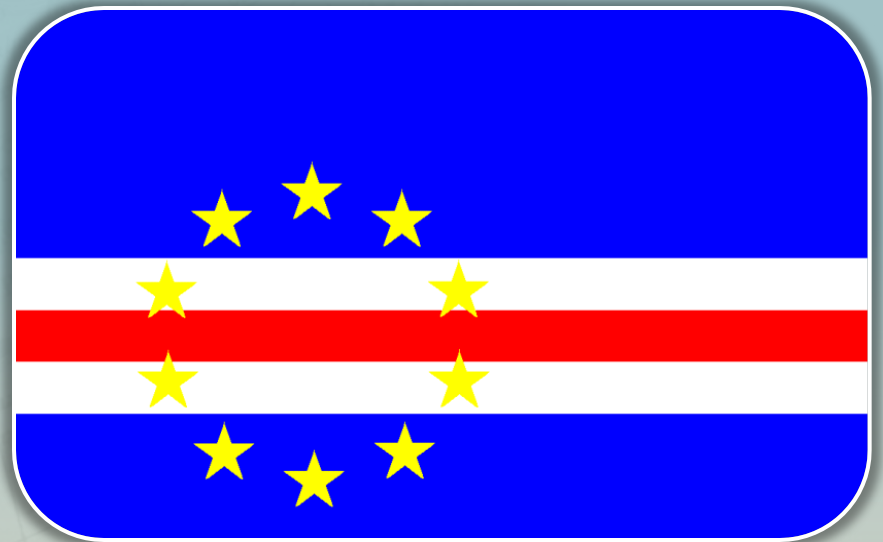




CAPE VERDEAN CULTURE IN AMERICA

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CAPE VERDEAN HISTORY



Cape Verde, only slightly larger than Rhode Island, is a 10-island archipelago in the Atlantic 300-400 miles off the coast of Senegal.

The islands are divided into two groups: Barlavento in the north Sotavento in the south

West African slaves were brought to the islands to work the sugar and cotton plantations but the climate prevented successful cultivation of the land.

The population at one time was made up of a rich society and culture that included as many as 27 West African ethnic groups, Europeans from not only Portugal but Spain and what is now Italy, and Jews who were fleeing persecution.

CAPE VERDEAN HISTORY

1455 - These once “uninhabited” islands were discovered and subsequently colonized by Portuguese explorers.



1800's - Positioned on the great trade routes between Africa, Europe, and the New World, the islands became a prosperous center for the slave trade.



1816 – An American consulate was established in Cape Verde

Late 1800's Cape Verdean's come to the U.S. as whalers and seamen, often captaining their own vessels. Many Cape Verdeans followed to escape poverty conditions and worked in New England's cranberry bogs, blueberry fields, and the expanding textile mills.



1951 - Cape Verde's status changes from a Portuguese colony to an overseas province.

1956 - Amilcar Cabral, a native of Cape Verde, co-founds the African Party for Independence of Guinea and Cape Verde (PAIGC) in Guinea-Bissau

CAPE VERDEAN HISTORY



1961 - Cape Verde's inhabitants become full Portuguese citizens

1975 - (July 5) The Republic of Cape Verde gains independence from Portugal. Cape Verde sends its first Ambassador to the USA

1978 - Extension School of Harvard University offers a course in Cape Verdean Creole (or *Kriolu*).



1983 - President Aristides Perreira makes first visit to New England Cape Verdean communities in Boston, New Bedford and Providence.

1993 - U.S. Congressman Barney Frank of Massachusetts makes the first ever official visit by a member of the U.S. Congress to Cape Verde.



1995 - Cape Verdean President Antonio Mascarenhas Monteiro makes his first official visit to New England Cape Verdean communities.

- Mascarenhas opens the 1995 Festival of American Folk Life at the Smithsonian Institution.

FACTS ABOUT CAPE VERDEAN HISTORY

- No rules governing or prohibiting “interracial” marriages thus by the 20th century “ almost the entire population of the Cape Verde was made up of people of mixed decent.”
- Many of today’s inhabitant’s are of mixed Portuguese and African decent.
- Little to no recognition in U.S. and Portuguese history regarding the Cape Verdean “experience”
- Historically identified themselves as Portuguese but not accepted by the “white” Portuguese culture.
- Cape Verdeans disassociated themselves from the Protestant-blacks to avoid persecution from whites, many trying to “pass” as Portuguese.
- Continued incorrect assertions made about black history in the U.S. between 1890 to 1924 (e.g. Stanley Lieberson’s *A Piece of the Pie: Blacks and White Immigrants*).

VALUES & NORMS

- Family-oriented, similar to African-American culture including aunts, uncles, cousins, and godparents as part of the family “unit”.
- Having a shared responsibility for non-blood relatives and community members.
- Group oriented
- Overt cultural/ethnic pride.
- Strong ties to Cape Verde and often travel back and forth to the islands.
- Religion (Catholicism) strong force; important factor
- Strong ties and respect for elderly family members (particularly women).
- Continued recognition and honor for the dead (traditional Cape Verdean wake and funeral) and the grieving process.
- Traditional food, music, and dance significant to Cape Verdean Americans.
- Communicators, Portuguese is the official language of Cape Verde however Creole (or *Kriulo*) which is a combination of West African dialect and Portuguese is the national language.

DEMOGRAPHICS

Approximately 77,103 Cape Verdeans living in the U.S. (U.S. Census) with the majority living in New England's larger urban areas:

Massachusetts:

- *Boston*
- *Brockton*
- *New Bedford*
- *Wareham*

Rhode Island

- *Providence*
- *Pawtucket*
- *Central Falls*

INTERVIEW

Luis Rosa, College Admissions Counselor



COUNSELING RECOMMENDATIONS

- Provide orientation to counseling/therapy; discuss client expectations.
- Be aware of the values and norms for clients/students culture but avoid assumption.
- Allow the client/student to “identify” themselves ethnically and/or culturally.
- Be aware of the client/students responses/reactions to experiences may be unfamiliar or strange to yours but may be considered the norms in his/her culture.
- Be aware of your barriers and stereotypes in regard to helping a client who’s background/culture may be unfamiliar.
- Verbalize to the client of your unfamiliarity with their group, make clear of your willingness to become “educated.”
- Assess where the client may be within the staged of development both racially/culturally but in general.

COUNSELING RECOMMENDATIONS cont.

- Understand the client may be apprehensive about seeking counseling and may be adamant about not including family members in counseling.
- Make clear that the counseling relationship is not intended to substitute for any personal relationships.
- Be aware and informed of community-related or cultural resources and their significance.
- Awareness that gender differences may play a role in counseling relationship (e.g. male counselor/male client).
- Address issues of religion and/or spirituality.

COUNSELING THEORIES & MODELS

Jackson's Cultural Identity Development Theory

- Important to identify which stage(s) the client is in to effectively counsel.

Phinney's Model of Ethnic Identity Development

- Importance of ethnic identity to the development of a “positive self-concept” for minorities.
- Focus on shared culture, religion, geography, and language.

THE FOUR “FORCES”

- **Psychodynamic** ~ May not be effective. Client may have a sense of being over-analyzed or judged; discussion of “past experiences” relate to present actions may result in issues of guilt or disloyalty to family members resulting in an uncomfortable/unsafe environment for client.
- **Cognitive Behavioral** ~ Potentially effective if used short term and after several sessions
- **Existential-Humanistic** ~ Effective for individual struggling with own self-identity apart from their “community”, better used after a few sessions,
- **Multicultural** ~ Effective in terms of self-identification and how the client’s cultural norms and values play a role in behavior, decision-making (choices), and internalization of life experiences.

FAMOUS CAPE VERDEAN PEOPLE

- Lena Horne
- Lisa “Left Eye” Lopes (TLC)
- Dana Barros
- Tony Gonzalez
- Tavares (Brothers)
- Dana Mohler-Faria (BSU)



QUESTIONS



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