

Research and Compilation by Gisela Gonzalez-Dieter

Borinquén

del mar
y el sol

Brief History of Puerto Rico, the Puerto Rican People and Their Journey to the Mahoning Valley.



Youngstown
STATE UNIVERSITY

Borinquén del mar Y el sol

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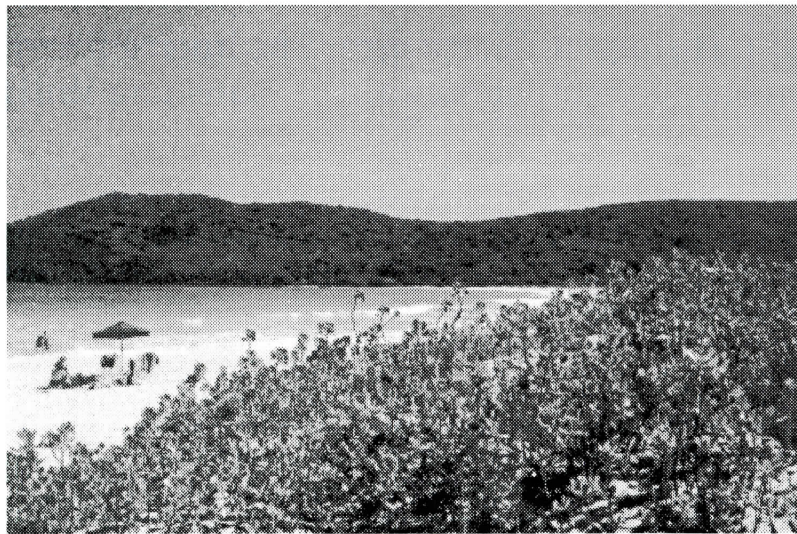
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Acknowledgment

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Culebra, Puerto Rico

Table of Contents

	Page
Prologue	4
I. Brief History of Puerto Rico as a Colony of Spain	7
a. Fray Bartolomé de las Casas' account of the first glimpse of Puerto Rico	8
b. The First Inhabitants and Their Way of Life	9
1. Taíno Clothing	10
2. Housing	10
3. Food Sources	10
4. Socio-political organization	11
5. Weapons and transportation	11
6. Religious beliefs	11
7. Taíno influence in the Spanish Language	12
c. The First Spanish Settlement in Borinquén	13
d. The Native Rebellion	15
e. The Defense of the Indians	20
f. African Slavery in Puerto Rico	22
g. The "Jíbaro": Puerto Rico's white rural peasantry	25
h. The "Criollos"	27
i. The Spirit of Nationhood and the End of Spanish Colonization	29
II. Puerto Rico—United States Relations	33
a. The First Years of United States Rule in Puerto Rico	34
b. Pedro Albizu Campos and Luis Muñoz Marín, the two main political figures in the Island	35
c. Puerto Rico during the Great Depression	36
d. The Commonwealth status and the 60s	38
e. Puerto Rico's economy after the 1970s	39
f. Cultural development of Puerto Rico	40
g. The political status question since the 1980s	41
h. Puerto Ricans in the Military	42
i. Exodus—Puerto Rican Migration to mainland United States	46
III. Puerto Rican Community in Youngstown, Ohio	49
a. First Puerto Ricans Youngstown, Ohio	51
Historical Photos	52
b. Obstacles that Puerto Ricans faced when they first arrived in the Youngstown Area	55
c. Building Community	58
d. Puerto Ricans in Youngstown Today	60
Appendix 1-5	62

Prologue

This book is a reality thanks to the dream of a man with a vision. Shorty Navarro dreamed of this project years ago, as a learning tool for all students in the area to help them understand the rich history of Puerto Rico and its people. He also wanted it to be a source of pride for Puerto Rican descendants in the region, as they would see the bravery, honor, sense of responsibility and hard work that constitutes their heritage. Mr. Navarro's enthusiastic efforts contributed to the funding for this project and then he entrusted it to the Youngstown State University History Department to make it happen. The life story of Mr. Navarro, however, goes beyond this project and merits its inclusion as part of this project since it represents the triumph of endurance, courage, hard work and vision of those Puerto Rican migrants who came in the early fifties to help the Youngstown community to grow.

The oldest of eleven children, Mr. Navarro was born in Caguas, Puerto Rico. He still remembers the long hours of hard work everyday after school on the family farm back in the island. He started to help his father out since he was five years old. He came to the United States in March 1951 with his parents, the late Rafaela and Herminio Navarro, when he was a young teenager. Mr. Navarro's father worked for Youngstown Sheet & Tube Co. for 30 years until he retired. A spirit of generosity and an entrepreneurial spark are deeply rooted in Mr. Navarro's family. This is shown in how his parents decided to help out newly arrived Puerto Ricans by renting rooms to many families who were having a great deal of difficulty finding adequate housing upon their arrival. Though the family was of modest means, Navarro said his parents instilled in him a strong work ethic as well as a compassion for those in need. Mr. Navarro affirms that "people should pass their blessings to others."¹ Mr. Navarro's humble beginnings as a gas station attendant while still a student at the former East High School, led him to become a prominent figure in the automotive industry for more than 40 years. He is now the owner and President of Stadium Auto Group, which includes Stadium Lincoln Mercury, Mazda, Stadium Chevy-Cadillac, Stadium Volkswagen and Stadium Oldsmobile, Buick, Pontiac, GMC.

"I've always been kind of a...visionary, I guess", he commented when asked about what moved him in the direction of becoming a businessman.²

¹ To read more about Shorty Navarro's life story refer to the front-page article "Navarro Family Endows \$100,000 to YSU for Scholarships" in the newspaper *The YSU Update* of December 5-18, 2001, published by Youngstown State University. Also the article "Business grew; he's still Shorty" in the Business Section of the *Youngstown Vindicator*, May 17, 1998.

² Personal interview at his Office in Stadium on April 5th, 2004

He started to learn the car business back when he worked at the gas station. He used to make \$45 a week and it was then that he purchased his first used car. Navarro recalls, "I paid \$60 for the car, fixed it up, and sold it for \$100." With his father as a co-signer for the loan, Navarro eventually bought out the gas station on Wilson Avenue where he had started as an attendant in the late fifties. He also kept buying and selling used cars at a small scale for a while. However, he quickly realized that there wasn't much future in that business, so he sold it, and then, joined the Marine Corps. early in the sixties.

The experience with the Marines inspired him even more to realize that he could reach his dreams through hard work. He came back home, tried to get a loan as a Veteran, but then decided to go at it just as any other citizen. The bank gave him a small loan, and he started his first used-car-dealership. After a year he had a location on Market Street and later he moved it to Wick Avenue. In 1982 he acquired his first new-car dealership, Stadium Lincoln Mercury. In 1986 he moved the dealership from Youngstown to Boardman and later added Volkswagen and Mazda lines. He expanded the business to the Columbiana County when he acquired Columbiana Ford and two General Motors dealerships in Salem to be able to cater to the many GM customers in the area. In 1995 he combined all the Salem dealerships into one that offers all GM products.

"The only thing of value a poor man has is his good word," affirmed Navarro convinced that the fact that he was able to earn people's trust is one of the keys to his success. He was brought up knowing that when "a man shakes hands on something, he better stick to his end of the deal." This idea constitutes one of Mr. Navarro's advice for the younger generations and personal motto, "pay your bills". This is his simple rule to those who want to make it in the business world, and what he means is be in the clear and work hard. He says, "pay the bank, pay your taxes, put in at least six days a week and work hard." In other words, Mr. Navarro's philosophy calls everyone to be a good citizen and have a good work ethic to achieve success. "A lot of people want to get rich quick. But to establish any business, it takes time," said Mr. Navarro. There isn't any "get-rich-quick" scheme that really works out in the long run. Mr. Navarro recalls his beginnings and said that "all I really wanted was to get the opportunity to do what I wanted...and then, just let me take it and go ahead and do it." He never let himself be victimized, and he can honestly say that he never felt the effects of discrimination because he has always been trustworthy, opened to everyone and willing to work hard.

Mr. Navarro is married to Elba Lillian Navarro, also a member of the Puerto Rican community. Mrs. Navarro shares the same history as a migrant to the Youngstown area in the late forties. Mrs. Navarro graduated from South High School and received her Bachelor's and Master's degrees from Youngstown State University. She is a Spanish

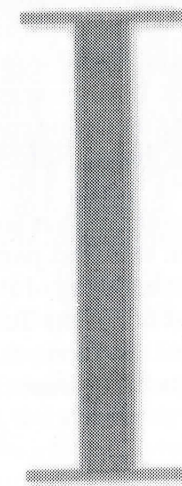
teacher at Chaney High School. Shorty and Elba Lillian have been married for 39 years.

One of Mr. Navarro's priorities is to give back to the Youngstown community and to be a good role model for young Hispanics in the area. He is a Board Member of O.C.C.H.A., Hospice of the Valley, Red Cross, Boardman Rotary and is a member of Santa Rosa de Lima Church. He enjoys working with the youth and also participates in prison ministry with church groups. He is troubled by the hardships that many of the area's children have to face day in and day out, and he is doing all he can to provide the Youngstown kids with the proper facilities where they can find a safe-haven to grow and develop.

Shorty Navarro's life story should serve as an inspiration to all in the Youngstown community as it stands out as a testimony that hard work, honesty, generosity and responsibility are the necessary components to lead a productive life that is high on success and low on regrets. "I believe that God protects those that do things right...I've built a good name for myself and my family...and I'm very proud of that."



Old San Juan



Brief History of

Puerto Rico
as a colony of Spain

In 1493, during his second voyage to the New World, Christopher Columbus arrived at a "very beautiful" island that possessed a "most luxuriant soil". He named the island San Juan, in honor of Saint John the Baptist. A few years later, the island would be renamed Puerto Rico, meaning "rich port" by Ponce de León because of its great potential and excellent conditions as a port for maritime commerce. The capital city would come to be known as San Juan. Not long after Spain's settlers established themselves in Puerto Rico and the nearby Caribbean islands, they overwhelmed the Indian societies that had lived there since earliest times. The following sections in this first part describe those first years, including an account of the first sighting of Puerto Rico by Columbus in 1493, a description of the way of life of the Taíno Indians who inhabited the island, the settlement of the first European city in Puerto Rico, and the last efforts of the Taínos to rebel against the Spanish empire.

a

Fray Bartolomé de las Casas' account of the first glimpse of Puerto Rico

Because of the success of his first trip, Columbus's second voyage to the New World in 1493 was an ambitious and well-supported endeavor. Seventeen ships carried 1,200 men, including astronomers, cartographers, soldiers, artisans, laborers, physicians, and even pardoned criminals. The fleet left Spain on September 25th and reached the Caribbean on November 3rd. Although Columbus kept diaries of his trips, the best-known eyewitness account of Puerto Rico's sighting is that by Diego Alvarez Chanca, the Admiral's physician. The doctor's brief notes were soon studied and recorded by historians of the period. One of the best accounts of that brief first glimpse of Puerto Rico is the document written by Fray Bartolomé de las Casas in 1527, included in his book *Historia de las Indias*.

De las Casas writes how Columbus encountered several small islands as he approached the New World. On his way to La Española (Hispaniola, today Dominican Republic and Haiti), he saw many islands grouped together. "They seemed to be beyond counting; the largest of them he called Santa Ursula, and all the others he called the Eleven Thousand Virgins. From there, he reached another large island, which he called San Juan Bautista, which we now call San Juan, and which the

Indians called Borinquén."³ De las Casas continues his account with a brief description of the very first Indigenous City that Columbus saw in Puerto Rico as follows:

Several Christians went ashore, and walked to some houses that were very artfully made, although all were of straw and wood. There was a plaza, with a road reaching from it to the sea, very clean and straight, made like a street. The walls were of crossed or woven cane, and above, beautiful gardens, as if they were vineyards or orchards of orange or citron trees, such as there are in Valencia or in Barcelona. Next to the sea there was a high watchtower, where ten or twelve people could fit, also well made. It was probably the pleasure house of the lord of that island.

De las Casas's account shows a degree of admiration that the first Spaniards in the island felt when they saw the civilization that the original inhabitants had built. So much that they even compared some of the features to those they could find back in Spain. They were amazed at their organization and at the simplicity of their societies. But who were they? Who did Columbus find living in Puerto Rico when he and his crew arrived so many centuries ago?

b

The First Inhabitants and Their Way of Life

When the Spanish arrived to the Caribbean, they found a group of people spread all through the many islands in the region. They all spoke the same language and shared a common way of life. They were planters, worked the clay and made artifacts out of stone. The Spanish named them Taínos. The term seems to derive of the Indian word "nitayno" that means "the good one, or the main one". Apparently, when Columbus's crew arrived at the shores of the island, they saw many women, and men looking at their ships from the beach, and they heard them say a word that sounded like "tayno" that they later found out to mean "good". The name stuck and the Spanish began to call the peoples of the islands, "Taínos".

³ Boriquen is the word used by the Taíno Indians to refer to Puerto Rico. This is the most common spelling of the word, but books in Puerto Rico and the United States also use Boriquén, Buriquén, Borinquen, Borinquén, and Boricua y Carib. The spelling disagreements are rooted in our lack of precise knowledge about the Taíno language. However, there is no disagreement about the deep, positive meaning the word has for the vast majority of the Puerto Rican people. It simultaneously evokes emotional linkages to cultural roots, revolutionary resistance (the national anthem is "La Borinqueña"), and the persistence of the Puerto Rican people as a separate and distinct culture. For the purposes of this book, the spelling selected is Borinquén.

The Taínos of the Caribbean were descendants from the Arawak culture, who lived in continental South America. They came from the coast of Venezuela, in northwestern South America, paddling their canoes along the chain of islands that form the Lesser Antilles until they reach Borinquen. In the Caribbean region, however, the Arawaks developed a new and distinct way of living, according to their habitat in the islands. Therefore, it is fair to think of the Taínos as a separate group from their mainland brothers the Arawaks.

1. TAÍNO CLOTHING

With the exception of married women, who wore a small cotton apron, or "nagua", the Taínos wore no clothing. They often painted their bodies with a red pigment made from the annatto plant, as well as with white, black or red geometric designs. They used simple jewelry such as necklaces or bracelets made from shells, gold, stone, clay, bone and cotton.

2. HOUSING

The Taínos were sedentary. They lived in villages near the sea or in interior valleys close to the rivers. Their towns, called "yucayeques", consisted of "bohíos", which were houses made from wood and cane and roofed with straw. Furniture was limited to the "hamaca" (hammock), woven from maguey or cotton fiber, and the "dujo", a ceremonial chair for the chieftains, carved in wood or stone. They used clay to make pots, plates jars, and other containers and utensils which they decorated with geometric designs, either engraved or painted in red and black. They also decorated this clay ware with small-modeled heads representing their gods and other mythological characters.

3. FOOD SOURCES

The Taíno's main food source was agriculture. They practiced a primitive agriculture, mainly devoted to growing "yucca" a root plant that constituted the main staple of their diet. They made a sort of bread called "casabe" from yucca, which they ate with honey or other condiments as a main dish. They also grew corn, peanuts, sweet potatoes, and other root plants. The women tended the planted areas, called "conucos". Near their villages they had fruit trees such as "guanábana" (custard apple), papaya, guava, mamey, the higuera tree (this plant produces a gourd used as a maraca or as a container), among others. They also planted pineapples and tobacco, which was smoked or inhaled in powder form during magical-religious rites. Taínos also practiced fishing and hunting. They fished in the sea and rivers with hooks, nets and traps. In the rivers, they used as bait certain plants, which caused the fish to grow drowsy. On the coast, they gathered clams and snails, a very important part of their diet, and used the shells for adornment and as tools and utensils. As there were no large

mammals on the island, hunting was limited to the birds which inhabited the forests, a rodent called the "jutía", abundant in the mountains, and the iguana, a delicacy reserved for the chiefs.

4. SOCIO-POLITICAL ORGANIZATION

Their political, social and religious organization was centered on the "cacique", the head of the settlement, who had absolute power and was blindly obeyed by the people. Each "yucayeque" or town had its own cacique. Therefore, there wasn't any one cacique who ruled over the entire island. The post was inherited and transmitted from the mother's side of the family so that when a cacique died it was not his son, but his sister's son who came into power. The Taíno society was then matriarchal. Women had special importance and many complex obligations. Besides their house chores and their responsibilities as mothers and childcare providers, women were in charge of agriculture. They had to plant and harvest, and also prepared the casabe, the "chicha" (main drink) and the tobacco, all main items in the daily Taíno life. Women were also in charge of weaving and of making household utensils. Men, on the other hand, did the hunting and the fishing, which took him away from the yucayeques for long periods of time, while the women stayed behind, taking care of the normal functioning of the town.

Taíno society was divided in three hierarchies:

- a. The "Nitaynos": the noble class. The caciques were born in this class
- b. The "Bohiques": this was the class of the priests and the wisemen who were also the physicians. They are the most important members of the Taíno society after the cacique. They know the medicinal properties of plants, minerals and animals, and apply this knowledge to preserve the health of the tribe.
- c. The "Naborías": the working class formed by the rest of the people.

5. WEAPONS AND TRANSPORTATION

The Taíno Indians used the bow and arrow and the "macana", a flat club made from the hard wood of the "corozo" palm tree. They also had stone axes with wooden handles. Although peaceful and hospitable, Taínos proved to be brave warriors in the defense of their freedom and of their land. They were also good seamen who built their canoes from the trunk of the "ceiba" (silkcotton) tree and other large trees which grew on the island.

6. RELIGIOUS BELIEFS

The Taínos believed in the existence of superior, immortal deities who lived in the heavens. Among these was Yocahú, creator of all things. They also believed that when an ancestor died he became a protecting spirit, called a "cemi". The cemies were represented by figures in different shapes, particularly triangles, that were carved in

stone or wood or made of clay, cotton or gold. The Taínos deify natural phenomenon. For instance, they viewed earthquakes and huracannes as representatives of the forces of evil. They also believed in a life after death, which is why they buried their dead with great care, with pots full of water and food, as well as arms and simple jewelry. In the case of a cacique, the burial was very elaborate and his favorite woman was buried alive with him. There was also a big celebration called "areyto", that combined dance and collective poetry recitation. In this occasions, men and women painted their bodies, and at the sound of instruments like drums, flutes, shells and maracas, sang songs about the big epics of their past. The Taínos had no written language, so this form of orality constituted their way of transmitting their culture, history and traditions from one generation to the next. They also played ball as a ritual. This game consisted of competitions where two teams took part in hitting a heavy ball made from the resin of a rubber tree, back and forth between them. The team which let the ball fall to the ground and stop moving lost a point. The team with the lowest number of lost points was the winner. The ball could not be hit with their hands; only the head, the shoulders, the elbows or the hips could be used.

7. TAÍNO INFLUENCE IN THE SPANISH LANGUAGE

In general terms, the influence of the Taíno culture is still visible in current day Puerto Rico. For instance, hundreds of words used by Puerto Ricans today come from the Taíno language. The following are some examples of the many names of towns, animals, plants and typical foods which today Puerto Ricans use that come from the language of the Taínos:

Words related to the fauna:

- Bruquema or buruquema river crab
- Dajao river fish
- Maje small mosquito
- Múcaro Puerto Rican owl
- Guabá kind of scorpion

Related to the flora:

- Yautía root plant
- Batata type of potato
- Maíz corn
- Guajana sugar cane flower
- Maga type of hard wood
- Marunguey type of plant
- Tabonuco type of tree from Puerto Rico
- Tabaco tobacco

Related to Geography and others:

- Huracán hurricane
- Sabana savannah
- Cayo islet, key

- Canoa canoe
- Hamaca hammock
- Maracas maracas
- Guanime typical dish made out of corn
- Bilí typical drink

It was also through the Taíno Indians of the Greater Antilles that the Europeans first came in contact with such products as corn, tobacco and rubber.⁴



The First Spanish Settlement in Borinquén

Borinquén was ignored for fifteen years after its discovery, as Columbus crossed the Mona Passage westward and founded the seat of Spain's New World government in nearby Hispaniola. It was not until the middle of 1508 when Nicolás de Ovando, Goernorr General of the Indies, agreed that Juan Ponce de León should found the first European settlement on nearby Borinquén. Ponce de León had fought in Europe against the Moors, and he had helped Columbus to quell Indian uprisings in Hispaniola during the Admiral's second voyage to America. In Higüey, the eastern region of Hispaniola, the Indians revolted in 1504 and Governor Ovando sent Captain Juan de Esquivel to subdue them. The captain took with him an "hidalgo" named Juan Ponce de León, who was on Columbu's second voyage.

Ponce de León fought well in Higüey. When the region was pacified he established a settlement known as Salvaleón de Higüey of which Ovando named him captain as a reward for his services. There, near the mouth of the Yuma River, near the southern shore of San Juan Bay, Ponce de León built a small-fortified house where he lived with his wife and children.

The Indians of Borinquén often went to Higüey to trade with the Spaniards. The news they brought of their land, which Ponce de León had seen during his voyage with Columbus, was of great interest to the Captain of Higüey, who decided to explore and colonize it. In the middle of 1508, Ponce de León and Governor Ovando reached an agreement for this purpose. Ponce de León agreed to colonize the island of San Juan and build a fort there, where he would live with his family.

Ponce de León set sail from the port of Salvaleón in a caravel with fifty men. On August 12, 1508, the expedition reached a native settlement on the southern coast of the island of San Juan, where they were received by the principal cacique, Agueybana.

Ponce de León began friendly relations with the cacique and, observing the native custom, exchanged names with him. Ponce de León

⁴ See appendix for a list of the names of towns in Puerto Rico which are derived of the Taíno language.

asked the cacique to make a planting of yucca for the King of Spain, and the cacique promised to do so.

From Agueybana's settlement, near the mouth of the Coayuco River, Ponce de León set out to explore aboard his caravel. After examining the entire southern and eastern coasts, he sailed northeast until he reached the great northern bay, which he called Puerto Rico, for its geographic value. Unable to find a convenient townsite, he sailed west some eight leagues to the Ana River (possibly the Manatí River of today), which the caravel entered.

Ponce de León remained by the Ana River one month, but he felt it was not a proper place to build a town, and continued to explore by land until he found the Toa River. But its shores did not seem appropriate either. He sailed again and returned to the bay, which he reconnoitered without success, whereupon he returned to the Ana River. His men disembarked and began to build roads, while the caravel was sent to Higüey for provisions and building materials. Soon afterwards, rough tides flooded the area, showing that it was not the proper place to start a colony. Accompanied by fifteen men, Ponce de León set out on foot until they reached a bay on the northern coast where he decided to build a settlement. He sent for the caravel at the Ana River and all its men, with their provisions and belongings. On the bay they built a large bohío, a paved walk and a dock. But the place was very humid and he later decided to move the small community half a league inland. The new place also had the advantage of being close to the gold mines and fresh water springs. With the town's location established, Ponce de León had a house built of stone masonry. All these details are contained in an account written to Governor Ovando in 1509. The following is an excerpt of this account:

I, Juan Ponce de León, have done on my voyage to the island of San Juan, where I went to comply with the orders that your grace, in the name of His Royal Highness, sent me to do, is as follows: from the sea, the port and island looked exceedingly good; I entered the bay and circled it, thinking that I would find water and a site, but I did not. From there, I sailed eight leagues down the coast, where I found a river called Ana. The vessel was able to enter, and there I anchored and unloaded on land all that we carried, and I had bohíos (Indian style huts) built, and I sent the ship to Mona Island in search of cassava bread. After one month, being displeased with the port and the water, I went by land in search of a large river, called the Toa, where I stopped with all the people, and the ship brought all our supplies. But due to some difficulties I returned

to the bay and sought another site, and since I could not find it, I went back to the River Ana. At the River Ana I built a site, and a dock, and roads, and sent the vessel for supplies, but then the sea grew rough and flooded the port, and I was forced to leave with fifteen men in search of the bay, to build a site there. I had all the people and supplies brought there by ship, and there I built the site, and made a large bohío, a road and a pavement to the seaside dock; afterwards, since the site was so humid and for other difficulties, I moved from there half a league inland, where the house is now located, which is closer to the mining areas. I built a medium-sized house with its terrace, and railing, and tall battlements, and barricade before the gate, all metal within and without.

Some months after the town was founded, Ponce de León returned to Hispaniola to personally report the results of his voyage to Ovando. In March 1509, Ponce de León returned to San Juan, now accompanied by one hundred men, to begin colonizing the island. With his men, Ponce de León headed towards the place chosen the previous year, which governor Ovando had wished to call Caparra, in memory of the ancient Roman city of Extremadura in Spain, whose ruins lay near his native city of Cáceres.

King Ferdinand the Catholic approved everything that Ponce de León had accomplished, and on August 14, 1509, named him governor of the island of San Juan, ordering him to assign lands and Indians to the colonizers and to thirty other persons who were being sent from Seville to inhabit the island. The colonization had formally begun.

..... d

The Native Rebellion

From the time of Ponce de León's arrival, relations between the colonizers and the Indians had been cordial. The Spaniards were received hospitably and treated in a friendly manner. Very soon, however, the Spanish domination of the island began to be resented by the Indians. The colonizers considered themselves superior to the Indians in every way and tried to make them abandon their religious practices and traditional customs. The conquistadors also treated the Indians badly in their efforts to obtain the greater wealth possible. Men, women and children were forced to work long hours digging gold from the mines and washing it in the rivers. The Indians were also forced to

work in the fields, to weave hammocks, build houses and roads, and be servants in the Spanish homes.

The conquistadors claimed that the Indians could not care for themselves and that they, the conquistadors, should watch out for their welfare. A system of "encomiendas" was organized, where a number of Indians, from thirty to 300, under the command of a cacique, were assigned to a colonizer, whom they had to serve in the mines and in other labors that he might require of them. In return, the colonizer was to indoctrinate the Indians in the Christian religion, and teach them to dress and adapt themselves to Spanish culture. Although this system was not considered to be a regime of slavery, the treatment the Indians received amounted more or less to it. As each day passed, the Indians felt unhappy with the Spaniards, who had stolen their lands and their women, and deprived them of the freedom which they so highly cherished.

Relations between Indians and Spaniards worsened when the old cacique Agueybana died and was replaced by his nephew, Agueybana II, a young and brave warrior. Agueybana II would not stand having his people trampled upon, mistreated and deprived of their freedom. He and his people had been assigned to Cristóbal de Sotomayor, and the treatment afforded the Indian chief by the young Spanish nobleman made relations even worse. Only the simple belief of the Indians that the Spaniards were immortal stopped them from taking up arms. But finally, made desperate by the ill treatment, they decided to test whether it was true that the Spaniards never died.

An old cacique named Urayoán, whose village was on the island's western coast near the Guaorabo River, ordered that the test be made. The opportunity arose in November 1510 when Diego Salcedo, a young Spaniard passing through the region, asked Urayoán to provide him with some Indians to carry his baggage across the river. Urayoán granted the request, but first told the Indians what they must do. Upon reaching the river, without harboring the slightest suspicion of the Indians' intention, Salcedo allowed them to carry him. When they reached the deepest part they threw him in the water and held him submerged for several hours before they carried him back to shore. Fearing that Salcedo might still be alive, the Indians begged forgiveness for dropping him into the river. After watching over him for a day, and convincing themselves beyond doubt that the Spaniard was indeed dead, they hastened to give the news to Urayoán.

At last the Indians had proof that the Spaniards, like the Indians themselves, were mortal and could be killed. The news spread quickly throughout the island, and was received with joy by the natives: it gave them hope that they might regain their freedom. The acts of rebellion began. Indians of cacique Aymamón, who ruled in the region of Aymaco (Aguadilla today) captured young Diego Suárez and took him to their chief. Aymamón had Suárez tied to a tree and offered him as a prize in a

ballgame. Luckily for Suárez, a faithful Indian boy who served as his page ran with the news to the Spaniards. On his way he met Captain Diego de Salazar and told him what had happened. With the Indian serving as a guide, Salazar reached Aymamón's settlement when the Indians were watching the ballgame. He untied Suárez, handed him a sword and told him to do as he did. The Salazar began to slash at the Indians with his own sword. The Indians were surprised by Salazar's unexpected attack. Aymamón himself confronted him, but Salazar sent him reeling with a swipe of his sword.

Taking advantage of the confusion, Salazar, young Suárez and the Indian boy fled from the village and headed for Sotomayor's settlement. They had not gone far when a group of Indians caught up to them and called to Salazar and begged him to stop because the cacique, Aymamón, wished to speak to him. Suárez said it was a death trap and implored Salazar not to return, but Salazar did not want him to consider him a coward so he went back to Aymamón with the Indians. There he found Aymamón badly wounded. The cacique praised him for his valor and begged that he be permitted to use Salazar's name. The cacique, like all Indians, believed that names had magical powers, and that by assuming the brave Spaniard name he would acquire all his valor and skill in combat. Salazar told the cacique that he could use the name, but that first Aymamón would have to be baptized. Aymamón agreed and the captain returned with Suárez to Sotomayor's settlement. From that day on, Salazar's name was a source of fear among the Indians, because they considered him to be the bravest warrior on the island.

The young cacique Agueybana II, tired of the humiliations and abuses his people were suffering, and heartened by the news that the Spaniards were mortal, decided to call the principal caciques of the island to an "areyto" in his village. There, after discussing the bad treatment they received from the Spaniards and after Urayoán told them how Salcedo had died, the caciques agreed to wage a war to the death against all Spaniards, attacking them in their settlements and plantations. The areyto was attended by Juan González, a Spaniard who understood their language and who had painted his body like them in order to spy. He hurried to Sotomayor's plantation near Guánica to warn him of the Indian plot. Sotomayor had also been told of impending danger by Guanina, cacique Agueybana's sister, who lived with the Spanish conquistador.

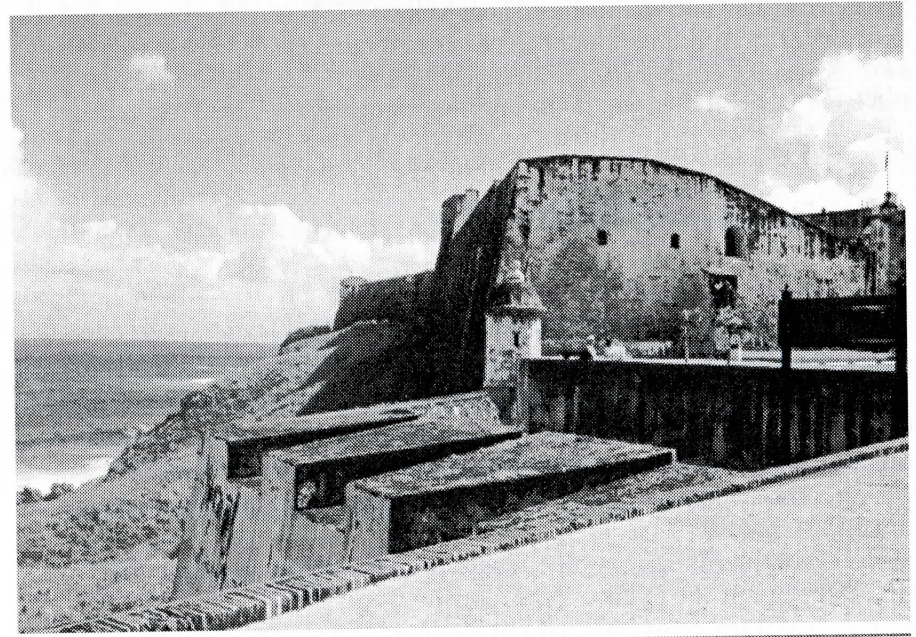
Sotomayor decided to hurry back to his village, accompanied by his nephew, his Spanish servants and the interpreter Juan González. However, he recklessly asked Agueybana II to send him Indians to carry his baggage. The cacique sent them, but he already decided not to let his hated enemy escape. Suspecting an attack, Juan González decided to walk some distance behind the group. He was surprised by a group of warriors commanded by Agueybana himself and nearly killed by the

Indians, González saved his life by offering to become the cacique's slave. Leaving him, the cacique and his warriors caught up with Sotomayor's group and killed them all. They turned back to kill González, but the interpreter hid in a treetop as the Indians searched for him. That night when the Indians had returned to their village to celebrate Sotomayor's death, González climbed down from the tree and despite his many wounds, made a long trip across the island's central mountain range until he reached the plantations of Toa, where he reported what had happened and asked that the news of the Indians' uprising be taken to Ponce de León in Caparra.

Meanwhile, following the war plan agreed upon in the areyto at Agueybana II's village, Guarionex, cacique of the Otua region, led his warriors in an attack upon Sotomayor's village. The Indians burned the village and killed several of the inhabitants. Other colonizers who lived on isolated plantations near the mines were also killed by the Indians, who by now were on the warpath throughout the island. Their aim was to kill all the Spaniards and regain their liberty.

When Ponce de León heard what had happened, he organized his forces and decided to seek out the Indians rather than wait for their attack. With his 120 remaining men, Ponce de León formed three companies under the command of Captain Diego de Salazar, Luis de Añasco and Miguel de Toro. The defense of Caparra was assigned to Salazar and his men, almost all of whom had been wounded in the fight at Sotomayor's village. With the rest of the soldiers, and without waiting for the reinforcements he had requested from Hispaniola, Ponce de León set out to find Agueybana in the cacique's own territory. After crossing the mountains and reaching the Coayuco River, Ponce de León learned that the Indians in Agueybana's village were celebrating their victories with a huge areyto. Knowing that it was their custom to celebrate with drinks and very strong liquor made of fermented corn, Ponce de León approached the village and waited until nightfall when the Indians were already drunk and tired to attack. Ponce de León and his men then overran the village and the Indians, believing that all the Spaniards they had killed had risen from the dead, offered little resistance. Using swords and spears, the Spaniards killed hundreds of Indians and captured many others. Then they headed back to Caparra before the Indians could regroup their forces.

Days later when the Indians had recovered from this defeat they renewed their attacks on the Spanish plantations. Ponce de León decided to attack Agueybana again. He was told that in the region of Yagueca, cacique Mabodamaca commanding 600 warriors was on the warpath, daring Salazar to fight him. When Salazar learned of this he asked Ponce de León's permission to fight the cacique. Salazar and his men went forth to meet Mabodamaca in battle. In the ensuing struggle the Spaniards defeated the cacique and his warriors.



El Morro, San Juan

Soon after, Ponce de León received warnings that Agueybana II was approaching to attack with a huge contingent of Indians. Ponce de León deployed his men in a protected area where they could only be attacked frontally. Using tree trunks, stones and earth, he fashioned a shield to protect his men from Indian arrows, and awaited the arrival of the cacique and his hundreds of warriors. The battle began. One of Ponce de León archers noticed an Indian chief marching at the front who wore around his neck a golden disc or guanín, the emblem of the caciques. He took aim and fired, killing him instantly. As soon as the cacique fell, the warriors ran to recover his body and retreated in disorder. The dead cacique was Agueybana II himself. Once more Ponce de León had triumphed over the Indians.

Ponce de León returned to Caparra with his men. Knowing that the Indian resistance had received a fatal blow, he then offered amnesty to those caciques who would make peace with the Spaniards. Only two caciques accepted the offer: Caguax, chief of the Turabo region and a cacique from the Utuado zone, who would later be called Don Alonso, when he was baptized by Bishop Alonso Manso. The other caciques continued to resist. Many of them fell back to the mountainous region of the Luquillo Sierra while others fled to neighboring islands where they

joined with their old enemies to struggle against their common enemy, the Spaniards. The native rebellion, however, was reduced to sporadic skirmishes. The Indian's weapons were no match for the Spaniards steel swords, spears, crossbows and firearms. Ponce de León was able to renew the labor of the mines and fields and reorganize the colony.

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The Defense of the Indians

Some Spanish opposed the ways the Indians were treated. In particular, the Dominican friars of Hispaniola defended the Indians' right to freedom. Fray Antonio de Montesinos gave a sermon in 1511 in front of Governor Diego Columbus and other authorities in Santo Domingo, the capital of Hispaniola, condemning the treatment of the Indians, and warning the colonizers that they would live and die in mortal sin due to the unjust and excessive labor to which they had subjected the Indians. Diego Columbus and the royal officials demanded that Montesinos retract these words, but the following Sunday the friar repeated this sermon, adding that if the colonizers did not mend their ways the Dominican priests would not administer the sacrament of confession to them.

Montesinos charges were backed by his order, which sent the friar to Spain to personally inform the King of the Indians' sufferings. King Ferdinand became interested in the matter and in 1512 called a meeting of jurists and theologians at the city of Burgos. There, the principle of freedom for the Indians was established, and the colonizers were assigned responsibilities for the natives in their charge. They were ordered to reduce the number of the Indians' working hours, to attend them when they were sick and to baptize them. Also, each colonizer had to teach at least one of his Indians to read and write. It was decreed that married women would not have to work in the mines, and that minors under 14 years of age could not be assigned hard labor. In 1514, the King gave official permission to the Spanish colonizers on the island to marry the Indian women.

A man who distinguished himself in the struggle for Indian rights was Padre Bartolomé de las Casas. He had arrived in Santo Domingo in 1502 and Indians had been placed under his charge. When he saw how the Indians lived, he decided to devote his life to their protection. In 1512, Las Casas became the first ordained priest in America; he was ordained by the Bishop of San Juan, Alonso Manso. Las Casas began his struggle in behalf of the Indians by freeing those who were in his service. In 1515 he went to Spain and during an interview with King Ferdinand, interested him in the Indians' problems. When the King died the following year, Las Casas was able to relate their plight to Cardinal Francisco Jiménez de Cisneros. Cisneros had been named regent of the

kingdom because Juana, the King's daughter and heir to the throne, was insane, and her son Carlos was under age.

As a result of rebellions against the Spanish, epidemics and harsh work and slavery, the Indian population decreased very rapidly in Puerto Rico, and throughout the entire Caribbean islands. Due to this situation, the Spanish colonizers were left in need of labor to mine and do all the extraction work. Therefore, they requested to be allowed to import slave labor from other sources, mainly from Africa. Bartolomé de Las Casas himself, at the beginning of his campaign to free the Indians, proposed bringing in Black slaves as substitutes. Las Casas later regretted this recommendation and admitted that it had been wrong because "the Africans have as much rights as the Indians." It was, however, too late, for African slavery had already achieved a stronghold in the Island.

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African Slavery in Puerto Rico

African slavery began early in the 1500's. The first Black person to enter the island, however, was a freedman. His name was Juan Garrido, born in Angola, and settled in Seville, Spain, where he had become a Christian. He came from Hispaniola with Ponce de León in 1509 and lived on the island for several years, actively participating in the conquest of Puerto Rico. Together with Ponce de León he shared in the discovery of Florida, thus becoming the first Black person to arrive in the United States. Later, he accompanied Hernán Cortés in the conquest of Mexico and became famous as the first person who planted wheat there.

In 1510, Diego Columbus and his officers were assigned more than one hundred African slaves, who became the first in the Island. These slaves had been acquired in Portugal. The Portuguese were the first Europeans to explore Africa's coasts. By the middle of the 15th century they had already established five trading centers on the western coast of Africa for commerce in slaves, gold and ivory. Portugal was then the main African slave trader at the time the first African slaves arrived in Puerto Rico. By 1518, Emperor Charles V licensed a Flemish nobleman to import up to four thousand Black slaves to the Antilles. From that moment on, the inhuman traffic of African slaves was on a large scale, extending to other parts of America and lasting for more than three centuries.

In the early years of slavery in the New World, the Africans most frequently brought in were members of the Jelofe (Wolof) tribe of Senegal and Mandingos from the Sudan; and later on the Mende of Sierra Leone, the Yorubas, Ashantis, Ibos, Fantes and Baules of Guinea and the Congos of the Congo River area. From the beginning there was a preference for

slaves from the agricultural tribes of Guinea. Also preferred were those who believed in pagan religion over the believers in Islam.

In 1522 there was a large slave uprising in Hispaniola, and five years later another rebellion occurred in Puerto Rico. These uprisings were blamed upon the Jelofes (Wolofs), who in Puerto Rico and Hispaniola had joined the Indians in guerrilla warfare against the Spaniards. In 1532, the authorities on the island asked the King to outlaw the importation of Jelofes or Berbers since they had been responsible for uprisings on neighboring islands.

Through African slave labor, agriculture, particularly sugar cane, became an important industry in Puerto Rico. African slaves also built the fortifications of San Juan and most of the buildings in the Island. These fortifications helped to protect the city from the numerous pirate attacks that it suffered through the years. Together with the slaves, the Spaniards also imported a variety of fruits and roots of African origin. For instance, different varieties of bananas, and yams came in the slave ships. The plantain also was brought to Hispaniola from Africa in 1516 by the Dominican friar Tomás de Berlanga, and to Puerto Rico shortly afterwards.

The Spanish authorities allowed intermarriage in their colonies. Therefore, in Puerto Rico, as well as in the rest of the Spanish colonies, Spaniards married Africans and also Indians. These three bloodlines constitute the foundations of the Puerto Rican, and most Latin American societies.

There are a few accounts that describe aspects of the African slave trade in Puerto Rico. One of these accounts is a vivid description by a visitor to the island in 1831. He wrote about the slave ship *Sultana* and the disembarking of the slaves on Puerto Rico's west coast. The following is an excerpt from this account that illustrates the condition of the slaves, the sale, the prices and a little about the ship in which they were transported across the Atlantic.

There have been imported, into the little bays of this part of Porto Rico within the last two months, three small cargoes of African slaves, say about 500 in number, men, women and children. I saw the remnant of these cargoes for sale in three enclosures. The best looking and most healthy of these miserable beings had been sold to the planters and removed to their estates; the remainder were extremely thin and sickly, and were selling at very reduced prices. There was a little stream of fresh water near where these slaves were kept, and in this little river they were made to bathe daily. If they showed any reluctance to go into the water, they were driven in like cattle. They had some rude instruments of music, such as banjoes and large gourd shells with strings, which made a rude tinkling noise; on these instruments they were encouraged

to play, singing and dancing at the same time to keep up their spirits. The vendors of these negroes told me it was absolutely necessary to keep them in a good-natured mood, otherwise they would sulk, refuse all kind of food, and die of starvation.

The price of negroes at this time was about as follows: children five or six years old, 100 dollars each; and what are here called prime slaves, that is, stout, healthy men or women, from eighteen to twenty-five years old, were worth 250 to 350 dollars each. They were generally retailed to the planters, and taken in small or large numbers as the case may be. At the time I visited this island, there were so many obstructions to the African slave-trade that the owners of large vessels dared not risk sending them, and were therefore in the habit of employing small, fast-sailing pilotboat schooners, to elude the vigilance of the men-of-traffic. These pilotboats carried from 150 to 200 of these poor creatures, and when chased by men-of-war, they crammed them all below deck to avoid detection; so also in bad weather they were all forced below to escape being washed overboard.

In hot climates like those between Africa and this island, to confine human beings under deck, where all must suffer, and many of them die of suffocation, is barbarous in the extreme.

According to this account we can learn that African slaves were not only adult men, but also women and children of all ages. They were sold for different prices depending on different situations, and they were transported to the Caribbean from Africa in very inhumane conditions. As in the case of the Indians, who in the end were exterminated due to wars, disease and exploitation, Spain promulgated laws to guarantee decent treatment of the African slaves. These laws, however, were often broken. For the master, the Black slave represented an investment and a valuable instrument of production, but it was also a poor soul who must obey blindly, and who would be punished rigorously if he/she did not obey orders. Some masters had little regard for the investment value of their slaves, and whether they were killed or crippled.

In his autobiography, *Mis Memorias, 1826-1882*, published in New York in 1928, Alejandro Tapia y Rivera, a militant abolitionist, recalls how some slaves grew so desperate over their situation that they "agreed to kill each other, including mothers and children." He recounts the case of one hacienda (plantation) owner "who had the teeth yanked out from one of his servants, who used to chew on the sugar cane"; another, "who buried a slave woman alive"; and a third, "who once frankly complained

that he had been unable to prevent the escape of his slave, despite the fact that he had forced him to eat human excrement." Accounts like these tell us how hard life was for African slaves in general.

After the arrival of the Africans to the island, the economy of Puerto Rico began to shift. By the third decade of the 1500's, there were signs already that the conquerors' enterprise in Borinquén wasn't going very well. The native population had decreased massively and the gold mines were producing very little. Many of the Spaniards who had arrived in Puerto Rico originally, had left in search of other places with more gold. Since the Island couldn't depend on the mines for its economy, agriculture emerged as the alternative industry to develop for profit. Some then decided that cultivating sugar cane was the best option. The news that in Hispaniola, the sugar cane business had proven profitable came to Puerto Rico, and around 1520, Italian merchant Tomás de Castellón, built the first "ingenio" or sugar mill in Puerto Rico.

Since Spain consumed and imported high amounts of sugar, the price of these goods made its production very profitable. The high demand for sugar motivated mill owners to request to the King that they would be allowed to bring more African slaves to work in this labor intensive industry. The introduction of the sugar business created a demographic revolution not only in Puerto Rico, but in all the Caribbean. Sugar production required a greater labor force than that available through the importation of European servants, scarce Indian workers and irregularly supplied African slaves. Therefore, between 1518 and 1870 the transatlantic slave trade supplied the highest proportion of the Caribbean population, creating the present legacy of the strong African component.

By 1570 there were eleven sugar mills on the Island, and it continued to grow as an industry until it peaked in the eighteenth century. About 60 percent of all the Africans who arrived as slaves in the New World came between 1700 and 1810. Despite strong demands for slaves in places like Puerto Rico, Cuba and Brazil, by 1790 the volume of slave imports had declined, mainly because of the many antislavery societies that had emerged in England and France to challenge the moral and legal basis for slavery. Also, the economic foundations of the slave system were dissolving due to increasing resistance of slaves to slavery and changes in the market. In the region, the disintegration of the slave society in French Saint Domingue (today Haiti) in 1804 was a blow from which the wider slave system in the Caribbean could not recover. Also, abolition in Europe impacted the area. Denmark abolished its slave trade in 1803. The British, the major carriers of slaves, abolished their trade in 1807 and actively discouraged other states from continuing. It wasn't until 1873, however that Spain abolished slavery in Puerto Rico.

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The "Jíbaro": Puerto Rico's rural peasantry

The term Jíbaro is used to refer to the people who inhabited the Puerto Rican countryside during the nineteenth and the first part of the twentieth centuries. They lived in the mountains or rural areas of the island and worked the land. Jíbaros farmed the soil, raised livestock, cut sugar cane and collected coffee beans. The label is more cultural and socioeconomic than ethnic and does not necessarily refer to color or race. Rather, it is a cultural composite of personality and behavioral traits that pertains to a particular group of Puerto Ricans. For instance, it is said that the Jíbaro is poor but hopeful, kind but witty, humble but proud, hopeful but fatalistic. Jíbaros have been characterized as individuals who are kind, giving, loving and hard working who have a great capacity for love and sacrifice. Jíbaros are at the very center of the popular culture and folklore of the island. Literature and music have immortalized the stereotypical jíbaro through their depictions. In reality, however, the jíbaro has been virtually eliminated by the economic and political modernism that transformed the island of Puerto Rico from an agrarian society to an industrial one. What is left is the memory of those who gave their lives to build the land only to see it disappear through radical change.

Colonel George Dawson Flinter, son-in-law of one of the wealthiest land-owners of Caracas, came to Puerto Rico after Venezuela gained its independence, and for several years commanded the island's Spanish regiment. He wrote a book in 1834 called *An Account of the Present State of the Island of Porto Rico*. In this book the author includes a compelling description of Puerto Rico's "Xivaro" – an archaic way of spelling "jíbaro" – the white rural peasantry that worked the fields in Puerto Rico. Reviewers of this book have used the information contained in it to compare Puerto Rico with its neighboring islands, where slavery was more predominant. They point out that free men produce far more than slaves, and that the vice and tyranny of slavery are avoided this way. The fact that the great majority of Puerto Rico's workers, whether white or black, were free made for a more desirable society than those on islands such as Cuba or Jamaica, where a large part of the population were slaves. At the time this book was written Puerto Rico's population was 400,000 out of what 45,000 (11%) were slaves.

The "jíbaro" is an important group in the formation of Puerto Rican identity, and is part of the island's history. By the time the book in question was written, there were around 1,300 small plantations (one or two acres) worked by these poor farmers, the "jíbaros", where they cultivated sugar cane and other crops mainly for their own subsistence.

The following is the description of the "jíbaro" made by Colonel Dawson Flinter in his book.

"Like the peasantry of Ireland, they (the jíbaros) are proverbial for their hospitality: and, like them, they are ever ready to fight on the slightest provocation. They swing themselves to and fro in their hammocks all day long, smoking their cigars, and scraping a guitar. The plantain grove which surrounds their houses, and the coffee-tree, which grows almost without cultivation, afford them a frugal subsistence...The cabins are thatched with the leaves of the palm-tree; the sides are often open, or merely constructed of the same sort of leaves as the roof - such is the mildness of the climate. Some cabins have doors, others have none. There is nothing to dread from robbers, and if there were bandits, their poverty would protect them from violence. A few calabash shells, and earthen pots - one or two hammocks made of the bark of the palm-tree - two or three game-cocks, and a "machete" - form the extent of their moveable property. A few coffee-trees and plantains, a cow and a horse, an acre of land in corn or sweet potatoes, constitute the property of what would be denominated a comfortable "Xivaro" - who, mounted on his meagre and hardworked horse, with his long sword protruding from his baskets, dressed in a broad-brimmed straw-hat, cotton jacket, clean shirt, and check pantaloons, sallies forth from his cabin to mass, to a cockfight, or to a dance, thinking himself the most independent and happy being in existence.

The "jíbaro" represents, as stated at the end of the excerpt, the independent minded and free spirited conditions so valued by Puerto Ricans. They symbolize the polite nature and content happiness present in their culture and expressed by the individuals.

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The "Criollos"

By the late eighteen century there was a distinct Puerto Rican identity of which the "jíbaro" mentioned earlier, was part of. This identity was represented in general terms by the "criollos" or native-born Puerto Ricans. The "criollos" were neither Spaniards nor the children of Spaniards. Their families had been in the island for several

generations by the late 1700s. Fray Iñigo Abbad y Lasierra published in 1788 the first comprehensive history of Puerto Rico called *Noticias de la Historia Geográfica, Civil y Política de la Isla de San Juan Bautista de Puerto Rico*. In this book, Fray Iñigo Abbad y Lasierra offers a rich description of the people of Puerto Rico and their way of life at the time, and he testifies to the creation of a new nationality: the Puerto Rican. Fray Iñigo Abbad y Lasierra wrote that out of the mixture of Europeans of different nations with Indians and Africans came a new "kind of people" called "criollos", who love freedom, are unselfish and very hospitable to strangers.

Fray Iñigo Abbad y Lasierra includes a vivid description of the criollos' favorite passtime, dancing. The dances described by the author were more common at Easter time, before Ash Wednesday during "carnaval" celebration, or at the time of a wedding, baptisms of infants, and sometimes even at funerals. He said that "when someone gives a dance, the news travels throughout the territory, and hundreds of persons come from everywhere." He continues saying that "they come out to dance one by one, or two by two. When a man invites a woman to dance, if she has no slippers - as most of them do not - she borrows a pair, and begins to dance around the parlor with exceptional speed...the man who dances remains in a corner of the parlor, his sombrero tipped sideways on his head, holding his cutlass behind his back. He does not move from this spot, but raises and lowers his feet with much speed and force. When a man wishes to show affection for a woman who is dancing, he removes his hat and puts it on her head. Sometimes she has so many that she must carry them in her hands and under her arms. When she tires of dancing, she returns the hats to the men, each of whom gives her a "real". This is called "dar la gala" or giving the prize. If one of the bystanders wishes to dance with a woman, who is already dancing with someone else, he must ask the man's permission. This has caused some strong feuds that has ended many dances in a clash of knives."

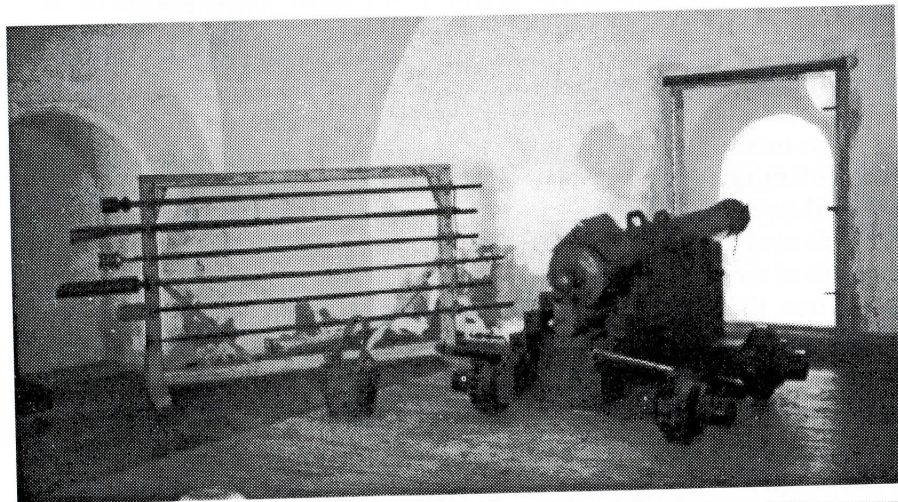
This excerpt from Fray Iñigo's book shows the beginning of a Puerto Rican identity, separate from Spain, with its own characteristics, which are evident in their celebrations. Dances such as the above mentioned are typical of Puerto Rico and emerged at a point in time when the mixture of three different cultures, Spanish, Indian and African, created a new one, the Puerto Rican, the "criollos". It is this new culture the one that began the spirit of nationhood that evolved during the 1800s and that still remains today.

The Spirit of Nationhood and the End of Spanish Colonization

European wars during the seventeenth century decreased commercial traffic to the Caribbean colonies. Less and less ships, especially Spanish vessels, visited the San Juan coasts to transport the products of the island. In a period of 74 years, only 44 ships left Puerto Rico to go to Spain. Due to the lack of economic activity, the city became stagnant. Many Puerto Ricans left the island to go to Mexico and other Spanish colonies.

After 300 years as a small, neglected Spanish colony, Puerto Rico came of age during the nineteenth century. The U.S. War of Independence, the French Revolution, the revolt of Haitian slaves in 1791, and the Latin American wars of independence between 1808 and 1824, all had their impact upon the island. As early as 1809, Puerto Ricans were referring to the island as their "amada patria" or beloved homeland, although, politically, it was still an overseas possession of Spain.

The spiritual leader of Puerto Rico's pro-independence movement during the nineteenth century was Ramón Emeterio Betances, born in the coastal village of Cabo Rojo in 1827. A graduate in medicine from



El Morro, San Juan

the University of Paris, he was well known in both the Caribbean region and Europe. Betances spent his lifetime trying to free Puerto Rico from Spanish colonialism. Also a militant opponent of slavery, he, at one time, purchased young slave children from their masters and gave them their freedom. Because of his controversial activities, Betances was forced to live part of his life in exile, but he continued to support independence from abroad.

The following is a proclamation, reproduced in leaflet form, signed by Betances in November, 1867, and distributed on the island:

Puerto Ricans! The government of Queen Isabella is making a terrible accusation against us: It says that we are bad Spaniards. The government is spreading falsehoods. We do not want separation; we want peace and union with Spain; but it is only fair that we should also specify the conditions in the contract. They are very simple:

- Abolition of slavery*
- The right to reject all taxes*
- Freedom of religion*
- Freedom of speech*
- Freedom of the press*
- Freedom of commerce*
- The right to assemble*
- The right to bear arms*
- The inviolability of the citizen*
- The right to elect our authorities*

These are the Ten Commandments of Free Men If Spain feels capable of giving us these rights and freedoms, and does so, then it may send us a captain general or governor...made of straw, and we shall hang him, and have him burned during the days of "carnestolandas" (three carnival days before Ash Wednesday), to commemorate all the Judases who, until today, have sold us out. Thus, we shall be Spaniards, If not, NO. If not, Puerto Ricans, patience! You shall be free.

Dr. Betances

At this time, Betances was in exile on nearby Saint Thomas. The proclamation sets forth "Ten Commandments" listing the conditions under which Puerto Rico would retain its association with Spain. It is virtually a declaration of independence.

A year later, on September 23, 1868, "Spaniard became Spaniard and the Puerto Rican, Puerto Rican", when a pro-independence insurrection broke out in Lares, which is known as "el grito de Lares". The revolt lasted scarcely a day, but it was the first time that the island's sons had taken up arms against the colonists, and it served notice to Spain that

the days of colonialism were numbered. Five years later, the Spanish abolished slavery in the island. The abolitionist movement had reached a point where its connection with the independence movement could only result in igniting a revolution.

The Lares revolt in 1868 was just a symptom of widespread distaste for Spain's absolutist rule. However, all of the military power was in the hands of Spain and the upper class, of which a great part were loyalist to Madrid. Therefore, most of the island's liberal leaders were discouraged by the prospects for armed insurrection, and sought a compromise. In 1887, at a meeting in the city of Ponce, delegates from all the island created the Autonomist Party of Puerto Rico. The purpose of this party was to work for greater autonomy of the island and to achieve self-government as much as possible, but without separating from Spain. The first president of the party was Román Baldorioty de Castro. He favored a Canadian-style autonomy as a means to resolve colonialism in Puerto Rico. The autonomists struggled because the Spanish government in the island saw it as a threat and began to repress them. However, ten years after the inception of the Autonomist Party, in 1897, Spain signed the document known as the "Carta Autonómica" which authorized changes in the colonial form of government in Puerto Rico. There would be still a governor named by the King of Spain, but there were improvements in the situation of the Puerto Ricans. Some of the achievements contained in this document were: 1) individual rights; 2) right to vote for all males; 3) the right to negotiate commercial treaties with other countries; 4) more participation of the criollos in the island's political issues. The first elections were held in March, 1898, to choose local government representatives. This charter of autonomy gave Puerto Rico a substantial degree of home-rule, and was the most liberal political status ever obtained by the island until that time.

The new autonomous government never was able to flex its muscles. Spain had, by then, lost most of her Latin American colonies, and was now involved in a deep conflict with Cuba, her other possession left. War in Cuba had begun. Spain was making a desperate attempt to stop the revolution in Cuba, but this war started an adverse reaction in the United States' media, which made special interest groups push for U.S. intervention in the Spanish-Cuban conflict. Americans were urged to intervene in this war to help free Cuba from the oppression of Spain. In February of 1898, when the U.S. battleship Maine sank suddenly in the Havana harbor (although no one knows why), cries for war surpassed any appeals for reasons to stay out of the Spanish-Cuban conflict. War was declared on April 25 on 1898. On July 3, Santiago, one of the most important cities in Cuba, was surrendered to American troops. On July 25, Americans landed on Puerto Rico's southern shore, and on October 18, the island was formally surrendered by Spain.

On December 10, the Treaty of Paris released Cuba from Spain, surrendered the Philippines to the United States for \$20 million, and ceded Guam and Puerto Rico to the United States. No Puerto Ricans took part in the Treaty of Paris negotiations. The autonomous government was stripped of its powers, and the island came under U. S. rule.



San Juan

III

Puerto Rico & United States Relations

American knowledge of Puerto Rico in 1898 was very poor. One writer admitted that Americans knew more about Japan or Madagascar than about Puerto Rico. For example, then, just as it still happens today, Americans ignored common social graces when dealing with Puerto Ricans such as insisting on referring to individuals by the improper last name, so Luis Muñoz Rivera was invariably referred to as "Mr. Rivera" rather than by the correct abbreviated form, "Mr. Muñoz". Luis Muñoz Rivera was the passionate and articulate editor of the newspaper "La Democracia" published in the city of Ponce. Muñoz Rivera became a dominant politician in Puerto Rico even after the United States took control over the island.

a

The first years of United States rule in Puerto Rico

The island endured two years of military government before the Foraker Act of 1900 instituted a civilian government in Puerto Rico that restored a new form of colonialism. The military government began with the appointment of Brigadier General Guy V. Henry. He established the ground rules that marked Puerto Rican - United States relationships for nearly half a century. Henry's government improved the general sanitation of the island, established a new political system and tried to Americanize the Puerto Ricans by teaching them English and inculcating all aspects of American culture.

In 1900, the Foraker Act went into effect. It was highly unpopular among Puerto Ricans because it created too much dependency on the United States. The Act established a government in which the governor, the Cabinet, and all judges of the island's Supreme Court were appointed by the president of the United States, while Puerto Ricans elected a lower house of delegates of thirty-five members. An elected resident commissioner in Washington reported to the United States Congress, but had no vote. Free trade with the mainland was established, but the entire tariff system was merged immediately with that of the more powerful United States of America. Puerto Rico after 1900 assumed a status similar to that of the District of Columbia in the government of the United States. It could be heard, but it had no vote, even on matters pertaining to its own interests.

Muñoz Rivera did not accept this lowering of the status of Puerto Rico, and he continued fighting for the island and started his own Federalist (also

known as Unionist) Party. In 1910 he was elected the resident commissioner to the United States Congress in Washington. There he campaigned ceaselessly for a plebiscite to determine the status of Puerto Rico among statehood, independence or autonomy. Through skillful diplomacy, the Puerto Ricans finally persuaded the United States Congress to pass the Jones Act of March 2, 1917. The Jones Act provided a bill of rights for Puerto Rico, conceded United States citizenship for residents of the island, and instituted popularly elected houses of the legislature. Moreover, the governor of Puerto Rico was granted more freedom in appointing his Cabinet. One of the reasons for the passing of this Bill was that in early 1917 involvement in the First World War appeared imminent. Therefore, a loyal Puerto Rico populated entirely by American citizens seemed more important than ever. As Congressman William Green of Iowa pointed out at that time: "While we hold it (Puerto Rico), it is an outpost for defense of the Panama Canal; held by any other nation it becomes a point of attack in war and danger in peace." The Panama Canal had just opened a couple of years before, and it was very near Puerto Rico. That's the reason for the importance of the island to defend such a marvel of engineering newly launched. Muñoz Rivera, however, passed away in the fall of the year before in 1916. Politics in Puerto Rico continued to be very vibrant, and the Unionist Party dominated until 1924. That year, some political parties combined, and the Unionists joined the Republicans to form the "Alianza" Party (Alliance), and the socialists formed the Coalition Party.

b

Pedro Albizu Campos and Luis Muñoz Marín, the two main political figures in the island

During the 1930s and for decades after, the influence of two Puerto Ricans, Pedro Albizu Campos and Luis Muñoz Marín (son of Luis Muñoz Rivera), dominated Puerto Rican politics. Harvard-educated and World War I veteran, Albizu became the most important spokesperson for independence. He formed the Nationalist Party and took an anti-U.S. stand. He spent many years in prison for supporting violent confrontations with the island's United States government. He voiced his concerns about Puerto Rico's dependence on the United States in several speeches and articles. He wrote an article for the *El Mundo* newspaper in 1933 stating that

Puerto Rico must create a grave crisis for the colonial administration in order that its demands be heard...A nation like the United States, with enormous national and international problems, has no time to pay attention

to submissive, servile men. What is needed is a rebel organization...to make a clean break with the colonial regime, and to request recognition of our independence from the free nations of the world. Nationalism is the only salvation, because it causes to be reborn in each of us the conscience of a free man, for whom human dignity is priceless, and who cannot conceive why he should not have the right to direct the destinies of his children or his homeland.

Although always in the minority during the next two decades, Albizú was a fiery, compelling speaker, and a man who did not shrink from his self-appointed role as martyr for the cause of independence. Puerto Rico's pro-independence militants regard Pedro Albizú as the "apostle" of their cause, and they have adopted as their slogan his statement: "La patria es valor y sacrificio" (the homeland is courage and sacrifice).

Luis Muñoz Marín, the other important figure in Puerto Rican politics of the time, was also educated in the United States. He did not live in Puerto Rico permanently until 1931. Because Muñoz Marín had been a poet and journalist in his early years, he was popularly referred to as "El Vate" (The Bard). His greatest strength, however, was politics, which he practiced with the flair and discipline of a fine poet. Muñoz Marín got along great with people, whether it be from the speaker's platform in the dusty plazas of the island's small towns, or in their homes, where he sipped their home-grown coffee and listened sympathetically to their concerns. As a consummate politician, Muñoz Marín gathered together a group of talented colleagues with differing ideologies and sensitive egos, and united them under the Popular Democratic Party for three decades. Muñoz Marín began as an advocate of independence and socialism, but as the years passed these goals were diluted by multiple pressures. His party took power in the elections of 1940 and ran the government for the next twenty-eight years. Before that, however, the Great Depression happened, and Puerto Rico had a terrible time during the grim years of the 1930s. This situation led to a re-evaluation of its status by policy makers in the United States.

Puerto Rico during the Great Depression

Theodore Roosevelt, Jr. the son of former President Theodore Roosevelt, was named Governor of Puerto Rico by President Herbert Hoover. He served from April 7, 1929 to January 18, 1932. Roosevelt, Jr. was an energetic man, who traveled through the island's poverty-stricken countryside and saw "farm after farm where lean, underfed

women and sickly men repeated again and again the same story – little food and no opportunity to get more." Roosevelt, Jr. wrote in an article in the *New York Herald Tribune Magazine* in January, 1930 that he had, "seen mothers carrying babies who were little skeletons. I have watched in a classroom thin, pallid, little boys and girls trying to spur their brains to action when their little bodies were underfed. I have seen them trying to study on only one scanty meal a day, a meal of a few beans and some rice. I have looked into the kitchens of houses where a handful of beans and a few plantains were the fare for the entire family." The island had undergone drastic economic changes as a result of the United States rule ever since the beginning in 1898. Its leading crop, coffee, was exported to Europe. United States policies transformed the island into a monocrop sugar economy with landownership concentrated in very few hands, mostly absentee foreign corporations. Puerto Ricans became dependent on the U.S. sugar quota. The decline of sugar prices during the 1920s and their collapse during the depression of the 1930s brought chronic economic problems to Puerto Rico.

By 1929, near starvation prevailed in many parts of the island. Relief and public works projects, founded after Franklin D. Roosevelt's "New Deal" government took power in 1933, gave some hope to Puerto Ricans. The United States government established agencies such as the Puerto Rican Emergency Relief Administration and the Puerto Rican Reconstruction Administration, which poured about \$230 million into the island from 1933 to 1941 to try to help Puerto Ricans survive the depression. However, these programs were a cosmetic cure for a very serious situation. The sentiment of dissatisfaction of Puerto Ricans was felt all around. For example, Arturo Morales Carrión, a Puerto Rican historian of that time said that the Americanization of Puerto Rico had brought to the island the "rise of absentee landownership, the collapse of coffee, the migration to growing slums, and shocking poverty in rural areas. This criticism wasn't well taken by the United States' government. There were incidents such as the "Ponce Massacre", where during a parade in March 1937, police killed seventeen protesters in an unprovoked attack. This incident created a state of crisis, which reactivated the political life of Puerto Ricans. It was then that Luis Muñoz Marín emerged as the leading political figure, establishing his Popular Democratic Party. The first substantial change in Puerto Rico's status took place after World War II when Governor Tugwell left the office in 1947 and President Harry S. Truman appointed Jesús T. Pinero as the first native governor of the island. One year later, in 1948 Muñoz Marín became the first elected governor of Puerto Rico. With help from Washington, Muñoz Marín was able to lead Puerto Rico into a new era of industrialization and economic development. Operation Bootstrap was a plan initiated to help out Puerto Rico. This plan attracted mainland manufacturing companies to the island with special tax inducements and

low labor costs. Puerto Rico started to enjoy an economic boom during the 1950s and 1960s. Puerto Rico transformed itself into a semi-developed society; factories replaced farms as the chief means to earn a living. Schools and medical care were made available to virtually all citizens, a large middle class emerged. Cars clogged the new cement highways, and thousands of tourists came in each year to enjoy the tropical island weather. There were still awful slums and unemployment, but Puerto Rico had thrust itself into the modern world. The economy was also helped by Puerto Rican G Is returning from World War II. The G Is received federal loans for housing, and grants for education. It is most interesting to note that Puerto Rico progressed in the same proportion as its powers of home rule increased.

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The Commonwealth status and the 60s

The United States Federal government, however, discouraged independence, and Muñoz Marín felt that Puerto Rico had neither the military nor the economic strength to force the issue. Statehood had little support in Washington or San Juan. Faced by colonialism, Muñoz Marín, in the late 1940s began to explore a midway course, a third alternative, that would hopefully achieve a dignified form of self-government for the island. This alternative was Puerto Rico as a Commonwealth. In June of 1950, Puerto Rico held its first plebiscite on its status, voting by 70 percent for commonwealth status. The 1952 Constitution of Puerto Rico established the island as a commonwealth or "estado libre asociado" a state that was free and yet associated with the United States. Advocates of independence and statehood called this political formula a "perfumed" type of colonialism. The "independistas" argued that Puerto Rico's permanent union to the United States under Commonwealth would never permit true sovereignty. Those who favored statehood called Commonwealth an insidious trick.

In 1967, however, there was another plebiscite that still showed 60 percent in favor of remaining a commonwealth, 39 percent chose statehood, while only a fraction voted for independence, mainly because the majority of the "independistas" did not go to vote as an act of protest. Puerto Rico's status remains a crucial issue. Muñoz Marín saw the Commonwealth status as a political process, which needs to grow and to be perfected to allow for more autonomy. How it will grow and in what direction is still unclear. The final answer, as Muñoz Marín himself once said, rests with the future generations.

The entire decade of the 60s was a turning point in Puerto Rico's history. In 1964, Governor Muñoz stepped down and nominated a

younger man, his long-time aide, Roberto Sánchez Vilella, to run for the post. In 1968, a pro-statehood candidate, Luis A. Ferré won an upset victory for the governorship, and Muñoz Marín went into virtual retirement. Student organizations demonstrated in the streets to protest against university administration and against obligatory military service. Many young people went to jail for refusing to serve in the military. The 60s was also the time when the most important figure in Puerto Rico's independence movement passed into legend. Pedro Albizu Campos, the militant Nationalist, died in San Juan on April 21, 1965. He had spent eighteen of his seventy-three years in prison. In April, 1936, Albizu was sentenced to ten years in Atlanta Federal Penitentiary after Nationalists killed insular police chief Francis Riggs. When he was pardoned, six years later, thousands of persons met his ship as it docked in San Juan. In 1951, Albizu was jailed after a Nationalist uprising broke out in several island towns, and an attempt was made on the life of President Truman in Washington. He was pardoned in 1953, but this was revoked the next year, after Nationalists wounded five Congressmen. Albizu suffered a stroke in 1956, which left him partially paralyzed. He was sent to Presbyterian Hospital in San Juan, where he remained until he was pardoned by Governor Muñoz Marín in November, 1964.

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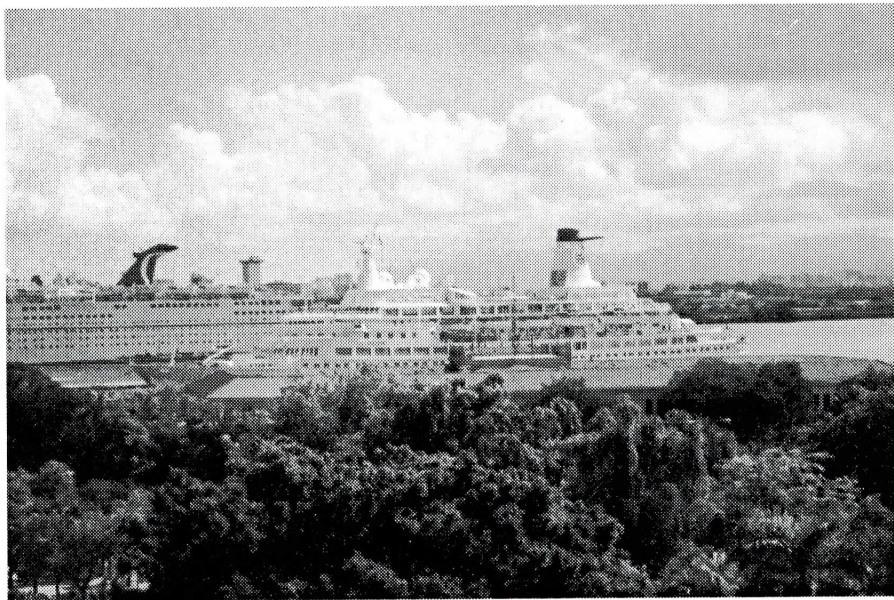
Puerto Rico's economy after the 1970s

Since 1944 the Partido Popular Democrático (Popular Democratic Party) was in power in Puerto Rico until 1968 when the newly created Partido Nuevo Progresista (New Progressive Party) won the elections for Governor. All those years, the Partido Popular Democrático was virtually the only party that existed in the island. Since 1968, however, politics in the island have become a two-party system, with the Partido Independentista Puertorriqueño (Puerto Rican Independent Party) as the third minority party. Luis A. Ferré, candidate for Governor for the Partido Nuevo Progresista, won the 1968 elections with a campaign that emphasized their desire to solve the social problems of the island. The 70s, however, turned out to be a rough decade, when unemployment and poverty came back as major problems in Puerto Rico.

By the 1970s, Operation Bootstrap started by Muñoz Marín had broken down. Factories were not coming to the island as they had done in the 50s. One of the reasons was that as a result of the industrialization process, salaries in the island had gone up, making Puerto Rico not as competitive when compared to other less developed countries that were also trying to attract factories to their lands. In many of these other countries wages and cost of production were much

lower than in Puerto Rico, and they were also offering incentives to new companies. Many factories that had been established in Puerto Rico began to leave for regions of the Far East or other regions that offered cheaper labor and lower taxes, leaving many islanders without jobs.

The industrialization program initiated in the 50s was mainly aimed at attracting United States' companies to the island. Here the companies would enjoy many conveniences such as low wages and tax incentives. These factories sold their products outside Puerto Rico, mainly to the United States. This export economy created many jobs, allowing Puerto Ricans to improve their living conditions, but it had serious consequences also. Since the companies did not produce for the Puerto Rican market, but to export to the United States, Puerto Rico had to import almost everything needed for domestic consumption. These companies also sent all their profits abroad instead of re-investing this money in the island to expand their business or to build new factories that would create new jobs to boost the local economy. The new government of the Progressives tried to reorient the industrialization program to help the situation. New industries emerged in the island such as banking and tourism. The United States agreed to establish an incentive system to motivate companies to deposit their profits in local banks in the island. This helped the banking system to grow. The money deposited in the local banks was utilized to give loans to local businesses and individuals,



Cruise Ships Shipping Dock in San Juan

particularly for construction projects. This caused the building industry to develop, which in turn created new jobs as they increase the number of construction of homes, hospitals, and other facilities.

Tourism also flourished in the late 70s, with thousands of Americans coming to the island to vacation specially during the winter months. Also, Caribbean cruises became very popular at that time, with Puerto Rico as one of their destinations. This caused the modernization of the port system in the island. San Juan is currently the most visited port in the Antilles. Tourism has become the strongest alternative to the previous manufacturing economy, generating millions for Puerto Rico and ensuring a stable source of employment for its people.

Cultural development of Puerto Rico

Literature, painting, music, sports and many other cultural interests are present in Puerto Rican society. There has always been an abundance of poets in the island, so much as to say that almost all Puerto Ricans have written at least one poem at any point in their lives. Writers produce works that talk about Puerto Rico turning into an urban society. They describe how more and more peasants leave the country-side for the cities or for the United States. Many of the literary works are then about the experiences of these originally rural people when they face urban life. Women writers also have an important place in Puerto Rican literary circles. They write about a wide variety of topics such as social problems, everyday life, "machismo," crime, loneliness and many others.

Puerto Rican music has become very popular in the entire Latin American region. Music is a very important element in the life of all Puerto Ricans. In most households it is possible to hear music playing on the radio or other sound systems daily. The most popular rhythm is "la salsa". It is a type of music with strong Caribbean and African influences. Rock and Roll also is a type of music imported from the United States that has plenty of followers in the island, particularly among the youths. Another very important type of music is "el bolero", which is a kind of balad made popular since the beginning of the XX century, and continues to be strong today.

Organized and professional sports started in Puerto Rico under the United States' rule. Baseball is a sport practiced and enjoyed by the majority of the Puerto Ricans. Basketball is also a favorite sport. Track is very popular specially among students, and the public also follows boxing, volleyball, swimming and tennis, among others. There are professional athletes that can make a living playing sports. This is a great motivation for young people to become involved in sports from a young age.

The political status question since the 1980s

Since the 1980s politics in the island have reflected a highly competitive two-party system with an independent electorate, fully prepared and willing to elect a governor from one party and a legislature controlled by the other. As mentioned earlier, the two main parties are the Popular Democratic, which supports a permanent union with the United States as a Free Associated State or Commonwealth, and the New Progressive Party, that favors statehood.

The idea of the Commonwealth status, favored by the Popular Democratic Party, supports the permanent union of Puerto Rico with the United States. The ideal also presupposes that Puerto Rico would preserve its separate identity from the United States and increased self-rule. Opponents to this formula argue that the Commonwealth status maintains Puerto Rico in a state of colonialism, and that under this status, Puerto Ricans are considered second class citizens in the United States.

Statehood supporters, represented by the New Progressive Party, want Puerto Rico to be the 51st State of the Union. Being a state, Progressives affirm, Puerto Ricans will be able to receive the same amount of federal aid that other states get. Besides, Puerto Rico would have representatives in Congress who would be able to vote to choose the President. Those who oppose statehood say that this status would destroy Puerto Rican identity and culture, and that the island would have to pay federal taxes.

The smaller but growing Puerto Rican Independence Party, supported by organizations on the left, constitutes a third party in the island. This party proposes a formula providing for a transition to independence, with a commission of representatives of Puerto Rico and the United States to oversee the transfer of power from federal agencies to Puerto Rico. This way, Puerto Rico would become an independent republic, but still friendly to the United States. This is, however, still a small movement that does not count yet with the support of the majority. Those who oppose independence say that Puerto Rico needs the economic and military protection of the United States.

Through the decades, much change has happened in Puerto Rico. The current population is around 4 million. Income is up, and signs of material progress such as new homes, highways, new cars, are abundant. With pro-independence sentiment estimated at about 5% of the electorate, the remaining 95% is still split about evenly between supporters of Commonwealth and those who seek U.S. statehood. Of the eight gubernatorial elections held every four years since 1972, the pro-Commonwealth party and the party that supports the U.S. statehood have each won four.

The decade of the 90s saw the New Progressive Party, which controlled Puerto Rico's government from 1993 to 2000, push for statehood as never before on the island and in Washington. The administration of two-term governor Pedro Rosello held two status plebiscites on the island – 1n 1993 and in 1998 – and worked to get Congress and the White House to support the island becoming the 51st state. But the voters in Puerto Rico turned down statehood in both plebiscites and, in November 2000, returned the Popular Democratic Party to power as a symbol to their support for the Commonwealth status.

As Puerto Rico has entered the 21st Century, the seemingly unending status dilemma continues. On January 2, 2001, Sila Maria Calderon was sworn in as the first woman governor in the island's history. She vowed to revive the image and the practicality of the Commonwealth relationship. Commonwealth supporters continue in the new millennium to press for greater powers within the relationship as a means to resolving the status problem.

Puerto Ricans in the Military

Over 200,000 Puerto Ricans have worn the United States' uniform and followed its flag into battle since the Jones Act of 1917 declared all Puerto Ricans as U.S. citizens. Puerto Rican soldiers have and continue to serve where needed. At our nation's shores, in Europe, Asia, and the Balkans, many did not return to the Caribbean island of their birth. Some are buried in the depths of the sea or on far-flung battlegrounds. Others carry the deep scars of warfare. Four were awarded the Congressional Medal of Honor for valor.

Today, Puerto Rican soldiers are again called to help preserve our system of government and way of life. Since 9/11, over 7,000 Guardsmen and Reservists have been called to active duty, joining thousands more regular volunteers serving in U.S. military services. Some are engaged in the fight to check the regime of Saddam Hussein in Iraq. Others continue in the search for Al Qaeda in Afghanistan.

Puerto Ricans in the armed forces have faithfully carried out the orders of the different Commander-In-Chiefs since 1917 with dedication, courage and professionalism.

Despite this, Puerto Rican soldiers and veterans are often overlooked, forgotten or unnoticed. The online edition of the *Puerto Rico Herald* newspaper published an article on November 11, 1999 written by Lance Oliver called, "Puerto Rico's Overlooked Veterans". This article talks about the valor and dedication with which Puerto Rican soldiers have served the United States ever since they first became citizens. It also talks about how they have not received the commendations and recognition that they deserved, as shown in the following excerpt:

A month after Congress passed the Jones Act, the United States entered the war to help its allies, Britain and France. The new citizenship was quickly followed by a uniform for thousands of men, who spent the remainder of the war in such tasks as guarding the Panama Canal.

During World War II, more than 62,000 Puerto Ricans entered the military ranks, including the 65th Infantry, made up mostly of Puerto Ricans, which would later gain fame and awards for bravery in Korea. During the Second World War, Puerto Ricans saw action in Italy, Corsica and the French Alps.

Korea was the war that brought Puerto Rican soldiers their greatest visibility, highest awards and most punishing losses. A total of 43,434 Puerto Ricans served in the military during the war and 39,591 of them were volunteers. The 65th Infantry, chosen to guard the rear flank during a retreat from Chinese forces, earned awards for its bravery. It was the last group of soldiers to leave, and reports said bullets were whizzing by them even as they boarded the ship to evacuate. "I wish we had more like them," said Gen. Douglas MacArthur.

Puerto Ricans paid heavy dues in the Korean War. The conflict killed 3,540 Puerto Ricans, making the island's per capita losses nearly twice that of the United States as a whole. One of every 42 U.S. military personnel killed in Korea was Puerto Rican. The island's contribution to the force in Vietnam was even bigger at 48,000, but losses were lower. Some 270 were killed and more than 3,000 wounded.

From the jungles of Panama to the deserts of Kuwait, from the harsh Korean winter to the snowy Alps of Europe, Puerto Ricans have been part of U.S. military operations. One Puerto Rican pilot died when he was shot down over Libya, after President Ronald Reagan ordered air attacks on that country.

It's not easy to come home and be a veteran in a place where a portion of the public wants to expel all military bases. It takes an unusual kind of patriotism to volunteer for an army led by a commander-in-chief for whom you do not have the right to vote, and then to go forth in the name of protecting democracy.

Thousands of Puerto Ricans have done so, and their efforts are insufficiently recognized. So insular is the point of view sometimes in Puerto Rico that it's not hard to find history books that do not even mention World War II, much

less Puerto Rico's contributions to it. But military service has been one of the many ways Puerto Ricans have proven themselves - even to fellow Puerto Ricans.

Major Gen. Luis Raúl Esteves was the first Puerto Rican to graduate from the U.S. Military Academy at West Point. More than 50 members of his famous class of 1915 made general, including one, Dwight D. Eisenhower, who also made president. Esteves was given command of Puerto Rican troops to prepare for World War I. Keep in mind that Puerto Rican was very much a poverty-stricken island in those days. "My first impression of the Puerto Rican soldier was poor," Esteves later recalled. "Seeing our malnourished jíbaritos of that era, and comparing them to the regular American soldiers I had been commanding, I couldn't help but think that I would prefer to be in front of my 23rd Infantry battalion than a battalion of Puerto Rican troops." But once training began, Esteves saw a "physical transformation" and a "spirit of discipline and military pride inherited from our past" that changed his mind. "And that is why, at the end of the First World War, I so strongly insisted in the organization of our National Guard, because I was then convinced that Puerto Ricans make good soldiers, as good as the best of any country in the world."

The article touches on several issues of importance. There is the fact that Puerto Ricans who live in the island do not have the right to vote in any of the United States' elections. They don't have senators in Congress or Representatives in the House of Representatives. They only have a Resident Commissioner who does not have a vote. Therefore, Puerto Rican soldiers did not really elect the President of the United States who would send them to war at any given moment in history. There are movements that fight to gain Puerto Rican soldiers the right to vote for president, but this has not become a law yet. There is also mention of the 65th Infantry that served in World War II. This is a very important part of Puerto Rico's military history, and it is full of courage and sacrifice.

The 65th Infantry Regiment, was a Hispanic-segregated unit. This unique regiment with a long and honored tradition has been the source of pride to many Puerto Ricans for more than 100 years. From its inception as a volunteer regiment in 1899 through its participation in World War I, World War II and the Korean Conflict, the men of 65th Infantry Regiment served with distinction. Mandated by Congress to be a segregated unit comprised primarily of Puerto Ricans with mostly continental officers, the 65th went on to demonstrate their military skills in Korea and earned the respect and admiration of their fellow soldiers and the military authorities,

including General Douglas MacArthur. During the Korean War, the 65th was sent to battle on the front lines and participated in nine major campaigns. In spite of the overwhelming number of Chinese forces and harsh climate conditions, the 65th proved themselves to be fierce warriors. They were nicknamed "The Borinqueneers" from the word Borinquen, the name the native Taino Indians called Puerto Rico. As U.S. soldiers, the Puerto Ricans were thrown into a foreign culture and language that many times responded with prejudice and discrimination. Some barely spoke English. Despite these impediments, many Puerto Ricans met the challenge and persevered. They served with distinction, made valuable contributions to the war effort, and earned well-deserved praise and commendation for their struggles and sacrifices. The 65th received a Presidential Unit Citation, a Meritorious Unit Commendation, and two Republic of Korea Unit Citations. Although still under research, to date, individual members of the unit have been awarded 9 Distinguished Service Crosses, 163 Silver Stars, 562 Bronze Stars and 1,014 Purple Hearts. For a small island, it also suffered tremendous casualties disproportionate to its population.

As the regiment's stay lengthened in Korea, their military performance was affected by various factors. At a particularly difficult battle at Outpost Kelly, the 65th suffers more than 400 casualties, almost 10% of its total Korean War casualties. In October of 1952, there were numerous casualties again in a battle at Jackson Heights. That year, the 65th Infantry Regiment ceased to exist as an all-Puerto Rican unit, but continued as an integrated unit.

Today, Puerto Ricans continue to serve the United States proudly and well. There are many Puerto Ricans living in Youngstown who have served and are serving in the different branches of the armed forces wherever they are needed. The Puerto Rican community in Youngstown will always remember with gratitude and utmost respect its two sons Amalio González and John Oquendo, who died in the Vietnam War, serving the United States.

All in all, Puerto Ricans in the United States military follow on the footsteps of a tradition of courage that goes back in the history of Puerto Rico.

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Exodus—Puerto Rican Migration to mainland United States

Since the end of World War II, economic conditions in Puerto Rico have improved immensely, but not nearly enough to employ all who needed work to support their families. Like the waves of immigrants before them, Puerto Ricans came to the United States in search of work.

What was once a trickle of migration turned into a torrent when inexpensive air travel became available between San Juan and America's industrial centers on the East Coast. By the 1950s, several American cities had large Spanish-speaking "barrios", particularly New York City. Most of the newcomers were ill-prepared for their new way of life, but they tenaciously held on to the hardest, poorest-paying jobs, lived in overpriced substandard housing, and struggled to establish themselves. This migration actually helped reduce unemployment in the island at the time. The exodus of Puerto Ricans that began in the 1950s was so massive that the route between San Juan and New York soon became to be known as an "air bridge". Day after day, planeloads of migrants were lofted from their "patria", and a few hours later descended the stairway to a new world, 1600 miles to the north. More than 40,000 migrated from the island to New York City in 1946 alone. New York's Puerto Rican community grew to 135,000 by the end of World War II, and it continue to increase without interruption for the next fifteen years. By the 60s, more than 1 million Puerto Rican migrants were in mainland United States. In the year 2000 2.8 million Puerto Ricans live in the fifty states. This number is not too far below the number of Puerto Ricans living in the island, 3.8 million.

The trip to New York was bumpy and even frightening, and once they arrived at the Big Apple, the migrants realized that they had underestimated the cultural shock they were about to go through. Puerto Rican migrants soon learned that getting used to cold weather was just the first of several harsh adjustments. Next came finding a place to live, a job, a means to communicate, and a way to make your children respect you in a city where you yourself are insecure. Upon arrival, many migrants experienced feelings of home-sickness and a strong desire to return to Puerto Rico. They were disappointed with New York and saw it as a dirty and ugly monster city. The cold weather bothered most people and they disliked the fact that New Yorkers lived all shut in even in the summer, in contrast to the open porches, doors and windows of the houses in the island.

As the years pass, old and new generations of Puerto Ricans have left the New York metropolitan area to live in middle-class suburbs of New York, New Jersey and the New England states. A substantial number of Puerto Ricans – perhaps 130,000 – have settled in the Chicago area. However, "El Barrio" in Spanish Harlem is still a point of reference for Puerto Ricans. "El Barrio" is still an impoverished ghetto that holds one of the largest single concentration of Puerto Ricans. It is a point of entry for many of the poorest newcomers, a trap for those unable to escape, and a home for those who know no other home.

Language is one of the barriers that may keep Puerto Rican migrants from achieving prosperity in the United States. How well a mainland Puerto Rican speaks English or Spanish depends largely upon

education, and length of time in the United States. Today, the mainland community is greatly divided in terms of language ability. Those who are truly bilingual – mastering both Spanish and English – are in the minority. As a rule, Puerto Ricans who migrated to the mainland as teenagers or adults speak far better Spanish than English, which may be an obstacle to them in economic terms. Those who arrived as infants, or where born on the mainland, possess a better command of English than Spanish, and sometimes speak no Spanish. This can result in serious communication gaps, not only with parents and grandparents, but with their whole ancestral homeland. Quite frequently, mainland Puerto Ricans are linguistically ambivalent: they speak poor English and Spanish, and blend both languages in the same sentence.

Today, almost half of all persons of Puerto Rican origin do not reside in the island, but in the U.S. mainland. Many Puerto Ricans, especially those born and raised in the United States do not use Spanish as their main language of communication. They don't participate actively and directly in the political and economic affairs of their nation of origin. It is even doubtful that most U.S.-based Puerto Ricans share with islanders a common sense of history. Scholars cannot even agree on a common terminology to refer to Puerto Ricans in the United States. The papers for the 1996 Puerto Rican Studies Association Conference in San Juan suggested the following alternatives: Neo-Rican, Nuyorican, Niuyorrican, nuyorriqueño, mainland Puerto Rican, U.S.-born Puerto Rican, Boricua, Diaspo-Rican, but never the hyphenated mixture, Puerto Rican-American. Several studies have found that Island-born Puerto Ricans perceive Nuyoricans as a different group, and Nuyoricans also tend to view themselves distinctly from both Island-born Puerto Ricans and Americans. As popularly used in Puerto Rico, "Nuyorican" refers to all Puerto Ricans born or raised in the United States. Still, most Puerto Ricans in the United States maintain strong cultural, psychological, economic, and political ties to the island.

During the twentieth century, Puerto Rican intellectuals developed a national discourse based on the celebration of a unique cultural identity that rejects outside influences, particularly from the United States. As a result of cultural institutions such as the university, the intellectuals' ideas have become the official version of Puerto Ricanness, widely accepted across various social classes and political ideologies on the island. Puerto Ricans share an extensive collection of myths, memories, icons, and rituals that distinguish their nation from other countries – such as the romantic figure of the Taíno Indians, the flag and anthem, the Spanish language and the cult of "la gran familia puertorriqueña" to mention a few.

III

Puerto Rican Community in Youngstown, Ohio

As discussed earlier, the massive migration of Puerto Rican to the United States Mainland has created Puerto Rican communities in many regions of the country. The Youngstown area is not an exception, and it also has its own Puerto Rican population. According to the 2000 U.S. Census of Population, there are 3,222 Puerto Ricans living in the Youngstown area. The amount of Puerto Ricans represents 75% of the total 4,282 Hispanics residing in the Youngstown area. This means that Puerto Ricans constitute the largest group among Hispanics living in the Youngstown area. It is also interesting to notice that while Youngstown has been losing population ever since the steel mill closings in the late 70s, the Hispanic population has recuperated from its losses and it is actually growing. According to the 1980 Census, there were around 3,913 Hispanics living in Youngstown. The 1990 Census reports a slight decline to 3,820. The 2000 Census, however, shows an increase in the number to 4,282. In other words, the number of Hispanics in the Youngstown area grew around 32% in 10 years. When compared to what is happening to the total population of Youngstown, these numbers become even more significant. Youngstown had a population of 115,436 according to the 1980 Census, which shows a rate of decline of 10.8% compared to 1970. This number declined again at an even higher rate of 18.3% in 1990 when the population decreased to 94,387, and continued to decline 13% more in 2000 when the total population is recorded to be 82,026. In other words, the total population of Youngstown has been suffering a steady decline of an average 15% every 10 years, while the Hispanic population grew 32% during the 10-year-period between the last two censuses. These numbers show a sense of permanence in the Hispanic community and a feeling of hope for Youngstown that demonstrates that there is growth in the area after all.

A broader look at Ohio also shows the growing trend of the Hispanic population in the state. According to the 2000 Census, there is a total 217,123 or 1.9% Hispanics living in the state. This number has been steadily increasing since the 1980 Census, which reported a total Hispanic population in Ohio of 119,853 or a 1.11%. It went up again in the 1990 Census, which records it to be 139,696 or 1.3%. These numbers indicate that the Hispanic population in Ohio grew more than 80% in 20 years.

Puerto Ricans constitute the second largest group within the Hispanics with a total of 66,269, surpassed only by Mexicans, who are 90,663. If we look at Mahoning County, where Youngstown is located, the Census shows that there are a total of 7,640 Hispanics residing in the county. Out of this number, 69% or 5,257 are Puerto Ricans. These

numbers show the significance of the Puerto Rican population in Ohio, Mahoning County and the Youngstown Area, and how the exodus from the island has also impacted our region.

This section concentrates on a view at Puerto Ricans living in the Youngstown Area. We show the reasons they came to the area, their workplace, their family life, and their community as a whole.

a

First Puerto Ricans Youngstown, Ohio

The migration of Puerto Ricans to Youngstown started with Rafael Romero around the early to mid 1940s. He arrived in Campbell from Brooklyn, New York seeking employment. At the time, the company Youngstown Sheet and Tube, Campbell Works Plant had a shortage of labor and Romero was offered a job on the spot. Soon other Puerto Rican families such as the Pagan, Colón and Torres were also living in the same apartment building with the Romero family. From then on, the majority of the Puerto Rican families arrived in the Youngstown area between the late 1940s and the early 1950s, mostly referred to the area by word of mouth due to the availability of work in the steel industry. Women also came to Youngstown looking for work and a better future. Some women arrived at Youngstown by themselves and many of them found work at Penn-Ohio Towel Supply Company.⁵

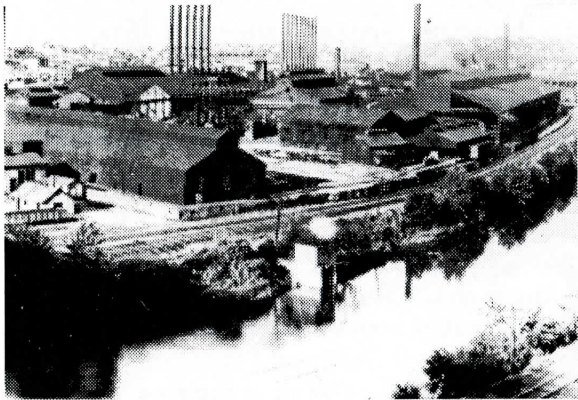
It was not until 1951, however, that the migration of Puerto Ricans to Youngstown began to be noticeable, capturing the attention of the media. The *Youngstown Vindicator* newspaper reported in an article published on September 14, 1951 that:

Aproximately 500 Puerto Ricans have established residences in Youngstown's East Side, Campbell and Struthers in the last few months, about 400 of whom have jobs with the Youngstown Sheet and Tube Co. Republic Steel Corporation's Youngstown Plant also employes about 75 and there are a few otherwise employed.

By 1953 the Puerto Rican population in Youngstown had increased to about 3,000. The overwhelming majority of the Puerto Rican migrants came to Youngstown looking for a better job that would allow them to support their families. It was mostly men who arrived first, and once they were established, they would send for their families to begin a new life in

⁵ For more specific information on the first families that arrived in Youngstown consult the publication, *A Tribute to the Hispanic Pioneers*, put together by the "Organización Cívica Cultural Hispana Americana" (O.C.C.H.A.) in 1999

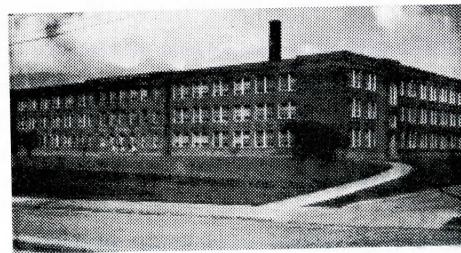
Historical Photos of Youngstown, Ohio



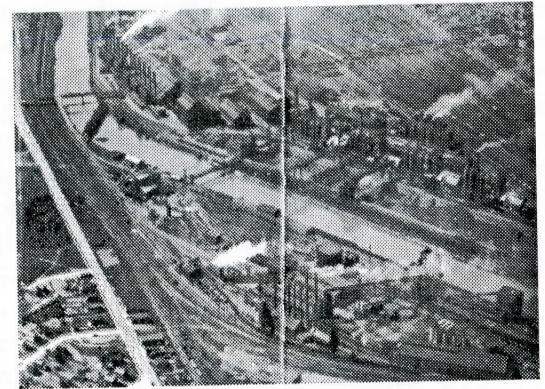
Republic Steel Corporation's Bessemer Works located between Market Street Bridge and the South Avenue Bridge in downtown Youngstown, Ohio.
MVHS Collections



Downtown Youngstown, Ohio showing West Federal Street, looking toward Central Square. Original photograph taken by a local advertising firm, circa 1950s.
Acc. No. 96.147.11 MVHS Collections



East High School. From an illustration in the 1948 issue of the Janus.
MVHS Collections



Youngstown Sheet & Tube Company's Campbell Works located along the Mahoning River.
Acc. No. 78.57 MVHS Collections



East Federal Street in Youngstown, Ohio circa 1950s. Original photograph taken by local advertising firm.
Acc. No. 96.147.13 MVHS Collections

Photographs provided by
The Mahoning Valley Historical Society
The Arms Family Museum of Local History & MVHS Archival Library
648 Wick Avenue, Youngstown, Ohio 44502

For more information about the history of the Mahoning Valley, visit the museum or contact MVHS at 330-743-2589.

the region. As noted in the excerpt above, most of these men found jobs in Youngstown Sheet and Tube Co., Campbell Works Plant, and also in Republic Steel Corporation due to the boom of the steel industry at the time. The majority of these Puerto Ricans who worked in steel industry ended up serving the companies for decades. It wasn't rare for them to work thirty years for either of these factories. A number of Puerto Ricans also arrived at nearby areas looking for farming jobs.

There were also some veterans, high school graduates, artists, entertainers, skilled laborers like carpenters, electricians, masonry workers, entrepreneurs, and some professionals among the migrants that came to Youngstown. Above all, the men and women who established in Youngstown brought with them the desire to better their situation to be able to provide a better future for their children so they would become well rounded individuals, educated, hard workers and contributors to the improvement of society. They came to this area to work, so they would be able to have the means to send their children to school, which the migrants believed was the best legacy they could possibly leave to the new generations. Education was then highly regarded among the Puerto Rican society and they transmitted that desire to obtain a good education to their children.

With a steady source of employment during the decades following the arrival of Puerto Ricans in the early 50s, they were able to create a stable community in Youngstown. Even during difficult times when many faced layoffs, Puerto Ricans were able to diversify and find other employment while waiting to be called back to work. For instance, in 1954, many migrants were laid-off from the steel mills, some for as long as 112 days. Nevertheless, steel mill workers found jobs as contractors in farms, in restaurants or as truck drivers until jobs were available at the mills again. The evidence of the Puerto Rican's permanence in Youngstown is their desire to purchase homes in the area, even though they were a mobile group since they had the ability to travel back to the island any time they wished to.

In the late 70s, however, the Youngstown area faced an aging economy. The steel industry was in decay, rapidly deteriorating to soon virtually disappear from the region. Youngstown Sheet & Tube Co. and other steel mills filed bankruptcy and closed their doors, leaving thousands out of work. The once prosperous, Youngstown Sheet and Tube, Co. had started in 1901 with 600 people. In 1950 the company employed about 15,000. The company was taking in 5 billion dollars spending 2.7 billion dollars on costs of doing business. The shareholders, management, workers and the community were content. Then the company began to sink. Other steel mills would merge with major corporations. The Lykes Corporation bought Youngstown Sheet and Tube in 1969. Investment in the mills was dropping, productivity suffered, and then on September 20, 1977 Youngstown Sheet and Tube

closed. The day locally called "Black Monday" saw thousands thrown out of work as the steel mills literally shut off in mid-shift. Within five years, more than fifty thousand workers would lose their jobs. The loss of the industrial jobs that made up the economic base of Youngstown affected everyone. This announcement was the beginning of the end of the steel industry in the U.S. and ushered in hard times for the people of the Mahoning Valley. In a few short years following Lykes' announcement, other steel companies closed their plants, leaving the people of Mahoning Valley unemployed and demoralized. Youngstown's unemployment rate grew at an alarming rate and it has not really recovered since.

The reality of a devastated economy hit the Puerto Rican community very hard. Many left the area to move back to the island or to other parts of the United States where there were more job opportunities. The era of the factory job has ended, leaving behind those who haven't pursued different skills that will prepare them for the new era of technology and information markets that has now arrived.

..... b

Obstacles that Puerto Ricans faced when they first arrived in the Youngstown area

Like all the other groups who have come to the area, and to the United States as a whole, Puerto Ricans faced many problems. The most severe for the first migrants in the area were the language barrier, lack of adequate housing, difficulty adapting to the cold weather, and discrimination. Adjusting to the new culture was also a problem for the newly arrived Puerto Ricans. A quick review to the publication called, *A Tribute to the Hispanic Pioneers*, put together by the "Organización Cívica Cultural Hispana Americana" (O.C.C.H.A.) in 1999 confirms that those were the major obstacles faced by the Puerto Rican "Pioneers" in Youngstown. There is a total of 68 brief histories of "Pioneer" Puerto Rican families compiled in this document. These families came to Youngstown looking for employment in the late 1940s and early 1950s, and as part of the histories recorded in the document, they have a statement regarding their difficulties when they first came to the region. Out of the total 68 families recorded histories, 58 (85%) reported language barrier as the major difficulty. This confirms how most of the Puerto Rican migrants came to the area speaking Spanish and with no or very limited knowledge of English.⁶

⁶ For more information on individual experiences of Puerto Ricans in the Youngstown Area and in the Steel Industry please refer to "Puerto Rican Steel Workers Oral History Project," Ohio Historical Society, Youngstown Historical Center of Industry and Labor.

Although Puerto Ricans are U.S. citizens, the Spanish language is an important part of Puerto Rican identity and way of life. When they were exposed to the Youngstown Community the shock of not being able to communicate in their native language was detrimental to their ability to feel comfortable in their new place. The language barrier caused many of the other problems that they encountered in Youngstown. For instance, their lack of knowledge of the English language caused them to not being able to understand some of the laws, especially traffic laws, resulting in many unintended violations.

Many times, due to the language barrier, Puerto Ricans were also discriminated against in the areas of housing and job advancement. Forty percent of the "Pioneer" families reported lack of adequate housing as a problem upon their arrival. Many of them stated that they experienced housing discrimination just for the only reason of being Puerto Rican and not speaking English. At the time, Youngstown was also suffering of a housing shortage, which added to the problem. As a result, the migrants often had to share small rooms with several other Puerto Ricans, until they were able to find better housing. The "Pioneer" families remember how only the Cleveland Hotel was the only place that would rent rooms to Puerto Ricans. The poor living conditions of the migrants was described in a *Youngstown Vindicator* article in February 21, 1952:

...Puerto Ricans are huddled together in small, poorly ventilated rooms for which they pay high-often exorbitant rents. At many places sanitation is at the animal level. Fire is an ever-present danger because of primitive heating systems and often inadequate exits...Stephen Rolinick, Seventh Ward councilman, (claimed) that housing conditions among the Puerto Ricans are 'creating a serious menace to health and safety.'

Both Youngstown and Campbell face similar problems arising from the influx of an estimated 900 Puerto Ricans...they are unable, in many cases, to find decent places in which to live.

The newly arrived Puerto Ricans had to struggle to find decent places to live, and with enough space to be able to send for their families back in the island. At the same time, Puerto Ricans were denied low income housing because their wages at the mills put them in a higher income category, making them ineligible for such low income housing. As a result, they had to rent whatever room was available to them. Some landlords converted storerooms into dwelling units, and charged \$5.00 a week for a cot set up in a room occupied by several other cots. If a family wanted to rent a single room of about 20 x 15-foot, it would cost them \$60 or \$70 a week. In some cases there were

three or four Puerto Rican families cooking in a common kitchen and sharing bathroom facilities.

There was also the situation called "hot beds", which consisted of a common cot shared by two or three different individuals working different shifts. The *Vindicator* described a couple of the issues faced by 25 Puerto Rican men who lived crowded together on cots set up in the cellar on the first and second floors and in the attic at 1263 Wilson Avenue:

...Each pays \$5.00 a week for space barely sufficient to turn around in...In all the cellar rooms, occupants have nailed pieces of bread to walls in an effort to keep rats away from their food supplies, stored on bare board shelves.

Substandard housing was then the norm for Puerto Ricans who arrived in Youngstown looking for a better life. There were some efforts to improve the migrant's deplorable housing condition. For example, an abandoned church on Oak Hill Ave. was converted into a hotel to house 80 Puerto Ricans. Later on, Puerto Ricans who had been able to buy their own houses tried to help solve the housing problem by renting rooms to newly arrived families and individuals. Slowly, the problem began to be resolved, but for the most part it was thanks to private and individual concern rather than government or any other public agency. On the contrary, government authorities blamed Puerto Rican migration for the housing shortage in Youngstown.

Puerto Rican migration to the area, however, was not the problem. The housing shortage problem was an issue that existed since before Puerto Ricans arrived in Youngstown due to population growth, which increased more rapidly than the infrastructure of the city.

Other difficulties that newly arrived Puerto Ricans had to deal with included the cold weather. Forty one percent of the "Pioneer" families commented that it was very hard for them to adapt to the Youngstown winter. Growing up in a tropical island, Puerto Ricans were not prepared to deal with the cold, the snow, the ice and all the other winter conditions that characterize this zone. Many of them didn't even own winter clothes, which added to their cultural shock. Many wouldn't even know the right type of coat or clothing to purchase, so it took a while for them to get used to this new reality.

Adjusting to a new culture in general also caused much stress to Puerto Ricans that migrated to Youngstown. One of the main complaints of the "Pioneer" families was the impossibility to find the food-products that they were used to in their Puerto Rican diet. Other initial problems were lack of transportation and of places of worship that would offer services and masses in Spanish.

With the years, however, Puerto Rican migrants have been able to build their community in the Youngstown area, overcoming major problems, and sticking together as a tight knit group.

Building Community

It was perhaps out of the need to deal with many difficulties that Puerto Rican migrants have been able to form a sense of community in Youngstown. Early on, Puerto Ricans united and formed organizations such as the Puerto Rican Center around 1953. The Center began under the direction of Dr. Alfonso García, a Cuban professor who understood the needs of the incipient Puerto Rican community and became a mediator with the rest of town. The Center provided the Puerto Rican community with recreation, counseling, transportation, translation services, English classes and general services for almost any type of need would arise.

In the 60s, other organizations emerged. "El Club Hijos de Borinquen" (Sons of Borinquen) was founded on July 13, 1962 and officially inaugurated on November 1st of that same year. The purpose of the club was to obtain appropriate facilities to conduct meetings, cultural and social gatherings that would provide a Latin atmosphere to events for the Puerto Rican and Hispanic community in the Youngstown area. The club is opened to any Hispanic 18 years or older as they qualify according to the club's constitution. The first board members and founders were Pedro Díaz, President; Felipe Colón, Vice President; Ramón Santiago, Treasurer; José González, Secretary. The Trustees were: Luis Torres, Cirilo Santiago and Juan Montero. The club is located at 420 Williamson Avenue, Youngstown, OH. The Club Demócrata Puertorriqueño was another organization formed in 1962. This organization was established to motivate and to get Puerto Ricans to register and vote.

An organization that has provided much needed services to improve the lives of Puerto Ricans as well as all Hispanics in Youngstown is the Organización Cívica y Cultural Hispana Americana (O.C.C.H.A.). This organization was established in March of 1972 as a non-profit organization, which services Hispanics and the community at large in the Mahoning County. The mission of O.C.C.H.A. is to focus on social, economic, educational and cultural programs to meet the needs of the community. O.C.C.H.A. seeks to improve the overall literacy abilities and quality of life for clients so that they may fulfill their civil obligations, exercise their rights, and operate in a creative and productive manner in society.

As the earlier, no longer in existence, Puerto Rican Center, O.C.C.H.A. offers counseling, English classes, translation services, job search and opportunities with the cooperation of area businesses.

O.C.C.H.A.'s first Executive Director, Henry Guzmán, worked arduously to establish the organization as a viable and highly respected

social service agency. Guzmán had the support of the initial trustees and founding members, Anabel Colón, Juan Ríos, Delfín Colón, Jaime Garayúa, Godelivia Cuevas, Felix Valentin, Antonia González, José Antonio Velázquez, Pete Hernandez and Lillie Valera a.k.a. Lillie Jirae. O.C.C.H.A.'s vision was to enable the Hispanic Community in general to become politically involved in an organized fashion in order to get their needs addressed. In the early 80s Guzmán became the first person of Hispanic decent to be elected to public office, as a member of the Youngstown Board of Education. He later received an appointment to serve as Governor Richard Celeste's Assistant Deputy Director of State and Local Affairs. Guzmán's tenacity, good work and perseverance has opened the doors for other Youngstown Hispanics to be appointed to local top level political positions.

A Board of Directors governs O.C.C.H.A. The Board consists of 15 members, the majority of whom are elected by the community. They set the policies for and the direction of the agency and provide invaluable guidance to the staff. All the members of the Board volunteer their time to O.C.C.H.A., dedicating many hours of their time to the agency and to the Hispanic community of Youngstown. Mary Isa Garayúa is the current Executive Director, and she has faithfully and diligently served O.C.C.H.A. since 1989. O.C.C.H.A. has a new facility located at 3660 Shirley Road in Youngstown. This new facility was dedicated in November, 2001 and was donated by Shorty Navarro. Shorty Navarro's life history represents a success story for Puerto Ricans in Youngstown and everywhere.⁷

Thanks to organizations such as O.C.C.H.A., and to the generosity, hard work and dedication of members of the Puerto Rican community, the entire Hispanic community has been able to cope with the many difficulties explored earlier, by providing services that meet their most immediate needs. These organizations have helped Puerto Ricans in particular, feel more at home while in Youngstown.

Another specific need that Puerto Rican migrants felt when they first arrived in Youngstown was the need to find a place of worship where services would be offered in Spanish. The majority of the Puerto Rican arrivals were Roman Catholics, so by 1955 there were Spanish masses at the Bethel House on Washington Street. Later on, the late Bishop Walsh assigned the late Father Joseph Richter to the Puerto Rican community to provide for their spiritual guidance. At the time, Saint John the Baptist Church in Campbell allowed Hispanics to have a Spanish Mass on Sunday mornings. The response to this service was so great that by 1959 there were two Spanish Masses offered every Sunday, one in St. John the Baptist in Campbell and the other one in the basement of Saint Columba's Cathedral in Youngstown. Since Father

⁷See the Prologue section for a more complete story of Mr. Navarro's life story.

Richter was retiring, the Bishop sent Father James W. Channel to Puerto Rico to learn Spanish so that he could work with the Hispanics. Father Channel did so and returned speaking Spanish very fluently, and began to serve the Hispanic community.

The growth of the Hispanic community, mainly by the migration of Puerto Ricans, moved it to want to have their own church building. Later Bishop Walsh gave permission to the community to explore the feasibility of having their own building. Then, with the great efforts of Father Channel and a committee of members of the Hispanic community, the dream of having their own church became a reality in 1961 when Santa Rosa de Lima Catholic church was established on Himrod Avenue. Sta. Rosa de Lima still faithfully serves the Hispanic community, now at 50 Struthers-Coitsville Road, where it moved in 1977.

Other churches from other denominations also began to offer services in Spanish mainly aimed at the Puerto Rican community in the early 50s. Reverend Herminio Quiroga founded the First Puerto Rican Baptist Church in Campbell. In 1954 another church, the "Iglesia Evangélica Asamblea de Dios" (Assembly of God Evangelical Church) was founded by a small group of young and newly arrived Puerto Ricans. Missionary Roberto Marrero and his wife, whose parents were pastors in New York, came here looking to see if there was a Spanish Evangelical church where they could serve. A local church let him use its facilities at McGuffey Road, and he began services with only four married couples. The church then began to grow and Reverend Ruben Nieves came from Puerto Rico to serve as their first pastor. Later came Rev. Elías Rodríguez, then Rev. Antonio Toro and Rev. Cruz Collaro, who faithfully served as pastor until his retirement in 1999.

By the 1960s the Church constituted one of the most important pillars in the solidification of the Puerto Rican and Hispanic community as a whole.

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Puerto Ricans in Youngstown Today

Despite the decrease of the Puerto Rican population in the Youngstown area through the decades, there is still a very strong presence and sense of community that keeps Puerto Ricans as an important segment of Youngstown's society. Some have become entrepreneurs and business owners. Some practice their artistic abilities. Many are professionals, all working in the area, helping Youngstown's economy to regenerate.

On May 21, 2003, O.C.C.H.A. celebrated "Puerto Rican Heritage Day" by honoring Puerto Rican Professionals, Artists, and Business Owners of the Youngstown area. The program for this event featured 68 of the 155

Puerto Rican Honorees. The brief biographical information contained in the program reflects how the featured honorees are Puerto Rican men and women who have been able to succeed in the professional and business arenas right here in Youngstown. They represent a wide range of careers, professions and occupations. They all do outstanding jobs in the communities in the areas of healthcare as physicians, nurses, physical therapists and medical assistants. They also provide services in government programs, work for city and state organizations, are members of the Youngstown City School Board, are fire fighters, detectives, and law enforcers. Many are teachers in the local schools, psychologists, and social workers. In the corporate world they work as office managers, salespersons, legal assistants and accountants in a diversity of industries. They are environmentalists, lawyers, computer engineers. There are also business owners who serve the community providing good jobs. There are car repair shop owners, travel agencies, beauty shops owners, photography studios, car dealership owners and restaurant owners. There are also singers, dancers, boxers and even martial arts champions among the members of the Puerto Rican community in Youngstown.

They all have one thing in common, and it is their passion for their heritage and their desire to serve society. Most of them do volunteer work at the many different organizations in the area to try to help out those in need of emotional, spiritual, economic, and moral support. They volunteer their time and talents to places like O.C.C.H.A., United Way, the Bureau of Vocational Rehabilitation, Veterans Service Commission, Youngstown Goodwill, the Fellowship of Christian Athletes, Prison Ministry, churches and many other organizations. They offer their expertise, time and concern as volunteer teachers, tutors, counselors, board and other committee members, where they do exemplary work for society as a whole.

As a final note, the Puerto Rican community in Youngstown shows a sense of ethnic identity and group solidarity. These are necessary elements that help make life easier in often hostile and strange environments to be able to adjust to a new life. This sense of group solidarity did help the "Pioneers" to be able to cope with the many difficulties that they faced back in the early 50s, and it still helps Puerto Ricans today to feel supported and more comfortable. As a group, Puerto Ricans have been able to live in Youngstown along side of the larger society. They do not feel inferior when faced with that larger society. On the contrary, they exist within it, and strive for better relationships between their way of life and that of the rest. Although Puerto Ricans desire to keep their sense of ethnic identity, they do not want isolation. They mostly want mutual cooperation and participate with the larger society for the betterment of their position within that society.

Appendix 1

Factual Information about Puerto Rico

GEOGRAPHY

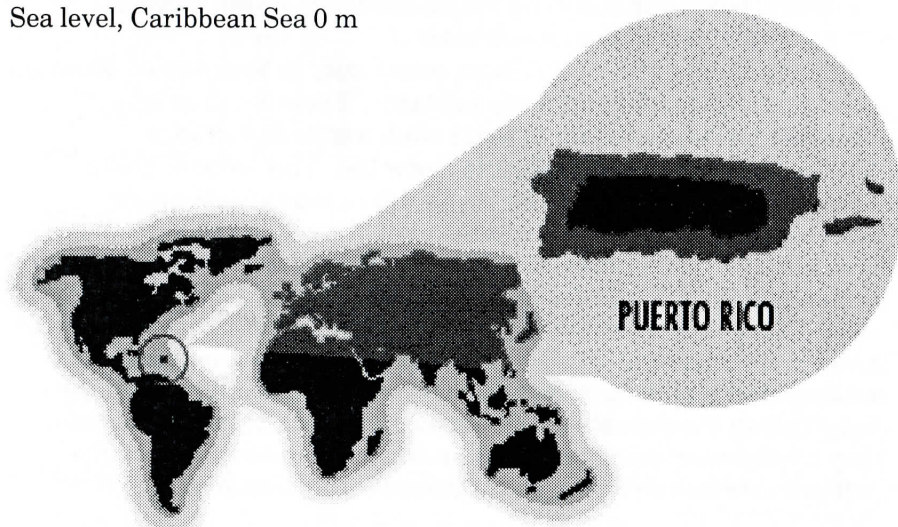
The island of Puerto Rico is almost rectangular in shape, and is the smallest and the most eastern island of the Greater Antilles. Its coasts measure approximately 580 km, and if the adjacent islands Vieques and Culebra are included the coast measures approximately 700 km. To the north and south seas capes measure 8.525 m for the Grave of Puerto Rico and 5.000 m for the Grave of Tanner. In addition to the principal island, the Commonwealth includes: Vieques, Culebra, Culebrita, Palomino (known by some as the Spanish Virgin Islands), Mona, Monito and various other isolated islands. Deep ocean waters fringe Puerto Rico. The Mona Passage, which separates the island from Hispaniola to the west, is about 75 miles (120 km) wide and more that 3,300 feet (1,000 meters) deep. Off the northern coast is the 28,000 feet (8,500 meters) deep Puerto Rico Trench, and to the south the sea bottom descends to the 16,400 feet (5,000 meters) deep Venezuelan Basin of the Caribbean.

HIGHEST POINT

Cerro Punta, 1,338 m (4,389 ft)

LOWEST POINT

Sea level, Caribbean Sea 0 m



CLIMATE

The climate is Tropical Marine with regular temperature (80°F). Puerto Rico enjoys warm and sunny days most of the year. Lightweight clothing is appropriate year-round. In the interior, high grounds the temperature fluctuates between 73°F and 78°F. The winds, which blow from the East, moderate the heat. The north coast gets twice as much rain as the south coast. The dry season is December to March. Annual precipitation in the north is 1.550mm; in the south is 910mm, in coastal regions 101-381 cm (40-150 inches) and in the mountains 508 cm (200 inches).

Puerto Rico is exposed to the cyclones of the Caribbean, although less than Jamaica, Cuba, and the Lesser Antilles. Hurricanes frequently occur between August and October, although the U.S. National Weather Service considers the hurricane season to run from June 1 to November 30. Dozens of hurricanes have been recorded in the island's history, but probably the most destructive was San Ciriaco, which struck on Aug. 8, 1899.

The relative humidity is high throughout the year.

POPULATION

According to the 2000 Census of Population 3,808,610 people live in the island of Puerto Rico. This number makes the island of Puerto Rico one of the most densely populated islands in the world. The population split is 71% urban versus 29% rural. There are about 1,000 people per square mile, a ration higher than within any of the 50 states in the United States. It is estimated that some 2 million Puerto Ricans have migrated to the United States, mainly to New York City.

EDUCATION

Today, education is a matter of high priority for Puerto Rico. This is evident in the island's overall literacy rate of 90 percent and its budget for education, approximately 40 percent. Education is obligatory between 6 to 17 years old. Primary school consists of six grades; the secondary level is divided into 2 cycles of 3 years each. The school term in public schools starts in August through mid-December and January through late May.

The school system is administered by the Department of Education and has several levels of learning. The language used in the schools is Spanish; however, English is taught from kindergarten to high school as part of the school curriculum. Some private schools provide English programs where all classes are conducted in English except for the Spanish class.

Puerto Rico has more than 50 institutions of higher education. Puerto Rico has achieved one of the highest college education rates in the world (6th) with 56% of its college-age students attending institutions of higher learning.

Appendix 2

Many of the names of towns in Puerto Rico today find their origin in the names of Taíno caciques and other Taíno words. The following is a list with some examples:

- Aguadilla:** Northwest of the island. The name derives from the Taíno word "guadilla" that means garden.
- Aibonito:** South-central Puerto Rico, from the Taíno word "hatibonico" that later became "laibonito".
- Arecibo:** Northern coast of the island. The name comes from the name of Cacique Arasibo or Aracibo.
- Caguas:** Near the metropolitan area of San Juan in the center of the island. The name comes from the name of Cacique Caguax.
- Cayey:** Southeast of the island. The name comes from the Taíno word "cayey", which means land of waters.
- Guayama:** Southwest of the island. The name comes from the name of Cacique Guayama
- Humacao:** West coast of the island. The name comes from Cacique Jumacao or Humacao.
- Jayuya:** Central Mountains of the island. The name is from Cacique Jayuya
- Luquillo:** Northern coast of the island. Comes from Cacique Loquillo.
- Mayaguez:** West coast of the Island. The name comes from the Taíno word "yaguez" that means place of the waters.
- Orocovis:** Central Puerto Rico. The name comes from Cacique Orocobix.
- Vieques:** The island of Vieques, 6 miles from the main island. The name comes from the Taíno word "bieque" that means small land.
- Yabucoa:** East coast of the island. The name comes from Cacique Yabucoa.
- Yauco:** Southwest of the island. The name comes from Cacique Yauco.

Appendix 3

Cultural Development of Puerto Rico in the XIX Century

In the XIX century there were many Puerto Ricans who contributed to the development of the arts, literature and science in the island. These cultural developments constitute the basis of Puerto Rico's current culture.

The following are some examples of XIX century artists, writers and scientists who were born and lived in the island of Puerto Rico:

José Campeche (1752-1809). Painter mainly of religious themes. Some of his most famous paintings are: *El Naufragio de Power*, *Nuestra Señora de Belén*, *Nuestra Señora del Rosario*, and *Joven a Caballo*

Francisco Oller (1833-1917). Painter, usually of landscapes and portraits. Some of his most famous paintings are: *El Velorio*, *Un estudiante*, *la negra mendiga* and *Un boca abajo en una hacienda de Puerto Rico*.

Felipe Guitiérrez (1825-1899). Musician. Practiced several music genres particularly religious.

Manuel Tavárez (1843-1883). Musician. Pianist and composer, creator of the "danza" a typical Puerto Rican dance.

Juan Morel Campos (1857-1896). Musician and Orchestra Director. He furthered the development of the "danza" as a typical Puerto Rican dance.

Ana Otero Hernández (1861-1905). Pianist. She offered many concerts in the United States to raise funds for the separatist movement back in the island.

María Bibiana Benítez (1783-1873). First woman writer to appear in Puerto Rico's literary circles. Among her works are, "la ninfa de Puerto Rico" considered the first poem ever written by a woman in the island. She also wrote drama such as "La cruz del Morro", considered the first drama written in the island about a local theme.

Alejandrina Benítez (1819-1879). Poet, niece of María Bibiana Benítez who raised her. Some of her books of poems are, *Aguinaldo*

puertorriqueño, *El cable submarino*, *A la estatua de Colón*, *Mi pensamiento y yo*, among others.

Lola Rodríguez de Tió (1843-1924). Poet and advocate of the separatist movement in the XIX century. She wrote the first lyrics of the National Anthem “La Borinqueña”.

José Gautier Benítez (1851-1880). Poet inspired by his love for the island. Most famous poem is “A Puerto Rico”.

Alejandro Tapia Rivera (1827-1882). Poet and writer, considered the creator of Puerto Rican theater. Two of his most famous works are: *Biblioteca Histórica de Puerto Rico*, *El Bardo de Guamání* and *Misceláneas*.

José de Diego (1867-1918). Poet, lawyer, politician and writer. He fought for Puerto Rico’s independence. His most famous books of poems are *Pomarrosas* and *Cantos de Rebeldía*.

Luis Muñoz Rivera (1859-1916). Poet, writer and politician who fought for Puerto Rico’s independence. He established several newspapers, for instance *La Democracia* and *El Diario de Puerto Rico*. His book of poem is *Tropicales* and his book of political satire is *Retamas*.

José Celso Barbosa (1857-1921). Physician, journalist, politician and writer. He advocated for Puerto Rico to become a state of the United States. He established the newspaper *El Tiempo*, and thanks to his efforts, the judiciary establishes the trial by jury system in the island.

Agustín Stahl. Physician and scientist of the XIX century. His books are *Catálogo del gabinete zoológico* and *Los indios borinqueños*.

Bailey K. Ashford. Originally born in the United States but resided in the island during most of his adult life. He discovers the cause of anemia and contributes to the eradication of this disease from the island.

Francisco Oller Ferrer. Originally born in Spain, but resident of the island in the XIX century. He discovered the smallpox vaccine to fight this deadly disease.

Appendix 4

PUERTO RICO’S NATIONAL ANTHEM – LA BORINQUEÑA

In the late XIX century there is a very popular “danza” called “La Borinqueña”. The poet Lola Rodríguez de Tió wrote lyrics with a patriotic tone for the “danza” and it was adopted as an anthem by Betances’ group. In 1952 the Commonwealth of Puerto Rico officially adopts “La Borinqueña” as the national anthem. Ramón Collado changes it from a “danza” to an arrangement to be played as a marching tune.

La Borinqueña

*La tierra de Borinquen donde he nacido yo,
Es un jardín florido de mágico primor.
Un cielo siempre nítido le sirve de dosel
Y dan arrullos plácidos las olas a sus pies.
Cuando a sus playas llegó Colón,
Exclamó lleno de admiración: Oh! Oh! Oh!
Esta es la linda tierra que busco yo,
Es Borinquen la hija, la hija del mar y el sol,
Del mar y el sol, del mar y el sol,
Del mar y el sol, del mar y el sol.*

PUERTO RICO’S OFFICIAL SEAL

The predominant colors are green and white. The design was inspired on the Shield that Spain gave Puerto Rico in the XVI century. The color green represents abundance and hope. The color white represents faith and purity and the lamb in the middle of the seal represents peace and serenity. The lamb is also a reference to the Christian faith brought to the island by the Spanish. Above the lamb there is a group of arrows intertwined, which represents creative force. The yoke above the arrows means unity and the F and I on the sides are the initials of Isabelle and Ferdinand, Spain’s Monarchs at the time of their arrival in the island. There is an inscription in Latin that means “Juan is your name”, since Puerto Rico was initially called San Juan. On the white circle there are some symbols that commemorate the Spanish roots of Puerto Rico such as the Tower of “Castilla”, the lions of the Kingdom of León, and the crosses from the Holy Wars. The seal is used on every official document. For color pictures of the seal, visit: www.topuertorico.org/reference/sello.shtml.

PUERTO RICO’S COAT OF ARMS

Puerto Rico’s Coat of Arms is the oldest of the entire in the continent, granted by King Ferdinand on November 8, 1511. The elements of the Coat of Arms are very similar to those in the Seal. There is a lamb in the center,

symbolizing St. John the Baptist, which was the first name given to the island. There are also the symbols of both King Ferdinand and Isabelle, The Lion and the Tower for the kingdoms of León and Castilla. There are also the letters F and Y for Ferdinand and Ysabel. The arrows and the yoke symbolize the matrimony between the King and Queen, and the crown over the top is the royalty of the Kingdom United. There is also the Latin motto that reads, as in the seal "Joannes Est Nomen Ejus" or "Juan is your name." For a color picture of the Coat of Arms please visit: [www.fotw.us/flags/pr\).html](http://www.fotw.us/flags/pr).html).

PUERTO RICO'S FLAG

The design of the Puerto Rican flag reflects the close ties that bound the Cuban and Puerto Rico patriots in the 19th Century, for the flag which waves over the Capital of San Juan has the same colors as the Cuban flag just reversed. The Puerto Rican flag was designed by Francisco Gonzalo "Pachín" Marín.

The flag was first used on December 22, 1895. A group of 59 Puerto Ricans led by Dr. Julio J. Henna, gathered at "Chimney Corner Hall" in Manhattan, New York City and organized a political group, attached to the Cuban Revolutionary Party, which advocated independence for Puerto Rico and Cuba from Spanish rule. As part of their activities, a flag was created to rally support for independence from Spain. The flag was soon adopted as a national symbol. In 1898, the flag became the mark of resistance to the U.S. invasion; and in the 1930s it was adopted by the Nationalist Party. When Puerto Rico became a Commonwealth in July 25, 1952, it was officially stated as the national flag.

The Puerto Rican flag consists of 5 alternate red and white stripes. On the left of the flag is a single white five-pointed star resting in a blue triangle. The white star stands for the Commonwealth of Puerto Rico while the three sides of the equilateral triangle together represent the three branches of government (executive, legislative and judicial). The three red stripes symbolize the blood that feeds those parts of the government. The two white stripes symbolize the rights of man and the freedom of the individual, and they are a perpetual reminder of the need for a just balance between the three branches of the government. For a color picture of the Flag visit: www.geocities.com/zorro7527/prflag.html.

EL COQUÍ

Considered by many Puerto Ricans as another of their national symbols is the "Coquí" (*eleutherodactylus Portorricensis*). El Coquí is a tiny tree frog, about one inch long, native to Puerto Rico. Its skin is smooth, almost transparent, and its color changes to blend in with its surroundings. Its name derives from its melodious song, which lulls children and adults alike to sleep all over the island. Hiding in moist and dark places during the day, it emerges at sundown for its nightly performance. Its song is sweetest and most joyous after a rainfall. See picture of a Coqui on the back cover of book.

SAN FELIPE DEL MORRO

When rich deposits of gold and silver were found on the American continent, Spain's New World empire grew in importance - and so did the threat to that empire from her European enemies. To better defend Puerto Rico, in 1539 the Spanish government began building San Felipe del Morro on the headland at the eastern edge of the entrance to San Juan Bay. Toward the end of the 16th Century English and French raiders were attacking throughout the Caribbean, and in 1589 Spain began additions to El Morro which gave it the citadel form seen today.

As was true of all large fortifications of the day, El Morro was admirably self-contained, complete with cisterns, storerooms, sleeping quarters, and chapel, so as to be able to withstand an extended siege. Today El Morro forms part of the San Juan National Historic Site, administered by the U.S. Department of the Interior. See pictures of El Morro throughout this book.

Appendix 5

Famous Puerto Ricans of the Twentieth Century and the Present

This is by no means a comprehensive list, it was designed to serve as a starting point for those interested in learning about the men and women who have achieved national and international recognition.

Alegría, Ricardo E. He was the driving force behind the creation of the influential Institute of Puerto Rican Culture, which he headed from its foundation in 1955 to 1972. In 1993 he was the first Latin-American to win the United Nations Educational, Scientific, and Cultural Organization's Picasso Medal, the same year that President Clinton awarded him the Charles Frankel Award of the Humanities.

Burgos, Julia de (1914—1953) Born in Carolina on February 17th. One of Puerto Rico's leading 20th-century poets, influenced by Pablo Neruda, she was a prominent member of the literary Vanguard movement in San Juan in the late 1930s. Her literary work placed her among the greatest poets of Hispanic-America. Her best-known poem is "Río Grande de Loiza". She published several books among which are; *Poemas exactos de mi misma*, *Poemas en Veinte Zurcos* and *Canción de la verdad sencilla*. Died in New York City on July 6.

Clemente, Roberto (1934—1972) Born in Carolina on August 18. He was a baseball player with the Pittsburgh Pirates (1955-1972), he compiled a lifetime batting average of .317, hit 240 home runs and was considered baseball's premier defensive outfielder. Clemente won four National League batting titles (1961, 1964, 1965, 1966). He was the league's Most Valuable Player in 1966 and was selected to the All-Star team 12 times. He also won 12 Gold Glove awards as the NL's premier right fielder, and he was frequently cited by experts as having the best outfielder's throwing arm they had ever seen. After he obtained his 3,000th hit in the last game of the 1972 season, his life was tragically cut short when an airplane loaded with supplies for earthquake victims in Managua, Nicaragua, crashed off the Puerto Rican coast. He was elected to the Hall of Fame in 1973.

Feliciano, José (1945—) Born blind, on September 10, in Lares. Jose has been acclaimed by critics throughout the world as "the greatest living guitarist." When he was five, his family emigrated to New York City. Jose learned to play a concertina at age six, using a handful of records as his teacher. Later on, he taught himself to play the guitar. Jose has received over forty gold and platinum records, has won 14 Grammy nominations and six Grammy awards, and has earned countless prestigious awards the world over. Jose has also been given a star on the Hollywood Walk of Fame. His most notable songs includes: "Light my Fire", "Que Sera", "Feliz Navidad", "Rain", "Chico and the man", "California Dreamin'", "Destiny", "Affirmation", "Ay cariño", "Ponte a cantar", "Cuando el amor se acaba", and "Porque te tengo que olvidar?", among others.

Hernández, Rafael (1892—1965) Born in Aguadilla. He was one of the most important figures in 20th-century popular Puerto Rican music, dividing his career between Puerto Rico, the U.S.A. Works such as the "Lamento Borincano", "Capullito de Alelí", and his masterpiece "Preciosa" were thought to express the soul of Puerto Rico.

Moreno, Rita (1931) Born in Humacao. This Puerto Rican actress has secured a distinct place in movies, notably because of her role in Robert Wise's 1961 film *West Side Story* about Puerto Ricans in New York, which brought her fame and an Oscar as best supporting actress. She also appeared in such hits as *Singin' in the Rain* (1956), and Tennessee William's *Summer and Smoke* (1961), starring Geraldine Page. Her work in television included appearances on *The Muppet Show* and *The Rockford Files*. Rita became the first woman ever to win all four biggest awards in show business: Oscar (movies), Tony (Broadway Theater), Emmy (TV), and Grammy (recording).

Palés Matos, Luis (1898—1959) He was one of the creators of Afro-Antillian poetry, which introduced African rhythms and words into the Puerto Rican poetic idiom. Works such as "Tuntún de Pasa y Grifería" and "Ultimos Poemas" led many to think him Puerto Rico's most important 20th-century poet. His black or negroid poetry is so well known that people forget the exquisite works he produced in other genre. He supported himself by working as a civil servant.

Puente, Tito (1923-2000) Born Ernest Anthony Puente Jr. on April 20 in New York City, of Puerto Rican parents. He formed what became the Tito Puente Orchestra and became a leader of the mambo and cha-cha-cha fads in the 1950s and for the next five decades helped define Latin jazz in the United States. He recorded more than 100 albums and won five Grammys in his more than 60 years in the music business. Some fusing Latin with other musical styles and traditions. He died on June 1st in New York.

Rincón de Gautier, Felisa (1897—1994) Born in Ceiba on January 9, 1897. She assisted Luis Muñoz Marín in forming the Popular Democratic Party in the 1930s, but was best known for being the first woman mayor of San Juan (1946-1969). Her weekly open-houses at her official residence and such gestures as flying snow to San Juan for children's Christmas parties made her enormously popular. In 1953 the League of American Women gave her its Woman of the Year Award. She died on September 16, 1994

Rodríguez, Juan "Chichi" (1937) Born in Río Piedras. Rodríguez began as a caddy at age 6, and practiced on tin cans with a homemade golf club fashioned from a branch of a guava tree. It has been said that Puerto Rican golf was born with "Chichi," who came to prominence in the 1960s, when he was one of the top ten in the Professional Golf Circuit. In 1967 he published Chichi's Secrets of Power Golf.

Sánchez, Luis Rafael (1936) Prolific essayist, playwright, and novelist, he was the Puerto Rican writer with the greatest international reputation in the second half of the 20th century.

The following is a list of some other famous contemporary Puerto Ricans by category:

MUSICIANS, ACTORS AND ACTRESSES

- Marc Anthony
- Chucho Avellanet
- Ray Barretto

- Lucecita Benítez
- Nydia Caro
- Iris Chacón
- Chayanne
- Elvis Crespo
- Bobby Cruz
- Willie Colón
- Braulio Dueño Colón, Composer
- Cesar Concepcion
- Justino Díaz, Opera Singer
- Fat Joe
- Cheo Feliciano
- Narciso Figueroa, Composer
- Pedro Flores, Composer
- Giselle
- Hector Lavoe
- Jennifer López
- Johnny Lozada
- Ricky Martin
- Ladislao Martinez, El Maestro Ladis
- Ismael Miranda
- Yolandita Monge
- Andy Montañez
- Ednita Nazario
- Frankie Negrón
- Tommy Olivencia
- Luis "Perico" Ortiz
- Antonio Paolí, Opera Singer
- Tito Puente
- Danny Rivera
- Jerry Rivera
- Graciela Rivera, Opera Singer
- Ismael Rivera
- Gilberto Santa Rosa
- Eddie Santiago
- German Santiago (Wrote "Why Do Fools Fall In Love")
- Daniel Santos
- Xavier Serbia
- Mirta Silva
- Olga Tañón
- Erik Estrada
- John Leguizamo
- Rosie Perez
- Joaquín Phoenix
- Freddie Prinze

- Benicio del Toro, Oscar winner

ATHLETES

- Roberto Alomar, Baseball Player
- Sandy Alomar, Baseball Player
- Sandy Alomar, Jr. Baseball Player
- Orlando Antigua, First Puerto Rican to play for the Harlem Globetrotters
- Carlos Arroyo, Basketball Player
- Wilfred Benitez, Boxing Hall of Famer
- Hiram Bithorn, First Puerto Rican in MLB
- Ivan Calderon, Baseball Player
- Ivan Calderon, Boxer
- Hector 'Macho' Camacho, Boxer, Former Champion
- Orlando "Peruchin" Cepeda, Baseball Hall of Famer
- Kermit Cintron, Boxer
- Roberto Clemente, Baseball Hall of Famer
- Carlitos Colon, Wrestler
- Angel Cordero, Jockey Hall of Famer
- José Miguel Cotto, Boxer
- Miguel Cotto, Boxer
- Jose "Cheo" Cruz, Baseball Legend
- Esteban De Jesus, Boxer, Former Champion
- Carlos Delgado, Baseball Player
- Melissa Del Valle, Female Boxer
- Alfredo Escalera, Boxer, Former Champion
- Sixto Escobar, Boxing Hall of Famer, Puerto Rico's first Boxing Champion
- Gigi Fernández, Tennis Legend
- Wilfredo Gomez, Boxing Hall of Famer
- Jorge "Peco" Gonzalez, Marathon Runner
- Juan "Igor" Gonzalez, Baseball Player
- Ivonne Harrison, Track & Field
- Reggie Jackson, Half Puerto Rican on his fathers side, Baseball Hall of Famer
- Belinda Laracuente, Female Boxer
- Butch Lee, Basketball Player
- Angelita Lind, Track & Field
- Laura Daniela Lloreda, Puerto Rican in Mexican National Volleyball Team
- Javy Lopez, Baseball Player
- Mike Lowell, Baseball Player
- Edgar Martinez, Baseball Player
- Jerome Mincy, Basketball Player
- John John Molina, Boxer, Former Champion
- Pedro Montañez, Boxing Legend
- Mario "Quijote" Morales, Basketball Player & Legend
- Pedro Morales, WWE Hall of Famer

- Carlos Ortiz, Boxing Hall of Famer
- Jose Ortiz, Boxer
- Luis Ortiz, First Puerto Rican to win an Olympic Medal in boxing
- Ernesto Pastor, Bullfighter
- Victor Pellot, Baseball Player
- Jorge Posada, Baseball Player
- Ramon Rivas, Basketball Player
- Ron Rivera, First Puerto Rican in the NFL
- Chi-Chi Rodríguez, Golf Hall of Famer
- Ivan "Pudge" Rodríguez, Baseball Player
- Ruben Rodríguez, Basketball Player & Legend
- Jose "King" Roman, First Puerto Rican to fight for the World Heavyweight title.
- Edwin "El Chapo" Rosario, Boxer, Former Champion
- John Ruíz, First "Hispanic" Heavyweight Boxing Champion
- Alex Sanchez, Boxer, Former Champion
- Benito Santiago, Baseball Player
- Daniel Santiag, Basketball Player
- O.J. Santiago, Football Player
- Samuel Serrano, Boxer, Former Champion
- Mark Spitz, Half Puerto Rican, Won 7 Olympic Gold Medals in Swimming for U.S.A. Team
- Dickie Thon, Baseball Player
- José "Chegui" Torres, Boxing Hall of Famer
- Felix "Tito" Trinidad, Boxer, world Champion
- Wilfredo Vazquez, Boxer, world Champion
- Savio Vega, WWE Wrestler
- Ada Velez, Female world champion boxer
- Bernie Williams, Baseball Player

MILITARY

- Brigadier General Antonio Rodriguez Balinas (U.S. Army)
- Major General Pedro Del Valle (USMC)
- Capt. Miguel Enríquez (Spanish Naval Captain), and Pirate
- Brigadier General Luis R. Esteves (U.S. Army)
- PFC Fernando L. Garcia First Puerto Rican awarded the Medal Of Honor (USMC)
- Major General Orlando Llenza (USAF)
- PFC Carlos Lozada Medal of Honor (U.S. Army)
- Admiral Ramon Power y Giralta (Spanish Navy)
- Capt. Antonio de los Reyes Correa (Spanish Army)
- Major Fernando L. Ribas-Dominicci (U.S. Air Force)
- Admiral Frederick Lois Riefkohl (U.S. Navy)
- Rear Admiral Horacio Rivero (U.S. Navy), First Hispanic 4-Star Admiral
- Captain Euripides Rubio Medal of Honor (U.S. Army)
- Sp4c Hector Santiago-Colon Medal of Honor (U.S. Army)

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El Morro, San Juan

