverpool which opened in and recreates a former street from in the area around Scotland Road. Retrieved 5 January

6: Back-to-back house - Wikipedia

Glenda H. Davis is the author of Reversing Chronic Disease (avg rating, 5 ratings, 1 review, published).

Chapter 2 The progressive decline of modern civilization THAT modern man is declining in physical fitness has been emphasized by many eminent sociologists and other scientists. That the rate of degeneration is progressively accelerating constitutes a cause for great alarm, particularly since this is taking place in spite of the advance that is being made in modern science along many lines of investigation. Alexis Carrel in his treatise "Man, the Unknown" states: Medicine is far from having decreased human sufferings as much as it endeavors to make us believe. Indeed, the number of deaths from infectious diseases has greatly diminished. But we still must die in a much larger proportion from degenerative diseases. After reviewing the reduction in the epidemic infectious diseases he continues as follows: All diseases of bacterial origin have decreased in a striking manner. Nevertheless, in spite of the triumphs of medical science, the problem of disease is far from solved. Modern man is delicate. Eleven hundred thousand persons have to attend the medical needs of , other persons. Every year, among this population of the United States, there are about , illnesses, serious or slight. In the hospitals, , beds are occupied every day of the year. The organism seems to have become more susceptible to degenerative diseases. The present health condition in the United States is reported from time to time by several agencies representing special phases of the health program. Probably no one is so well informed in all of the phases of health as is the head of this important department of the government. In his recent preliminary report 1 to state and local officers for their information and guidance, he presented data that have been gathered by a large group of government workers. The report includes a census of the health conditions of all the groups constituting the population of the United States--records of the health status and of the economic status of 2,, individuals living in various sections, in various types of communities, on various economic levels. The data include records on every age-group. He makes the following interpretations based upon the assumption that the 2,, offer a fair sampling of the population, and he indicates the conclusions which may be drawn regarding conditions of status for the total population of some ,, people. Every day one out of twenty people is too sick to go to school or work, or attend his customary activities. Every man, woman and child on the average in the nation suffers ten days of incapacity annually. The average youngster is sick in bed seven days of the year, the average oldster 35 days. Two million five hundred thousand people 42 per cent of the 6,, sick every day suffer from chronic diseases--heart disease, hardening of the arteries, rheumatism, and nervous diseases. Sixty-five thousand people are totally deaf; 75, more are deaf and dumb; , lack a hand, arm, foot or leg; , have permanent spinal injuries; , are blind; 1,, more are permanent cripples. In Relief families one in every 20 family heads is disabled. Relief and low-income families are sick longer as well as more often than better-financed families. They call doctors less often. But the poor, especially in big cities, get to stay in hospitals longer than their better-off neighbors. It is apparent that inadequate diet, poor housing, the hazards of occupation and the instability of the labor market definitely create immediate health problems. It will be seen from this report that the group expressed as oldsters, who spend on an average thirty-five days per year in bed, are sick in bed one-tenth of the time. Those of us who are well, who may have been so fortunate as to spend very little time in bed, will contemplate this fact with considerable concern since it expresses a vast amount of suffering and enforced idleness. It is clear that so great an incidence of morbidity must place a heavy load upon those who at the time are well. The problem of the progressive increase in percentage of individuals affected with heart disease and cancer is adequate cause for alarm. Statistics have been published by the Department of Public Health in New York City which show the increase in the incidence of heart disease to have progressed steadily during the years from to The figures provided in their report reveal an increase from This constitutes an increase of 60 per cent. Cancer increased 90 per cent from to That this problem of serious degeneration of our modern civilization is not limited to the people of the United States has been commented on at length by workers in many countries. The decline in white population that is taking place in many communities throughout several countries illustrates the widespread working of the forces that are responsible for this degeneration. In discussing this matter in its relation to Australia, S. Wolstenhole, 3 lecturer in

economics at Sydney University, predicts that: Students of our modern social problems are recognizing that these problems are not limited to health conditions which we have been accustomed to think of as bodily diseases. This is illustrated in a recent discussion by Will Durant: The threatened deterioration of our stock. The purchasing power of our people must rise as fast as the power to procure. The third problem is moral. A civilization depends upon morals for a social and governmental order. The sources of statesmanship are drying up. Dental caries or tooth decay is recognized as affecting more individuals throughout the so-called civilized world today than any other affection. In the United States, England and Europe examinations of highly modernized groups, consisting of several million individuals, reveal the fact that from 85 to per cent of the individuals in various communities are suffering from this affection. As a contributing factor to absence from school among children it leads all other affections. From the standpoint of injury to health, it has been estimated by many to be the most serious contributing factor through its involvement of other organs of the body. Young, Minister of Health of New Zealand, strongly emphasized that the insidiousness of the effect of dental disease lies in the fact that it is the forerunner of other far-reaching disturbances and he has referred to the seriousness with which it is viewed in England as follows: Hooton, of Harvard University, has emphasized the importance of oral sepsis and the task of stopping tooth decay. I firmly believe that the health of humanity is at stake, and that, unless steps are taken to discover preventives of tooth infection and correctives of dental deformation, the course of human evolution will lead downward to extinction. The facts that we must face are, in brief, that human teeth and the human mouth have become, possibly under the influence of civilization, the foci of infections that undermine the entire bodily health of the species and that degenerative tendencies in evolution have manifested themselves in modern man to such an extent that our jaws are too small for the teeth which they are supposed to accommodate, and that, as a consequence, these teeth erupt so irregularly that their fundamental efficiency is often entirely or nearly destroyed. In discussing the strategic situation of dental science, Dr. In my opinion there is one and only one course of action which will check the increase of dental disease and degeneration which may ultimately cause the extinction of the human species. This is to elevate the dental profession to a plane on which it can command the services of our best research minds to study the causes and seek for the cures of these dental evils. The dental practitioner should equip himself to become the agent of an intelligent control of human evolution, insofar as it is affected by diet. Let us go to the ignorant savage, consider his way of eating, and be wise. Let us cease pretending that tooth-brushes and tooth-paste are any more important than shoe-brushes and shoe-polish. It is store food which has given us store teeth. Students of history have continually commented upon the superior teeth of the so-called savages including the human types that have preceded our modernized groups. While dental caries has been found occasionally in several animal species through the recent geologic ages, the teeth of the human species have been comparatively free from dental caries. Primitive human beings have been freer from the disease than has contemporary animal life. This absence of tooth decay among primitive races has been so striking a characteristic of human kind that many commentators have referred to it as a strikingly modern disease. Dryer, 6 in discussing dental caries in the pre-historic South Africans, makes this comment: In not one of a very large collection of teeth from skulls obtained in the Matjes River Shelter Holocene was there the slightest sign of dental caries. The indication from this area, therefore, bears out the experience of European anthropologists that caries is a comparatively modern disease and that no skull showing this condition can be regarded as ancient. In connection with the studies reported in this volume, it is of particular importance that a desire to find the cause of dental caries was the primary reason for undertaking these investigations. Since it was exceedingly difficult to find in our modern social organization any large group with relatively high immunity to dental caries, a search was made for such control groups among remnants of primitive racial stocks that could also be examined at the point of contact with modern civilization in order that the changes associated with their racial loss of immunity might be noted. Probably few problems with which our modern social groups are concerned have been so inadequately understood not only by the laity, but by the members of the medical and dental professions as has this problem of the cause of dental caries. The problem of correcting dental arch deformities and thereby improving facial form has developed a specialty in dentistry known as "orthodontia. The blending of racial stocks that differ radically in facial form has been said by many to be the

chief factor contributing to the creation of deformities of the face. Crowded teeth have been said to be due to the inheritance of the large teeth of one parent and the small bone formation of the other and that such inheritances would provide dental arches that are too small for the teeth that have been made for them. A more general explanation for certain types of deformity, particularly for the protruding of the upper teeth over the lower, is that they result from thumb sucking, which tends to bring the upper arch forward and to depress the lower. Among the other contributing factors named have been faulty sleeping and breathing habits. To these has been assigned much of the blame. This problem of facial form, as well as that of bodily design, including dental arch design, is so directly a problem of growth, not only of individuals, but of races themselves, that certain laws have been very definitely worked out by physical anthropologists as laws of development. They have assumed that changes in physical type can occur only through the impact of changes in the environment which have affected a great number of generations. It is important to keep this viewpoint in mind as the succeeding chapters are read, for they contain descriptions of many changes in physical form that have occurred routinely in the various racial groups, even during the first generation after the parents have adopted the foods of modern civilization. Many of our modern writers have recognized and have emphasized the seriousness of mental and moral degeneration. Laird has made a splendid contribution under the title "The Tail That Wags the Nation," 7 in which he states: Should the ballot be restricted to citizens able to take care of themselves? One out of four cannot. The tail is now wagging Washington, and Wall St. Each generation has seen some lowering of the American average level of general ability. While emphasizing that the degeneration is not limited to restricted areas, he raises the question as to whether local conditions in certain areas play important roles in the rate and extent to which degeneration has taken place. He says further, 7 Although we might cite any one of nearly two dozen states, we will first mention Vermont by name because that is the place studied by the late Dr. In other words, nearly one-third of the whole population of that state is of a type to require some supervision. Edward Lee Thorndike, 8 of Columbia University, says that "thinking is as biological as digestion. Another of the distinguished students of mental capacity, J. If morality and intellect are finally demonstrated to be correlated throughout the whole range of individual differences, it is probably the most profoundly significant fact with which society has to deal. The problem of the relation of physical defects to delinquency in its various phases, including major crime, constitutes one of the most alarming aspects of our modern problems in social degeneration. Chassell 10 has made an exhaustive study of the reports from workers in different fields in several countries and summarizes her finding as follows: Both at London and at Birmingham between 60 and 70 per cent belong to the innately "dull" category. In the majority the outstanding cause is a general inferiority of intellectual capacity, presumably inborn and frequently hereditary.

7: Simon J. Ortiz- Native American Poet and Storyteller

and is critical in primary health services goes back to the UN Declaration at Alma Ata, U.S.S.R. in World leaders there agreed that "The people have the right.

8: Steiner - Featured Books

A Woman's Journey Dear Friend, The original doors that opened The Johns Hopkins Hospital to millions of patients, generations of medical students and to new discoveries, were recently unearthed from storage, refinished and displayed at the hospital.

9: The Silverado Squatters - Wikipedia

The Generations of Care Project. Since , ProMedica Toledo Hospital has played a fundamental role in caring for northwest Ohio and southeast Michigan. This journey of more than years has been marked by many defining transformations and advancements that have helped further its Mission.

PREFACE: A GENERATIONS JOURNEY BACK TO HEALTH pdf

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