



Curriculum Units by Fellows of the Yale-New Haven Teachers Institute  
2016 Volume III: Citizenship, Identity, and Democracy

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## Democracy and Citizenship: The Complex Case of Puerto Rico

Curriculum Unit 16.03.03  
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### Introduction

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The Spanish Quarter in New Haven, Connecticut is a distinct neighborhood in the eastern part of the city. It is surrounded by old houses. Although it looks nothing like Old San Juan, it does remind you of Puerto Rico. You can hear the Salsa sounds coming from everywhere -- the houses, the businesses, and the cars. The Puerto Rican flags wave freely on the porches. The flags display a sense of belonging to the “Enchanted Island” <sup>1</sup> and are a symbol of wisdom and national pride. You do not have to speak Spanish if you lived there, but if you do, you will fit right in. For those who feel close to the Island, it is considered a “safe haven” away from the mainstream culture; a semi-secluded area that serves as home to many Puerto Ricans who have moved there in the last twenty years. To some, it might be a low-income neighborhood with a high poverty index, but to others, it is a place where being Latino feels comfortable. Perhaps, it is because the neighborhood is overwhelmingly populated by Puerto Ricans, and it is quite segregated from the rest of the city.

The unit focuses on the identity struggle that continues to haunt “los puertorriqueños” <sup>2</sup> even a century after their inclusion in the United States’ territory. The quest for self-identity in the mainland U.S., almost two thousand miles away from the motherland, is mirrored in the islanders’ uneasiness to integrate in a world defined by linguistic hegemony <sup>3</sup> and an inclusive culture.

The personal struggle parallels the national one. Since the nationalist upheaval in the fifties, <sup>4</sup> there have been significant efforts in the quest for self-identity in the Island, including the referendum of the 1998. However, these efforts did not bring about change in the legislation or constitution. More importantly, people question whether these changes will strengthen national pride, or break the deadlock of the voting rights in the United States’ territories. The problem of the “nationality” of the people of Puerto Rico has been one of the main reasons why the Island never became a state. But how does the “cultural nationalism” define the people of Puerto Rico? <sup>5</sup> The poetess Aurora Levins Morales writes.

I am not African, Africa is in me, but I cannot return.

I am not taína. Taíno is in me, but there is no way back.

I am not European. Europe lives in me, but I have no home there.

I am new. History made me. My first Language was Spanglish.

I was born at a crossroad.

And I am whole. <sup>6</sup>

Nothing better than these verses captures my “Boricua” <sup>7</sup> students, as they like to call themselves. Aware of their roots, their past, the fact that they have descended from three races, they see themselves as the product of many histories. I sometimes see in my students and their families a sense of reluctance about integrating in the U.S. My Puerto Rican students see themselves living between two very distinct worlds. Their families sometimes move back and forth for better job opportunities, something that affects their economic stability. They worry about assimilation and identity loss. Moreover, the nationalist awakening on the island itself has revealed a strong desire for self-determination.

As a teacher of Spanish and Latin American culture, I find it very appealing that my students are aware of their roots and proud of their role in the mainstream society. Their sense of belonging to the island never seems to fade. Many of them live between the island and the mainland United States. They do so for multiple reasons, including upward social mobility. It is a pervasive way of leaving their hearts behind in Puerto Rico, and practicing their rights as U.S. citizens, along with a dignified social status. My hope is to use this unit to examine both the personal and the national quest for inclusion as Puerto Ricans work out their country’s place in the world and their own place in the United States.

## Objectives and Lesson Development

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The objectives of this curriculum are aligned with the standards of teaching Spanish as a foreign language. More precisely, it will fall into the culture, community and connection standards of the ACTFL. <sup>8</sup> The unit will be taught to a population of advanced Spanish-speaking students in the target language. Other standards of the ACTFL, such as the three modes of communication (interpersonal, interpretive and presentational), will be applied in the lessons with the discussions and written work, or projects.

The research portion of the unit will focus on the political status of Puerto Rico and the citizenship status of Puerto Ricans. I will explore the ways in which Puerto Rico’s lack of representation in the U.S. government complicates identity debates in the U.S. and on the Island. I will examine a number of important questions, including whether and how the Commonwealth status limits people’s right to be fully represented. I will thus explore the Island’s history, starting with the end of the Spanish-American war of 1898, and examine how it affected the future of the Island of Puerto Rico.

### Outline of the unit

Students in this unit will be exposed to various topics in the history of the Caribbean islands with a focus on Puerto Rico. They will be able to understand the significance of the great migration of the Arawak Indians in the Greater Antilles. They will learn that before the arrival of Columbus and the Spanish settlers, the societies in the Greater Antilles were well organized and were functioning based on a more or less egalitarian social structure. They will be able to contrast that societal structure with the new social order Europeans established,

including the system of repartition, which converted the natives into slavery. Students will be also able to understand the motivations behind the Spanish-American War and the impact it had in Puerto Rico. They will be able to evaluate how the outcome of the war changed Puerto Rico's political status from Spain's colony to a U.S. territory. After exploring what being a Commonwealth meant for the people of Puerto Rico, they will be able to explain Puerto Rico's "dual" citizenship and how it affects the Island's national identity and culture.

## **"La Tierra de Borinquen": Historical Perspective**

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Los Boricuas or los Borinquen were the first inhabitants of the island during the pre-Columbian era. Boricua means "Brave Lords" in one of the many Arawak languages. Boricuas were also called the Taíno Indians. Like many Arawak tribes, they emerged in the Greater Antilles from the delta of the Orinoco River during the migration era around 5000 B.C. <sup>9</sup> The population process of the Antilles lasted thousands of years as the tribes moved up the archipelago and inhabited most of the islands of the Caribbean, especially the Greater Antilles. By the time Columbus set sail, they occupied well-established societies. <sup>10</sup>

The societies of the Antilles changed drastically after the Spanish and British settlers established their dominions. The settlers created new social orders and helped create distinct new ethnic groups, including those on the island of Puerto Rico. <sup>11</sup> Some of these ethnic groups now occupy their own nation-states throughout the Caribbean islands and South America. Unified by the influence of "three cultures," most of these countries enjoy sovereignty and independence as nations. But others, such as Puerto Rico and the Virgin Islands, do not. In fact, Puerto Rico is not a sovereign state even though it does possess a national culture and identity.

The history of Puerto Rico during the pre-Columbian and the Colonial period is very similar to the other islands of the Great Antilles that were colonized by Spain and became virreynatos (vicerealties). Driven by the desire to explore and conquer, November 22 of 1493 found Columbus on his second voyage to the New World. After making brief stops on many islands of the Caribbean, Columbus sighted the island of Puerto Rico. He stopped at the island briefly, and, after naming it San Juan Bautista, appointed Vicente Yañez Pinzón as governor of the Island. Columbus then headed West to the Hispaniola and, according to documents, he forgot about the island of Borinquen for a period of seven years. <sup>12</sup>

During the first years of his governorship in the new virreynatos, Columbus dealt with insurgency from his men, who for the most part were unruly convicts. They were eager for the riches the Admiral had indirectly promised them, but instead, they found hunger, sickness and suffering. These men committed many crimes in the years to come. The indigenous people began to die out quickly due to enslavement, tortures, massacres, and harsh working conditions. Driven by the misery, the natives resisted when they could but were tortured and burned alive as punishment. <sup>13</sup>

## The new social structure

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After the settlements were established in the 1600s, the settlers began to reshape the social structure to fit their needs. A new working force emerged along with the development of a particular mining industry. The natives' social status changed from free men and women to slaves through a system called "distribution" or "patronage."<sup>14</sup> The indigenous population lost all their liberties. They were forced to perform hard labor and excessive working hours while changing their food, and their habits. Their "racial transformation" continued as the number of the natives diminished rapidly due to physical hardship, and illnesses. Soon Africans, who were brought in with the slave trade, started to engage in interracial marriages or relationships with the native population. Europeans also began to intermix through marriages or rapes.<sup>15</sup> As a result, the colonial Puerto Rican -- like most of the inhabitants of the Caribbean islands and South America -- was a product of history; a mix of three races and three cultures also known as the process of "mestizaje." Puerto Rico became one of the most important Spanish settlements in the New World. Most of the early settlers were low-ranking hidalgos. Given the opportunity to accumulate wealth, they accumulated own gold and properties of their own. The Island remained under Spanish rule until 1898, when the Spanish-American War ended.<sup>16</sup>

## The U.S. invasion, 1898

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The end of the 19th Century found the Spanish Empire in a shambles due to the ongoing independence wars, the loss of the territories in Latin America, and economic hardship. The Spanish-American War was the last struggle of the Spanish Empire to maintain its colonies. The U.S., meanwhile was strengthening its position in North America as one of the newest geopolitical powers.<sup>17</sup> After defeating Mexico, the U.S. became a significant militaristic power. Historians present multiple arguments about the causes of the Spanish American War. Many believe that the desire for cheap labor, expanding new markets, and accumulating resources were the motivations for the U.S. expansion policy in the late 1800s, which also mirrored in the Manifest Destiny.<sup>18</sup>

The U.S. was cognizant of the risk that another European power might gain control of the two Caribbean islands, Cuba and Puerto Rico. Hence, Cuba had multiple problems domestically including the rise of the nationalistic sentiments and the independence rhetoric led by José Martí.<sup>19</sup> At the time, Spain did not pose any threat to the United States. Thus, on May 12, 1898, the occupation of Puerto Rico took place. General Nelson Miles left Cuba with 3400 soldiers and 6 ships and headed to Puerto Rico to confront approximately nine thousand Spanish soldiers.<sup>20</sup> The natives were doubtful that Spain was going to grant the island the autonomous status as promised in 1897. Moreover, Puerto Ricans believed that the U.S. invasion would facilitate transitioning the country to independence and grant them sovereignty. As a result, for the most part of the island, U.S. troops were greeted as liberators.<sup>21</sup>

## Citizenship and National Identity after the Spanish-American War

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Even two decades after the end of the Spanish-American War, Puerto Rico's status remained unsettled. Puerto Rico was neither a sovereign state nor a nation-state. Although the Foraker Act of 1900 granted Puerto Rican citizenship to the inhabitants of the Island, that citizenship was not recognized outside of Puerto Rico. This was called "natural citizenship" <sup>22</sup>. Unlike the other immigrants, when Puerto Ricans moved to the United States, they did not have any citizenship to renounce in order to receive the U.S. Citizenship. <sup>23</sup>

Even the path to the Foraker Act was fraught with complexity. Prior to the Spanish American War, in 1869, the people of Puerto Rico were finally granted Spanish Citizenship after almost 400 years of Spanish rule. However, in November of 1898, things changed again. On the verge of the Spanish-American War, Puerto Rico was waiting for Spain to grant the autonomous status to the Island. At that time, the elites in Puerto Rico were facing a crisis of national identity. Caught between the Spanish and Creole identity, the struggle became heated. The *peninsulares* (those born in Spain) had a social status that was much more prestigious than the *creoles* (those born in the Island of Spanish/European descent). Politically, they were also divided, with different perspectives on the U.S. invasion and other ideological differences. These differences would be played out in future fights over the island's political future.

### **The Treaty of Paris and the Spanish citizenship:**

When the American and the Spanish Commissioners gathered in Paris on December 1898 to discuss the terms of the Spanish-American War, they did so without any representation from Puerto Rico, Guam or the Philippines. The agreement allowed the United States to buy Puerto Rico, the Philippines and Guam for twenty million dollars. As a result of the Treaty of Paris, Puerto Ricans were stripped of their Spanish Citizenship despite the Spanish Commissioners' efforts to maintain it. <sup>24</sup> The decision did not extend to the "peninsulares" but applied only to the population born in Spain's possessions. It was now up to the U.S. Congress to decide the civil rights and the political status of the population of Puerto Rico. With little consideration for the people in the Island, Puerto Rico was considered "war booty" and was treated not as an acquired territory, but rather as a possession. In the next few years, the United States established a military government and started a brutal process of assimilation, with repercussions for any Puerto Rican official who opposed the military rule. <sup>25</sup>

### **The organic acts of 1900 and 1917:**

The military occupation lasted for two years, until U.S. Congress passed the Foraker Act on April 12, 1900. The Act resolved many issues associated with governing the island and established a form of a government very much like a colonial protectorate. The U.S. President appointed the Governor and his Executive Council. The Executive Council was made of 11 members; five were Puerto Ricans, and six were from United States. The Foraker Act also allowed the creation of a legislative body (House of Delegates) made up of 35 elected members. Besides, the Act also granted Puerto Ricans the right to have an elected representative in Washington D.C. <sup>26</sup>

Ignoring the trading agreements Puerto Rico had before the war, the U.S. put in place economic rules to benefit the U.S. economy. Trading with other countries was prohibited, and the currency was devalued and replaced by the U.S. dollar. The Island's political status changed. It became an "Unincorporated Territory" under the protection of the U.S. Hence, Puerto Rico belonged to the United States, but it was not a part of it.

The U.S. Constitution did not protect Puerto Ricans, whom the Act deemed citizens of Puerto Rico and not citizens of the U.S. <sup>27</sup> Jacqueline Font-Guzman suggests that “unincorporated” territory is another way of saying unorganized territory, meaning that federalism protections would not apply as they do for the states. <sup>28</sup>

The process of granting U.S. Citizenship proved to be very a complex issue for Puerto Ricans. Eventually, President Woodrow Wilson signed the Jones Act in 1917, granting more governing powers to Puerto Rico and conferring U.S. Citizenship to Puerto Ricans. <sup>29</sup> Ironically, conferring citizenship to Puerto Ricans represented a step back in the quest for self-determination. The U.S. granted the extension of the U.S Citizenship to Puerto Ricans to discourage any independence movements and lessen the chances of Puerto Rico becoming a sovereign nation. <sup>30</sup>

Nonetheless, the quest for self-determination was in the minds of the nationalist elites. The autonomist elites insisted on either autonomy or independence and were unenthusiastic about Congress’ policies pertaining to U.S. territories. Luis Muñoz Rivera, the Resident Commissioner from Puerto Rico and leader of the Partido Autonomista (Autonomist Party), thought that the grant of U.S. citizenship would deter the islanders’ efforts for independence. Dissenters like Luis Muñoz Rivera asked the Congress to postpone the grant of U.S. citizenship. Political activists and *independentistas* thought that Jones Act of 1917 granted the U.S citizenship in a very “inelegant” way, as José Trías Monge explains: “The citizenship was imposed with little regard to the people whom the Americans had humiliated and considered unfit to self-govern. The citizenship reminded Puerto Rico that the road to independence or statehood was far away. It turned Puerto Rico into an increasingly American colony, on the way to self-government, but always under the sovereignty of the United States.” <sup>31</sup>

#### **A Milestone in Self-Governing: P.R. Constitution**

The complexity of Puerto Rico’s legal status was problematic not only within its territory but in the United States as well. Its sociocultural implications were even more important than its legal ones. The Puerto Rican national identity was sometimes lost in the process. Nevertheless, the Constitution of 1952 marked a milestone in the quest for self-determination. <sup>32</sup> With the growth of the national and the independence movements, the desire for recognition as a nation grew, raising complex and fraught legal questions. In 1997 Juan Mari Bras, a proponent of the Independent Movement renounced his U.S. Citizenship at the Embassy of Venezuela. Upon return to Puerto Rico, Juan Mari Bras was not able to vote in Puerto Rico’s elections since he had renounced his U.S. Citizenship. After many proceedings, Puerto Rico’s Supreme Court in 2007 ruled that citizens of Puerto Rico must be issued Certificates of Citizenship. As a result, and based on the case of Juan Mari Bras (P.R. Sec. of Just. #06-126B), Puerto Ricans who renounce their U.S citizenship are able to vote in Puerto Rico’s local elections. <sup>33</sup>

Yet, to better understand why the U.S Citizenship was considered a contested political status, one must understand the Constitution of Puerto Rico and its governing powers. More importantly, one needs to fathom what the Constitution meant for Puerto Rico, as well as its possibilities and limitations. Ratified in 1952, the Constitution of Puerto Rico was a comprehensive packet of self-governing laws. It attributed a great deal of powers to the Puerto Rican people. It did in fact enable the people to enjoy basic civil rights within their territory in the local elections processes for the legislative and the executive branches. The Constitution had included an extended bill of rights that was custom made for Puerto Rico. The Island’s connection to the United States is made clear in the preamble of the Constitution, which implies that the United States is the ruling body, which has sovereignty over Puerto Rico. <sup>34</sup>

In a nutshell, the union with the U.S. limits Puerto Rico's power. In fact, in Spanish the equivalent of Puerto Rico's status is "Estado Libre Asociado," which literally translates to "Free State Associated with the United States." Nevertheless, the word "free" does not imply that Puerto Rico is independent, but rather a non-occupied territory. Unlike the federal states, the union with Puerto Rico is a loosely coupled system: The Island is a political entity with self-governing laws and suffrage rights in local elections. Yet nothing like the states, the general elections do not extend to the people in Puerto Rico, and the territory's representative in the U.S. Congress does not have any voting power. On the other hand, just like the states, Puerto Rico lacks sovereignty and cannot sign treaties or trade agreements. These powers still belong to the Federal Government. <sup>35</sup>

### **Between a State and an Unincorporated Territory: Divided Loyalties**

Puerto Rico's status has progressed since 1898, but Puerto Rico has never achieved independence. The two organic acts of 1900 and 1917 have increased the self-governing powers of Puerto Rico systematically. The Constitution of 1952 did not change Puerto Rico's status as a territory of U.S. Ultimately, Congress still held the power over Puerto Rico. <sup>36</sup> Puerto Rico's unusual status has led to ambivalence, division, and debate both on the Island and on the continental U.S. This disagreement stems from the complexity of Puerto Rico's political status, which is at the cusp between a state and a territory. For example, some in the United States believe that Puerto Ricans benefit from this status economically and do not pay their fair share. While some islanders feel that the status-quo works for the moment, others have taken a pro union stance. Even in the early days, some advocates emphasized the importance of "gratitude" to the United States because they believed that the union would help bring about more democracy and respect for human rights that did not exist under the Spanish rule. <sup>37</sup> The argument has changed over time. Nowadays, some think that U.S. Citizenship is nothing but a mere privilege for Puerto Ricans. For others, mostly scholars and nationalism advocates, the commonwealth status is a way to disenfranchise Puerto Ricans, or at least limit their voting rights. <sup>38</sup>

These arguments over the status of Puerto Ricans in the U.S. have long been bound up with the internal governance of the Island itself. In 1951, the Public Act 600 initiated the process of the writing of the Constitution. <sup>39</sup> Perhaps unsurprisingly, the proposal for the Constitution came at the same time as the nationalist movements had grown and the sentiments for independence were strengthened as well. <sup>40</sup> The Federal Government authorized Puerto Rico to start the drafting of a Constitution under the condition that the territory status of Puerto Rico remains the same. Two years later, after constant drafting and much congressional support, the Public 82-447 allowed Puerto Rico a more robust form of self-governance. Roughly 35 years after the Jones Act, Public Act 82-447 acknowledged that Puerto Rico should have a local government elected by its people, just like other mature democracies. After Congress approved the Constitution in 1952, the flag -- once a separatist flag-- was legally recognized as a symbol of the nation. In addition, a new anthem of the Commonwealth was also recognized, along with the Law #2, signed by the first elected Governor Luis Muñoz Marín. The anthem, known as "La Borinqueña," tapped into powerful nationalist feelings display and played a role in the process of self-identification process. <sup>41</sup>

None of these issues has been laid to rest. The important question of representation remains after almost one hundred years of incorporation into the United States' political system. The Puerto Rican community has yet to become more represented nationally and at the federal level. It is not surprising that Puerto Ricans feel divided loyalties. Puerto Ricans are better able to influence U.S. policies when they are in the territorial U.S., where their citizenship allows them to vote, than in Puerto Rico, where their votes do not count. This political

contradiction is mirrored by the challenges of integration in a world where economic opportunities are more plentiful in the U.S. than on the Island. Many Puerto Ricans in the U.S. feel divided loyalties, with strong ties to the island but civic status and economic opportunity in the continental U.S. It may be that that this political and cultural binary places a roadblock in the integration process. Puerto Ricans have realized that their impact on the democratic processes will be greater in the mainland U.S. than on the insular election process, which excludes them from voting for representation in the Federal Government. Possibly that is why many Puerto Ricans show loyalty to both the United States and Puerto Rico. Many have chosen to participate in the U.S. democracy. Perhaps they have done so for pragmatic reasons, making a choice about participating in the U.S. democracy despite encountering racism and prejudice, rather than remaining on the Island, where there are fewer economic opportunities and where they are not fully represented.

Civil rights activists and dissenters in the late sixties successfully advocated for inclusion of Puerto Ricans and other Latino minority groups in the Voting Act of 1965. <sup>42</sup> Although Puerto Ricans did not experience the extreme racial exclusions from the voting process such as what African-Americans had experienced in the Southern states, language barriers impaired their participation as qualified voters. Puerto Rican civil rights activists in New York brought forward a lawsuit challenging the use of English ballots in an overwhelmingly Puerto Rican community. They argued it was the equivalent of a literacy test, which disqualified qualified voters because of the language barriers. While the amendment to the Voting Rights Act was initially resisted for fear of change, it eventually won approval in both houses of the Congress. The great road of political inclusion of the Puerto Ricans in the American society in the last seventy years or more has been a slow but steady progress. Nevertheless, it has been a struggle for self-determination and self-governing powers. <sup>43</sup>

In conclusion, the selection of the themes discussed in this unit are in alignment with the seminar on Citizenship, Identity, and Democracy and I hope to have drawn together a variety of topics that would interest the teachers of Spanish and Social Studies at a Middle or High School level. I hope that the complex history of the Island's relationship to the United States may mirror, or at least help explain, the attitudes of some of my students and their families toward their dual status as Puerto Ricans and U.S. citizens. The research part and the designing of the unit have helped me shed light on many issues about the history of Puerto Rico.

## **Lesson Plan 1: The Social Structure of the Pre-Columbian Puerto Rico**

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This lesson can be divided in two 45 minutes periods.

Objectives:

1. Students will be able to interpret facts about the societies of the Caribbean Islands and particularly Puerto Rico, including the migration of the Arawak Indians from South American continent.
2. Students will be able to demonstrate understanding of the social structure of the native population of Puerto Rico (Taíno Indians).

*Strategies*

- a. Recall background knowledge



Teacher can recall the background knowledge using different strategies.

b. Interviews

Teacher can design interview protocols for students for those who are from a Puerto Rican heritage inquiring about the students' city of origin – e.g., if the city has a Taino name or a Spanish name, if the name of the city has a meaning in the Taino language.

c. Group work

d. Think Pair Share strategies

All students can brainstorm in a group about their knowledge. Students can report to the class or to the teacher,

e. Individual mini-project

Students can receive a few exploration topics in an advanced technology-setting class. Students must research about the topic and share with the class.

f. Share family heritage (especially for students from Puerto Rico)

Students must have received the assignment prior to sharing in class.

g. Direct instruction

Create or find on the web a power point or a slide show about the Early Taino society. Discuss the social structure. Explain the egalitarian concept of the Taino society.

## **Lesson Plan 2: Political Status: The Choice Between Commonwealth, Statehood, and Independence**

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90-120 minutes

Objectives:

Students will be able to show understanding of the main political parties (or political elites in Puerto Rico).

Students will be able to demonstrate understanding and differences between,

a. Commonwealth status

b. State (organized territory where federalism applies)

c. Independent and sovereign country

Note: This lesson can be divided into three 45 minutes classes or two 60 minutes classes (or any other option).

## Strategies

1. Recall background knowledge. If the teacher chooses to conduct an in-depth exploration of the political status of Puerto Rico, there is a connection between the political parties and elites and each of their quests for self-determination or self-identity in Puerto Rico.
2. Explain the types of political status such as state, commonwealth and independent country. This lesson will take one day, minimum, with the designed activities.
3. \*Teachers may use any of the strategies from Lesson Plan 1, or depending on the school's SIP -(School Improvement Plan) focus they can chose predesigned strategies based on school dynamics such as emphasizing the oral language, written language, or presentational skills.
4. Activity preparation -the referendum.

Students must become familiar with a voting procedure. They will have ballots in Spanish and English. Students will have the three options (look in the objectives) to choose about the future of Puerto Rico.

## Appendices

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### Standards of Teaching Spanish as a Second Language

The Department of World Languages in the city of New Haven uses the ACTFL standards in teaching many languages that we offer. In the last three years, our department has aligned the ACTFL standards and goals with the Common Core standards for reading. To reach out to students who have different level of proficiency, especially those of Hispanic heritage, our department places a great emphasis on communication in the classroom as an instrument to build fluency, academically, and by strengthening the interpersonal communication skills. In addition, culture and connection are domains that our students benefit by placing the target language into a context and creating a framework of how their awareness of cultures fits into their world of knowledge and how it connects with the other subjects.

Here are a set of standards that will be used during the lessons. The standards are taken from ACTFUL website. <sup>44</sup>

#### Interpretive Communication (Standard 1.2)

Derive meaning from expressions found in culturally authentic texts.

Understand the purpose of a message and point of view of its author.

Identify the distinguishing features (e.g. type of resource, intended audience, purpose) of authentic written and aural texts.

#### Cultures: Practices and Products (Standards 2.1 and 2.2)

Compare and reflect on products, practices, and/or perspectives of the target culture(s).

### **Connections: Reinforce Other Disciplines (Standard 3.1)**

Demonstrate knowledge and understanding of content across disciplines.

### **Comparisons: Cultures (Standard 4.2)**

Evaluate similarities and differences in the perspectives of the target culture(s) and one's own culture(s) as found in multimedia and digital/print resources.

### **Useful websites and YouTube videos**

<https://www.youtube.com/watch?v=oubZvz8E-JM>

<https://www.youtube.com/watch?v=Bcv7-ipKErg&list=PLYeDeuDSwvqtPGYSalQzUMmkqg9aNIpj4>

<https://www.youtube.com/watch?v=E3OOWPjVg3g&index=2&list=PLYeDeuDSwvqtPGYSalQzUMmkqg9aNIpj4>

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## Endnotes

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1. Enchanted Island is what the natives call Puerto Rico.
2. Puerto Rican in the Spanish language
3. Ives, Peter. Language and Hegemony in Gramsci. London: Pluto Press, 2004. P 63-73
4. Denis, Nelson A. War against All Puerto Ricans: Revolution and Terror in America's Colony. "La Princesa" The author reveals the tortures of the nationalists in dungeon called "Princesa" where many nationalist in the 1950s died of maltreatment and neglect.
5. Jacqueline Font-Guzman, makes the case that cultural nationalism is a paramount factor that makes Puerto Ricans a distinct nation with their own sociocultural reality, although not a sovereign nation. (Renouncing US Citizenship. Mari Bras' case.
6. Santiago, Roberto. Boricuas: Influential Puerto Rican Writings--an Anthology. New York: One World, 1995. Introduction p. xix
7. Arawak Indian language for Brave Lords. The name of the first inhabitants of Puerto Rico
8. [http://www.actfl.org/sites/default/files/pdfs/Aligning\\_CCSS\\_Language\\_Standards\\_v6.pdf](http://www.actfl.org/sites/default/files/pdfs/Aligning_CCSS_Language_Standards_v6.pdf)
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