

# **La Gente De Latinoamérica En Filadelfia**

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## **OVERVIEW**

La Gente de Latinoamérica en Filadelfia, written in Spanish, aims to inform Level Two Spanish students of the diverse Hispanic presence in Philadelphia. This population includes long-term residents and immigrants from the Caribbean, Mexico, Central America and South America.

For the most part, language is the common element between the peoples and even though the Puerto Ricans from the Caribbean region are well known to most and the Dominicans have become familiar, there are others who have revealed and maintained vestiges of their unique culture to this area of the eastern seaboard. Among those are Mexicans, Cubans, Columbians, Guatemalans, Peruvians, and Hondurans.

The direction pursued will be through a series of Lecturas (short and informative readings) on topics ranging from past and present migration and immigration to the even more recent oral accounts which will pinpoint the major causes of Hispanic inhabitancy in Philadelphia. Subsequent to the Lecturas, students will be required to demonstrate both in writing and orally their understanding of the information gained through the ¿comprendiste? (did you understand?) class activities.

There are ten lessons, regarding Latinos in the Philadelphia area, to be taught within a twenty-day period. English translations are available in the Appendix, however, it should be noted that some of the activities and exercises will be lost in English.

## RATIONALE

In our Spanish textbook *¡Buen Viaje!*, the readings give information on various Hispanic heroes, festivals, food customs, and family events in addition to exploring vocabulary by making connections to science, geography, mathematics, the arts, and technology development. The School District of Philadelphia policy emphasizes that students make *connections* in all subject areas. These are areas, it is assumed, in which students have some background based on their knowledge gained from those requisite disciplines and can therefore grasp without much difficulty the cognates that are presented in the Spanish *Lecturas* and *Historietas*.<sup>1</sup> Since in *¡Buen Viaje!* there is not much historical discourse at this linguistic level, and more so, particularly on the theme of Hispanic presence in Philadelphia with its undisclosed but abundant diversity, the opportunity to create lessons in Spanish within a curriculum unit is alluring. The unit will be designed to be presented over a period of twenty school days.

At West Philadelphia High School, we have students of Hispanic descent. Some do not speak the language even though the prevailing language is spoken among adults in the home. Students may know where the Barrio is located in North Philadelphia but have never ventured a visit. There are others who speak the language with some grammatical indifference but are willing to become fully proficient. There are also those, mainly of Puerto Rican and Dominican heritage, who frequently visit relatives in New York and from time to time return to Puerto Rico or The Dominican Republic especially during vacations at Christmas or during summers or when there is some emergency or death in the family. It is necessary nowadays in this age of multicultural awareness, more so than ever before, for people who exist together in “the hood” to be astutely cognizant of each others’ cultural background.

It is essential therefore to propose that these “*Lecturas*” and their accompanying “*comprendistes*” be engaged as vehicles for a clearer understanding of the complexities of migration and immigration of Latinos to Philadelphia. The readings will delineate, as much as possible within the parameters of the unit, the history of Latinos in Philadelphia from as far back as the 1700’s “when merchants traded with Cuba and Puerto Rico, when people temporarily migrated primarily for work or immigrated permanently for educational or professional opportunities or to flee regimes of terror as refugees.”<sup>2</sup> (Manuel Torres from New Granada (Colombia) and Padre Félix Varela, a Cuban exile are examples of political refugees worth noting. The latter, founded El Habanero - the first Spanish Language newspaper in Philadelphia.) The readings will also show that even though the common element between the countries is the language, there is diversity based on “gender, generation, class and race.”<sup>3</sup> Statistical data will indicate that Latinos are the fastest growing ethnic group in the Greater Philadelphia area.

More than two hundred years ago, people of the Hispanic Americas arrived in Philadelphia. Some came as tradesmen, refugees, political exiles, and workers. In the late nineteenth century for example, a vigorous trade thrived between Cuba and Philadelphia. The cigar industry, for which the Cubans were noted specialists, became prominent as Philadelphia demonstrated potential in the manufacture of tobacco products. In 1910 Pennsylvania was one of the five most important immigrant-receiving states of the United States with Philadelphia one of the five most important urban destinations. There was documentation produced from a survey in 1923 identifying a “Spanish Colony”<sup>4</sup> in Philadelphia where immigrants from countries in Latin America, the Caribbean and as far away as Spain were residents. During World War II, Mexican workers (braceros) were contracted to work for the Pennsylvania Railroad. In the 1950s, the Puerto Rican population in Philadelphia formed the third largest in the nation after New York and Chicago. By 1952 direct aviation service was established between Puerto Rico’s capital and Philadelphia. “Within twenty years, the Puerto Rican population grew to over 40,000.”<sup>5</sup> After the Cuban revolution of 1959, families who were forced to seek refuge came to Philadelphia “through a national resettlement program called the “Freedom Flights.”<sup>6</sup> In the 1970s and 1980s settlers from Colombia, Argentina, Peru, Ecuador, and Venezuela were arriving in small numbers. During the 1980s and 1990s it is claimed that “thousands from Guatemala, El Salvador and Nicaragua fled persecution, violence, and oppressive regimes. Initially denied refugee status, many subsequently become eligible for citizenship through amnesty programs.”<sup>7</sup>

In her article “Colonialism, Citizenship, and the Making of the Puerto Rican Diaspora”, Carmen Whalen states that “Puerto Ricans comprise the largest group in the city of Philadelphia. Between 1970 and 2000 the population grew a staggering 240%, from 26,948 to 91,527. In New York, by comparison, the Puerto Rican population declined from 817,712 to 789,172, while Chicago’s grew between 1970 and 2000 but by a much more modest rate (40%) than Philadelphia’s.” She continues, “With the exception of Philadelphia, larger cities seemed to lose their appeal. Puerto Ricans increasingly settled in smaller cities, including Lancaster, Pennsylvania”

In his observations on immigration and ethnicity, Douglas S. Massey implies that with the increase of Spanish-speaking immigrants in some concentrated metropolitan areas, change in the process of assimilation itself becomes inevitable. With this new immigration, large populations of Spanish speakers are identified in many United States urban areas. He indicates that the new immigrants from Latin America are less likely to learn to speak English, a claim that is controversial and has been disputed. His diatribe continues, “The emergence of immigrant enclaves- a process already well advanced in many areas- also reduces the incentives and opportunities to learn other cultural habits and behavioral attributes of Euro-American society.”<sup>8</sup>

With the cessation of mass European migration to the United States as a result of postwar economic expansion and the rapid pace of growth in Europe, the European countries became centers of immigration themselves and the postwar boom in the United States set the stage for the entrance of the Latin Americans. “The number of Mexican immigrants rose from 61,000 in

the 1940's to 300,000 in the 1950's and 454,000 during the 1960." <sup>9</sup> This increase of immigration was not solely Mexican for during the last ten years of the European decrease, some 200,000 Cubans migrated to the United States, parallel to 100,000 Dominicans and 70,000 Colombians.

Since 1970 immigration to the United States from Latin America has had many discerning traits. First is its continuous flow that can be expected to be indefinitely sustained, making the United States a country of interminable immigration. Second, immigrants will most likely perforate a hierarchical society marked by high income inequality and growing labor market segmentation that will offer fewer opportunities for upward mobility. Third, immigrants will congregate in groups based on national origins and geographic destinations thereby creating concentrated and large foreign language and cultural communities in many areas of the United States.

The continuous flow of immigrants from Latin America will also increase the prevalence and influence of the Spanish language and Latin culture in the US which will steer the United States toward bilingualism and biculturalism. The proliferation of economic benefits and prospects for mobility will amass for those who speak both languages and move in two cultural worlds. The question arises whether the continuous flow of Latino immigrants forebodes a division of the United States into two distinct peoples, two distinct cultures with two languages. Unlike the previous immigrants from Eastern and Western Europe, many Latinos have struggled with assimilating into mainstream United States culture. According to Samuel P. Huntington, they form, instead, their own "political and linguistic enclaves – rejecting the Anglo-protestant values that built the American Dream". <sup>10</sup> Carlos Fuentes in his article, "Looking for Enemies in the Wrong Places," claims Huntington to be "a tireless crier of alarms about the dangers that 'the other one' represents to the founding soul -- white, Protestant and Anglo-Saxon -- of the United States. The fact that an indigenous 'America' existed (and exists, because Huntington identifies the United States with the name of an entire continent) before the European colonization is of no concern to him. The added fact that before Anglo-America there was a French 'America' (Louisiana) and even a Russian one (Alaska) is of no interest to him."

Hispanics have from time to time been negatively characterized as loud, rude, and dirty by other residents and have been the "target for American resentment over problems ranging from drug-related crime to employment." <sup>11</sup> "They take our jobs," has been a frequent cry. The United States should take a close look at this impending peril. "The cultural division between Hispanics and Anglos could replace the racial division between blacks and whites as the most serious cleavage in US. society."<sup>12</sup> These discoveries of the complexities emerging from the migration and immigration of the Latin American people to the United States and in particular to Philadelphia would not have been apparent to me were it not for this project. I hope that my students will also find the information useful and may be encouraged to venture further into this fascinating history.

## **OBJECTIVES**

Students will know how to read short Lecturas in Spanish using high frequency, productive vocabulary that they can readily understand with guidance from the Teacher/Leader. Each Lectura will recycle known language and incorporate new words thereby enabling students to read and learn - in Spanish – about the fascinating cultures of the people who speak Spanish in Philadelphia and where they originated.

The Lecturas will introduce students to the cultural and historic complexities of Hispanic migration and immigration to Philadelphia in narrative form dating roughly from 1700 to 2000. Students will be able to make comparisons and identify contrasting features between the ethnic groups.

The exposure to Hispanic Culture with cultural readings in the target language will provide progressive practice in thematic, contextualized vocabulary, *connections* to other disciplines and a variety of instructional activities that reinforce skills and concepts. Students will be able to synthesize information drawing on prior knowledge and experience.

At the end of each reading, students will engage in activities with interesting and varied but realistic formats which will further stimulate and enhance all the Spanish they have encountered to date.

Students will write responses in Spanish to questions posed in the target language as well as discuss and share their answers.

Students will learn what ethnography is and be able to conduct interviews in Spanish and then report on their findings in the target language.

The variety of instructional activities will amalgamate strategies for students of varied learning styles and abilities. Activities will include materials that cater to the needs of special students.

## **STRATEGIES**

Students will draw or trace outlines of maps of Latin America and insert in writing the names of the countries and cities from which the migrants to Philadelphia originated.

Students will ask and answer questions in the target language such as:

Q: What is the Capital of Peru?

A: The Capital of Peru is Lima

Q: Where is Padre Félix Varela from?

A: Padre Varela is from Cuba

Students will engage in pre reading activities such as:

Skimming the Lectura for cognates

Scanning the footnotes for meanings of new vocabulary

Listing new vocabulary

Looking for clues to context such as photos/pictures

Students will read the Lectura and answer questions in the ¿comprendiste? activity.

Students will be encourage to use the internet as a source of up-to-the-minute information on culture, geography, statistical data, reference sources, news, topical Information and organizations such as museums that provide online exhibits, archives etc.

Students will engage in interviewing and recording a person of Hispanic descent or one who might be a recent immigrant or migrant to Philadelphia and resides in the neighborhood.

Students will be encouraged to take a neighborhood walk and list the names and location of any or all Hispanic businesses or residents in the area.

## **CLASSROOM ACTIVITIES**

### LOS HISPANICOS EN FILADELFIA

#### LECTURA 1 *INTRODUCCIÓN*

Hay muchas personas de Latinoamérica en Filadelfia que forman una sociedad hispánica diversa. Inicialmente, para estudiar sus aspectos distintos sociológicos se podría arreglarlos<sup>1</sup> como un grupo familiar, un grupo lingüístico, <sup>2</sup> un grupo étnico o racial. Sin embargo<sup>3</sup> no es tan simple como parece.<sup>4</sup> El elemento común es la lengua pero hoy en día, observamos que hay mucha más complejidad. En la investigación de la diversidad de la población hispánica se debe<sup>5</sup> considerar e incluir el género, <sup>6</sup> la generación y categoría.

Según los datos estadísticos, latinos representan el grupo minorío más grande<sup>7</sup> en los EE.UU. Pennsylvania es domicilio a 400.000 latinos y aproximadamente 129.000 viven en Filadelfia. De Sudamérica son los colombianos y los peruanos. Los puertorriqueños, cubanos, dominicanos de la región del Caribe y los guatemaltecos y

hondureños de la América Central y los mexicanos de Norteamérica.

<sup>1</sup>se podría arreglarlos...one could arrange them                   <sup>2</sup>un grupo lingüístico.... A language group

<sup>3</sup>Sin embargo....Nevertheless                   <sup>4</sup>como parece....as it seems                   <sup>5</sup>se debe...one must

<sup>6</sup>el género.....gender   <sup>7</sup>el grupo minorío más grande.....the largest minority group

## ACTIVIDADES

### A

#### VOCABULARIO DE LA LECTURA

Escojan la palabra correcta en inglés y escriban en el espacio

Inicialmente.....                    común.....

Complejidad.....                    la población.....

el género.....                    categoría.....

Domicilio.....                    porcentaje.....

at first, percent, gender, class, complexity, home, common, population

### B

1. Dibujen o traizen un esquema del mapa de América del Norte, América Central, el Caribe y América del Sur.
2. Escriban el nombre de los países los que vienen originalmente los habitantes de Filadelfia.
3. Formen preguntas para cada país. Sigán el modelo. Ejercicio oral (practiquen en parejas)

Modelo:

Pregunta: ¿Cuál es la capital de México?

Respuesta: La capital de México es la ciudad de México. o

La capital de México es México Distrito Federal

### C

¿*COMPRENDISTE?*

Busquen la información en la lectura y contesten en oraciones completas.

1. ¿Cuál es el factor de unidad con la población hispánica en filadelfia?

2. ¿Cuáles son los aspectos diferentes de la población que se debe considerar para analizar la sociedad hispana?
3. ¿Cuántos latinos viven en Filadelfia?
4. ¿Cuál porcentaje está en Filadelfia?
5. ¿De dónde son los habitantes?

## LECTURA 2 CATEGORÍAS DE IDENTIDAD

*¿Es Qué se llama la gente del Caribe, de la América del Sur y de la América Central: latinos, hispánicos, latinoamericanos, españoles, la raza?*

Los términos el latino, el hispánico, el latinoamericano, el español y la raza todos son usados frecuentemente y como alternativo en los Estados Unidos. De vez en cuando, han sido empleados<sup>1</sup> por la gente dentro<sup>2</sup> del grupo hispanohablante que reclaman la herencia<sup>3</sup> de España y el nuevo mundo, pero la mayoría de las veces por aquella<sup>4</sup> gente de fuera el grupo; la que necesita asignar apelativos para clarificar o certificar su percepción de las complejidades de la especie<sup>5</sup>. El uso por los hispanohablantes, sin embargo, parece depender del contexto con lo que<sup>6</sup> la gente identifica su propio origen y enlace diverso, político, cultural, lingüístico y racial. Los investigadores Suárez-Orozco y Páez descubrieron << El mismo término latino tiene significado en referencia solamente a la experiencia americana. A excepción de<sup>7</sup> los Estados Unidos, no hablamos de latinos; hablamos de mexicanos, cubanos, puertorriqueños etcétera. El término latino es hecho en EE.UU. >> Un inmigrante un vez comentó, << pues, el hispano es para mí una palabra reciente. Esto no existe en México o Chile. >>

Dentro de la comunidad puertorriqueña en Filadelfia, alguna prefiere identificarse como<sup>8</sup> <<boricua>> un derivado de <<Borinquén>> el nombre taíno de Puerto Rico. Otra escoge sencillamente puertorriqueño o latino. Por algún, el término latino permite las dos demandas<sup>9</sup> de herencia, indígena y africana. Sin embargo hay un agregado poderoso<sup>10</sup> de unidad cultural en Filadelfia y muchas personas postulan <<Creo que somos iguales>>. Esta consciencia engendra<sup>11</sup> una solidaridad que ata este grupo compuesto de latinos, hispanos, latinoamericanos, españoles y la raza en la <<ciudad de amor fraternal>>.

<sup>1</sup> de vez en cuando, han sido empleados.....from time to time, they have been employed  
<sup>2</sup> dentro....within    <sup>3</sup> herencia...heritage    <sup>4</sup> aquella.....those    <sup>5</sup> especie....species    <sup>6</sup> con lo que ...within which    <sup>7</sup> A excepción de.....with the exception of    <sup>8</sup> identificarse como.....identify themselves as    <sup>9</sup> demandas....claims    <sup>10</sup> poderoso....strong (powerful)  
<sup>11</sup> engendra.....engenders



## ACTIVIDADES

## A

### VOCABULARIO DE LA LECTURA

Den en español los sinónimos para las palabras siguientes:

Términos.....	Alternativo.....
Percepción.....	Enlace.....
Reciente .....	Derivado .....
Hecho.....	Agregado .....
Compuesto .....	Solidaridad.....

Den en español los antónimos para las palabras siguientes:

Engendrar.....	Poderoso .....
Dentro.....	Frecuentemente .....
Clarificar .....	Sencillamente.....

## B

### ESTRUCTURA DE LA LECTURA

Den en español los infinitivos para los verbos siguientes:

Se llama.....	Usas.....	Han.....	Sido.....
Reclamamos.....	Necesita.....		Parece.....
Descubrieron.....	Hablamos.....		Existes.....
Hecho.....	Comentó.....		Preferimos .....
Me identifica.....	Escoges.....		Permite .....
Postulan .....	Creo.....	Ata .....	Asignas.....

## C

### ¿COMPRENDISTE?

Busquen la información en la lectura y contesten en oraciones completas.

1. ¿Cuales son los términos que se usa en los EE.UU. para describir hispanohablantes?
2. ¿Quién usa los términos?
3. ¿Por qué usa estos términos?
4. ¿Qué dicen los investigadores?
5. ¿Qué dice el inmigrante?

6. ¿Cómo prefieren identificarse los puertorriqueños?

7. ¿Qué significa la palabra <<Taino>>?

### LECTURA 3 UN REVOLUCIONARIO Y UN EDUCADOR EN FILADELFIA

*Manuel Torres y Félix Varela y Morales*

Manuel de Trujillo y Torres fue nacido en España en 1762 de una familia aristocrática. Él vino a Filadelfia en 1796, que en aquel tiempo era todavía la capital de los Estados Unidos, <<donde él vivió en varios grados de fortuna de bien y mal >>. Antes de venir a Filadelfia, él y su tío , el Arzobispo - Viceroy Antonio Caballero y Góngora había inmigrado en 1778 a Nueva Granada, la colonia española que ahora llamamos Colombia. Allí él se hizo interesado en el estudio de filosofía de Esclarecimiento y participó en una conspiración para derrocar el dominio colonial español in1794. Por consiguiente él tuvo que escapar el país que olvida su familia y su plantación próspera. La ciudad en auge, comercial de Filadelfia apelaba a Torres sobre muchos niveles. En particular ya que esto era el lugar de nacimiento de la constitución de los Estados Unidos y había sido la casa de Benjamín Franklin. Los ideales americanos republicanos " del asilo del los oprimido, el centro de luz, un baluarte de la libertad, y la inspiración de independencia " todo inspirado él para residir allí para el resto de su vida hasta que él murió en 1822. Él formó varias alianzas comerciales y sociales con ciudadanos prominentes y los hombres de Estado quien ayudó a sus esfuerzos de activista en la liberación de Sudamérica. De nota particular era su amistad con Guillermo Duane, redactor de Filadelfia el periódico de Aurora, que dio a Torres la oportunidad de publicar artículos preocupados con la liberación de Hispanoamérica de la corona colonial. (Filadelfia era un centro de industria editorial y la propaganda podría ser imprimida a bajo precio.) Entre sus visitantes durante el período de revolución eran muchos patriotas latinoamericanos como el General Francisco de Miranda de Venezuela, Simón Bolívar y Félix Varela y Morales de Cuba. Además de sus actividades políticas él publicó en 1815 una guía para aquellos comerciantes deseosos de comercio con nueva Hispanoamérica. El texto recibió la sanción de la Universidad de Pensilvania y fue considerado un jalón en la perspicacia comercial. También, él era uno del primero en recomendar que la Lengua española y literatura ser estudiado en los Estados Unidos. Él pronto fue reconocido como " Franklin del Mundo del Sur " sin duda una denominación él gozó.

Nacido en Cuba en 1788 a Don Francisco Varela un teniente en el ejército y Doña Josefa Morales, Felix Varela y Morales era el más joven de tres muchachos y quedado huérfano a la edad de tres años cuando su madre murió. Él entonces fue tenido cuidado de por su abuelo maternal que era un coronel en el Ejército español colocado en San Agustín, Florida. Su temprana educación estaba en los Estados Unidos y él pasó más de la mitad su vida en América. Aunque él fuera un descendente de familias militares tanto sobre el lado de su madre y padre él sabía de la edad catorce que él quiso ser un sacerdote y no persigue una carrera militar como su abuelo había esperado. Él movió hacia atrás a Cuba. Él era principalmente mí enseñado y <<además de sus impuestos como un sacerdote >> fue capaz de funcionar << aquellos de un profesor >>, como un autor de tratados famosos, un periodista, y un hombre de Estado que

representó Cuba, en el parlamento español. Más tarde su activismo político creció en la desaprobación con el gobierno que lo forzaron a escapar a New York. Durante veintisiete años él vivió en Nueva York y él dirigió sus energías en muchas causas sociales. En su entusiasmo sabían que él regalaba muchas pertenencias personales como su único << abrigo de invierno y su plata de mesa >>. Durante sus años en Nueva York también él persiguió sus intereses de intelectual a la filosofía, la ciencia, la cultura y desde luego la política. Él fue inspirado por los acontecimientos de la Independencia 1776 de las trece colonias de Inglaterra y la Revolución francesa de 1778. Él se instaló Filadelfia en 1823 y luchó por la independencia de Cuba de España como atestiguado en las escrituras que él publicó en su << EL Habanero >>, el primer periódico de lengua español para ser publicado en Filadelfia en 1824.

## ACTIVIDADES

### A

1. Dibuje un esquema de Venn.
2. Llene el esquema con similitudes y diferencias entre los dos hombres.

### B

#### *¿COMPRENDISTE?*

Conteste las siguientes preguntas de Manuel Torres. Escriban en oraciones completas, utilizando información de la Lectura:

1. ¿Dónde nació Manuel Torres?
2. ¿De qué clase de la familia vino él?
3. ¿Dónde vivió él antes de venir a Estados Unidos?
4. ¿Por qué vino él a Estados Unidos?
5. En un párrafo corto, indique por qué Filadelfia apelaba a él. Utilice las citas con el cuidado.
6. ¿Qué publicó él?
7. ¿Qué recomendó él?

Conteste las siguientes preguntas de Félix Varela . Escriban en oraciones completas, utilizando información de la Lectura:

1. ¿Dónde nació Félix Varela?
2. ¿De qué clase de la familia vino él?
3. ¿Qué sucedió a él a la edad de tres años?

4. ¿Qué supo él a la edad de catorce años?
5. ¿Dónde vivió él para veinte siete años?
6. ¿A dónde movió él en 1823?
7. ¿Qué publicó él?

#### LECTURA 4 ENCLAVADOS ESPAÑOLES Y DESENVOLVIMIENTO DE LA COMUNIDAD

Los registros más temprano de español – hablando enclaves en Filadelfia fueron de 1877. Las comunidades fueron situadas en el Northern Liberties, el Spring Garden y el Southwark. El grupo más grande de residentes consistió principalmente de inmigrantes de España y Cuba siguió por éstos de Puerto Rico y México. El otros, en grupos más pequeños, vinieron de Colombia y Honduras. La industria del tabaco empleó un número significativo de cubanos que fueron especialistas en el arrollar de tabaco y fabricantes de puros de la mejor calidad. Un suma de cinco compañías de puro-haciendo empleó una cantidad de cubanos y personas Hispanohablantes y de los Fabricantes de Puro Internacional Unión el número local 165 fueron estacionados en Northern Liberties. Allí fueron muchas salidas comerciales también corriendo al norte a al sur entre Spring Garden y Avenida de Girard que fueron o conectados a las fábricas adyacentes del puro o la industria de la prenda de vestir. Estas comunidades de puro-hacer a trabajadores, en el principal, fueron también el suelo fértil para la cultura de movimientos políticos de inmigrantes invertidos en el <<las luchas de sus patrias>>. Desde que 1865 cubanos y puertorriqueño organizaron varios grupos políticos como el capítulo local de La Sociedad Republicana de Cubanos y Puertorriqueños. El movimiento de <Cuba Libre> de los 1890 fue la organización de fabricantes de puro. El Partido Revolucionario Cubano (PRC) tuvo un registro de aproximadamente seis clubes por 1892.

El censo de 1910 promovido por la Iglesia Católica indicó una presencia de 2.000 personas de la herencia española. Aproximadamente 3% fue de Puerto Rico. De 1914 a 1917 acerca de 20% de la población Hispanohablante había llegado en Filadelfia y entre 1917 to 1919 otro 65% vino. Por 1920 aproximadamente 5.000 Hispanohablante fueron residentes. La mayoría de estos trabajado y vivido en el inmigrante vecindario de clase obrera juntos con otros colonizadores nacidos extranjeros principalmente de Italia y Europa del Este. Había varias instituciones, principalmente religioso, eso sostuvo estos enclaves. Entre ellos fueron <<La Fraternal>> y <<La Milagrosa>>. La Milagrosa no sólo cumplió las necesidades espirituales de los inmigrantes pero también funcionó como el centro social para los hombres de la comunidad y mujeres que vinieron a Filadelfia para trabajar en las fábricas de puro, Ferrocarril de Pennsylvania o industrias locales. El 1910 censo también reveló que mujeres fueron una mano de obra creciente. Las mujeres que trabajaron fuera de su área residencial, buscaron la pensión y el alojamiento en las pensiones nuevamente abiertas corren por mujeres.

Durante y a pesar de los Años de la Depresión, la población de hispanohablantes todavía ensanchado con las llegadas continuas de puro-fabricantes de Cuba y Puerto Rico. Mexicano y los mecánicos de puertorriqueño fabricaban el tren motores en la ubicación de Spring Garden de La Compañía Locomotora de Baldwin. Durante la segunda Guerra mundial mexicanos fueron contratados para trabajar en los ferrocarriles y otros trabajaron en la agricultura en los alrededores. Algún puertorriqueño trabajó en cercano el sur de Nueva Jersey en la industria de procesamiento de alimento. Por el centro de los 1900, cubanos y puertorriqueño fueron el inmigrante mayor de los grupos Hispanohablantes. Después de 1945, el puertorriqueño hubiera suplantado a los cubanos.

ACTIVIDADES

A

*VOCABULARIO DE LA LECTURA*

Den en español los sinónimos para las palabras siguientes:

El enclave .....	Adyacente .....
El contrato.....	Organización.....
Fértil.....	Registro.....
El censo.....	Institución.....
Movimiento.....	Envuelve.....
Procesamiento.....	Suplanta.....

B

1. Dibujen o traizen un esquema de un mapa de Filadelfia y delinee las áreas del Northern liberties, Spring Garden y Southwark.
2. Utilizen la información de la lectura, indiquen los sitios aproximados de los centros comerciales, la unión de puro-fabricantes local, las fábricas, la Compañía Baldwin Locomotor etcetera.
3. Indiquen en los márgenes del mapa los grupos étnicos que vivieron en estas áreas y tanto datos estadísticos como posible.

## C

### *¿COMPRENDISTE?*

Contesten las siguientes preguntas en oraciones completas:

1. ¿Dónde estuvo el más temprano enclave de hispanohablantes en Filadelfia?
2. ¿Qué grupos étnicos vivieron en estos enclaves?
3. ¿Qué fue las actividades profesionales de las personas en estos vecindarios? ¿Dónde trabajaron ellos?
4. Den nombres de tres a cuatro grupos que fueron formados y describan brevemente su propósito.
5. ¿Qué fue la influencia de la Iglesia Católica en el vive de los residentes?

### ALGUNOS INMIGRANTES Y DONDE RESIDEN

#### LECTURA 5 *PUERTORRIQUEÑOS*

Las primeras conexiones puertorriqueño hizo<sup>1</sup> con Filadelfia fueron principalmente<sup>2</sup> por comercio en el siglo XVIII y XIX. Hacia el fin de los 1800 por a los 1900 tempranos, puertorriqueño de varias diferencias<sup>3</sup> de clase fue residente en la ciudad. Ellos incluyeron a tenderos<sup>4</sup>, los trabajadores, los estudiantes, los comerciantes, los exilios y activistas políticos. Con el paso del Acto de Jones de 1917 puertorriqueño llegó a ser ciudadanos de los EE.UU. Esto les dio el derecho legal a emigrar que ellos todavía hacen hoy como ellos vuelven y adelante<sup>5</sup> en una existencia casi nómada.

Durante la segunda Guerra mundial algunos fueron contratados<sup>6</sup> como trabajadores de guerra y fueron basados<sup>7</sup> en plantas de procesamiento de alimento en el sur de Nueva Jersey. Después de 1945 los números aumentados. Entre 1950 y 1970 la población de puertorriqueño creció a más de 60.000 y entre 1970 y 2000 creció a aproximadamente 92.000. Filadelfia ahora tiene a la tercera población más grande de puertorriqueño fuera de Puerto Rico.

Los puertorriqueños puede ser localizado<sup>8</sup> principalmente en Filadelfia del norte con una concentración de negocios, las escuelas y la vida cultural por el <Bloque de Oro><sup>9</sup>. También conocido como <El Centro de Oro> el área de la Calle quinta perpendicular a la Avenida de Lehigh extiende aún más hacia el norte a la Avenida de Allegheny. Hay también enclaves en Filadelfia del sur y en las áreas del noroeste de Frankford y Parque Juniata.

<sup>1</sup>hizo...made <sup>2</sup>principalmente....mainly <sup>3</sup>varias diferencias.....various distinctions  
<sup>4</sup>tenderos...traders <sup>5</sup>vuelven y adelante....back and forth <sup>6</sup>fueron contratados....were  
contracted <sup>7</sup>basados...based <sup>8</sup>puede ser localizado....can be located <sup>9</sup>bloque de  
Oro...golden block

## ACTIVIDADES

### A

Pareen las palabras siguientes:

Comercio.....

Ciudad.....

Inmigrante.....

Trabajador.....

Aumentados.....

Creció.....

ciudadanos, crecer, quinta, trabajar, comerciantes, emigrar

### B

Escriban los infinitivos para los verbos siguientes:

hizo..... fueron..... incluyeron.....

llegó a ser..... dio..... vuelven.....

### C

En una hoja de papel, escriban los números ordinales siguientes:

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 20, 21, 22, 23, 30, 40,  
50, 60, 70, 80, 90, 100, 101, 129, 300, 400, 500, 600, 700, 800, 900, 1000,  
1.000.000

Por ejemplo: primer(o), segundo, tercer(o) etc.

### D

Después de leer la selección, describa en sus propias palabras una cuenta de lo que usted ha comprendido.

## LECTURA 6 MEXICANOS

A diferencia<sup>1</sup> de puertorriqueño, mexicanos no son ciudadanos y no pueden practicar legalmente la migración circular. (La pregunta surge<sup>2</sup> si su cruce frecuente de la frontera en Tejas es en parte debido a un reclamo subconsciente de herencia, ligado<sup>3</sup> a la Guerra mexicano norteamericano en 1845 y el subsiguiente Tratado de Guadalupe Hidalgo en 1848.)

Durante el siglo XIX, mexicanos empezaron llegar en Filadelfia. A consecuencia de la 1910 revolución, muchos huido<sup>4</sup> al norte por el estado de Tejas y unos pocos lo hicieron por lo que<sup>5</sup> Filadelfia para trabajar en la agricultura y la construcción. Durante la segunda Guerra mundial, braceros mexicano fue contratado<sup>6</sup> para trabajar en los Ferrocarriles de Pennsylvania y en fábricas. Después de que la guerra algún permanecido<sup>7</sup> pero la mayoría del fueran repatriados a México.

Entre los años setenta y años noventa pequeños grupos de hombres y mujeres mexicanos se asentaron en la ciudad<sup>8</sup> y establecieron las carreras y los negocios. Otros trabajaron en la agricultura en las afueras y en el sur de Nueva Jersey. En 1994 el <North American Free Trade Agreement>, NAFTA, <<jugó un papel decisivo<sup>9</sup> en la desestabilización de la economía de México en el interés de multinacionales de los EE.UU. >>. Como resultado un número significativo de mexicanos cruzaron ilegalmente y legalmente la frontera en busca de un <sol más brillante>.

Adelante de 1998 muchos hombres y mujeres llegaron en Filadelfia o directamente de México o emigrando de Nueva York u otros estados. Hoy es estimado que los 12.000 residentes registrados durante el 2003 censo han sido superados<sup>10</sup>. Un pequeño grupo de ellos ha encontrado los trabajos en los campos de la medicina, la ley y la asistencia social. La mayoría sin embargo trabajan en posiciones de sueldo bajo<sup>11</sup>. El idioma es para la mayoría un problema. Pocos poseen las habilidades<sup>12</sup> inglesas, la falta de que<sup>13</sup> los previene de asegurar ciertos trabajos y los servicios. Como resultado muchos son susceptibles ser explotado y el sin documentar es expuesto de abusar por empleadores. Estas condiciones agravan el aislamiento<sup>14</sup> y la soledad culturales.

Sus enclaves son visibles principalmente en Filadelfia del sur entre las Avenidas de Washington y Oregon y la calle Frente y Decimo octavo. Otros han comenzado a establecer las comunidades en el Noreste, al oeste y el sudoeste de distritos de la ciudad y también en suburbios y pueblos vecinos.

<sup>1</sup> A diferencia...unlike   <sup>2</sup>surge....arises   <sup>3</sup>ligado...linked   <sup>4</sup>huido...fled   <sup>5</sup>por lo que....as far as  
<sup>6</sup>contratado.....contracted   <sup>7</sup>permanecido.....stayed   <sup>8</sup>se asentaron en la ciudad....settled in  
the city   <sup>9</sup>jugó un papel decisivo.....played a decisive role   <sup>10</sup>han sido superados.....have been  
surpassed   <sup>11</sup>posiciones de sueldo bajo...low-wage jobs   <sup>12</sup>las habilidades....skills   <sup>13</sup>la falta  
de que.....the lack of which   <sup>14</sup>aislamiento....isolation

## ACTIVIDAD

Contesten las preguntas siguientes en frases completas:

1. ¿Por qué cruzaron mexicanos la frontera?
2. ¿Por qué vinieron ellos a Filadelfia?



## ENSAYO

¿Cómo hizo <NAFTA> hace un papel en la desestabilización de la economía mexicana?

(Utilice los recursos del internet para su información)

## LECTURA 7 DOMINICANOS

Antes de 1990 había algunos residentes de la República Dominicana que vivían en Filadelfia. La población dominicana está hoy en día bien sobre 5.000 y consiste en la gente documentada e indocumentada que ha emigrado de Nueva York en busca de trabajo, de una vivienda más comprable<sup>1</sup> y de vecindades más seguras<sup>2</sup>. Además hay los que han viajado directamente de la república por los vuelos convenientes y disponibles. Muchos de los arribados<sup>3</sup> se juntan inmediatamente con los miembros de familia y buscan oportunidades económicas y educativas. En muchos casos hay los de la posición profesional en su país de origen que, como sus contrapartes<sup>4</sup> de otras naciones, han sido forzado trabajar para salarios bajos, trabajos del bajo-estado<sup>5</sup>.

Entre ellos son los doctores, los abogados, los profesores y los periodistas que entran en esta categoría<sup>6</sup> debido a los conocimientos lingüísticos ingleses o a los requisitos de la certificación de los EE.UU. que no son fáciles de adquirir. Consecuentemente crean<sup>7</sup> sus propios negocios tales como restaurants, bodegas y casas de envios. Los bodegas<sup>8</sup> y la casa de envios<sup>9</sup> son dos de los negocios dominicanos más visibles que están de significación cultural. En el segundo, uno puede remitir los dineros a los miembros de familia en la isla, una práctica que sea responsable por la mayor parte de la economía del país a excepción de la industria del turismo. Los bodegas funcionan, no sólo como los colmados<sup>10</sup> de la vecindad, en donde los patrón pueden tener acceso a los artículos que son evocadores<sup>11</sup> de sus patrias, pero también como un lugar de acopio<sup>12</sup> para la interacción social incluyendo las últimos noticias y chisme<sup>13</sup>. Se dice que hay aproximadamente sobre 500 tales almacenes en Filadelfia hoy, y un aumento de el 40% desde 1998.

Los dominicanos residen, en general, en Filadelfia del norte junto con los puertorriqueños. Grupos más pequeños también han colocado en Filadelfia del oeste y el noreste.

<sup>1</sup>vivienda más comprable .....affordable housing <sup>2</sup>de vecindades más seguras.....safe neighborhoods <sup>3</sup>arribados.....arrivers <sup>4</sup>contrapartes.....counterpartes <sup>5</sup>bajo-estado.....low-status <sup>6</sup>entran en esta categoría.....fall into this category <sup>7</sup>crean....create <sup>8</sup>bodegas....corner stores <sup>9</sup>la casa de envois....remittances offices (much like Western Union) <sup>10</sup>colmados....speciality store <sup>11</sup>que son evocadores....that are reminiscent <sup>12</sup>lugar de acopio...gathering place <sup>13</sup>chisme...gossip

## ACTIVIDADES

## A

Contesten las preguntas siguientes en frases completas:

1. ¿Si en 2008 el número total de bodegas en Filadelfia era 500, cuántos bodegas había 10 años antes?
2. ¿Cuál es un bodega? ¿Cuáles son las funciones primarias y secundarias?
3. ¿Cuál es una casa de envios? ¿Qué efecto tiene en la economía de la república y de su gente?
4. ¿Cuáles eran algunas de las profesiones de los inmigrantes que vienen a Filadelfia? ¿Por qué vienen? ¿Cuáles son algunos de los obstáculos que tienen que encarar y cuáles son sus soluciones?

## LECTURA 8 CUBANOS Y COLOMBIANOS

La mayoría de cubanos presentes en Filadelfia es hoy en día cualquiera los que fueron forzadas<sup>1</sup> a huir de Cuba después de la revolución de 1959 y llegadas con los “vuelos de la libertad” (un programa nacional del restablecimiento<sup>2</sup>), o sus descendientes. Desde entonces los pequeños grupos han emigrado al norte de la Florida en donde el enclave más grande de cubanos en los EE.UU. puede ser encontrado.

La presencia cubana en Filadelfia vuelve<sup>3</sup> a los siglos XVIII y XIX en que había comercio extenso entre los dos además<sup>4</sup> de la migración de exilios y los activistas políticos, los comerciantes, los fabricantes del cigarro, los tenderos y los estudiantes. Los residentes han formado desde entonces enlaces fuertes de la solidaridad en los grupos sociales que promovían<sup>5</sup> la cultura cubana. Han colocado<sup>6</sup> principalmente en Filadelfia del norte en el área de Olney y <en la mezcla> con los puertorriqueños y los dominicanos. Otros se pueden encontrar en el noreste y dispersar en la ciudad y los suburbios.

Los colombianos vinieron directamente a Filadelfia como refugiados que huían de terror y de violencia, como estudiantes o para buscar las oportunidades de trabajo como resultado del acto 1965 de la inmigración. Otros han emigrado de Nueva York y establecido enclaves en el área de Olney. La mayoría continúan viviendo allí o en otras áreas en la ciudad. Hay sobre 2000 residentes actualmente. Los colombianos son bien sabido<sup>7</sup> para su cocina y tienen varios restaurantes en la ciudad. El más famoso es el original <Tierra Colombiana> en Filadelfia del norte. Otro <Mixto> es relativamente nueva y localizada en el centro ciudad. Además del negocio de restaurante, muchos han abierto tiendas de ropa, talleres de reparaciones autos, panaderías, almacenes de la música, los talleres<sup>8</sup> de reparaciones de la máquina de coser<sup>9</sup> y los centros de la distribución de los alimentos<sup>10</sup>. Aunque los colombianos se sostienen<sup>11</sup> a parte de otras comunidades hispánicas, comparten<sup>12</sup> semejanzas en sus razones de la emigrar y de la inmigrar a Filadelfia.

- <sup>1</sup> cualquiera los que fueron forzadas.....either those who were forced  
<sup>2</sup> restablecimiento ...resettlement    <sup>3</sup> vuelve a....goes back to    <sup>4</sup> además de...in addition to  
<sup>5</sup> que promovían....that promoted    <sup>6</sup> han colocado...they have settled    <sup>7</sup> bien sabido...well known  
<sup>8</sup> talleres....workshops    <sup>9</sup> la máquina de coser....sewing machine    <sup>10</sup> alimentos.....foodstuff  
<sup>11</sup> se sostienen a parte.....separate themselves    <sup>12</sup> comparten...they share

## ACTIVIDADES

Contesten las siguientes preguntas en oraciones llenas o párrafos cortos:

1. ¿Qué fue los <Vuelos de Libertad>? ¿Quién viajó en esos vuelos?
2. ¿Por qué estuvieron cubanos en Filadelfia desde que los siglos XVIII y XIX?
3. ¿Indiquen las razones por qué vinieron los colombianos a Filadelfia?
4. ¿Cuáles son las ocupaciones de los colombianos en Filadelfia?

## LOS OTROS

### LECTURA 9 LA GENTE DE LA AMÉRICA CENTRAL Y LA AMÉRICA DEL SUR

Componiendo el resto de la población latinoamericana de Filadelfia sea los guatemaltecos, costarrqueños, nicaragüenses, hondureños, panameños y salvadoreños de America Central y el argentinos, peruanos, ecuatorianos, venezolanos, chilenos, bolivianos, uruguayos y paraguayos de Sudamérica. Pueden ser encontrados el residir entre las otras comunidades hispánicas en regiones del norte, del sur, de las estes y del oeste de Filadelfia. Un pequeño número puede ser encontrada en el centro de la ciudad. Según el censo 2002, la tabla siguiente es una indicación de la población de Filadelfia en números y el grado.

AMERICA CENTRAL			SUDAMÉRICA		
NÚMERO	NACIONALIDAD	GRADO	NÚMERO	NACIONALIDAD	GRADO
518	guatemaltecos	7 <sup>th</sup>	531	argentinos	6 <sup>th</sup>
501	costarrqueños	8 <sup>th</sup>	471	peruanos	10 <sup>th</sup>
544	nicaragüenses	9 <sup>th</sup>	420	ecuatorianos	12 <sup>th</sup>
466	hondureños	11 <sup>th</sup>	409	venezolanos	13 <sup>th</sup>
378	panameños	14 <sup>th</sup>	182	chilenos	16 <sup>th</sup>

337	salvadoreños	15 <sup>th</sup>	55	bolivianos	17 <sup>th</sup>
			86	uruguayos	18 <sup>th</sup>
			38	paraguayos	19 <sup>th</sup>

## ACTIVIDADES

1. Hagan una lista de las nacionalidades según: A – los números de población y B – el grado.  
¿Emparejan el número y el grado? ¿Expliquen?
2. Utilicen los recursos del internet, expliquen la razón para la distribución de números. ¿Por qué hay más personas de un grupo que el otro?

## TE TOCA A TI

### LECTURA 10 *CELEBRACIONES*

Los días de fiesta, los desfiles<sup>1</sup> y las festividades hispánicas demuestran las prácticas culturales que son diversas y también en algún sentido similar<sup>2</sup> a éstos practicados tradicionalmente por americanos en los Estados Unidos. Algunas de las tradiciones tienen una larga historia que ayude a atar<sup>3</sup> el pasado con el presente y crean un sentido de<sup>4</sup> la comunidad mientras que articulan identidad étnica. Las celebraciones tales como éstos nos dan la oportunidad de observar y de participar en una amplia gama<sup>5</sup> de la expresión artística tal como la plástica<sup>6</sup>, las artes de representación<sup>7</sup> y los artes culinarios.

<sup>1</sup>los desfiles.....parade <sup>2</sup>en algún sentido similar..... in some respects similar <sup>3</sup>que ayude a atar.....helps to tie <sup>4</sup>un sentido de..... a feeling of <sup>5</sup>una amplia gama.....a wide range <sup>6</sup>la plástica ....the plastic arts <sup>7</sup>las artes de representación.....the performing arts

## ACTIVIDADES

Usando los recursos del Internet, investigue una de las celebraciones siguientes y cree una lección con un lectura y actividades. Las actividades que usted experimentó en la lección 1 - 9 pueden servir como modelo. Cerciórese de mencionar la conexión a las celebraciones americanas tradicionales.

¡Año Nuevo!	Los Tres Reyes Magos	¡Carnaval!	Las Fallas
Semana Santa	¡Cinco de Mayo!	Inti Raymi	Día de Simón Bolívar
Feria de Málaga	Día de La Independencia	El Doce de Octubre	¡Día de los Muertos!
Las Posadas	Parranda	Quinceañera	Puerto Rican Day Parade

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Outline details of his influence and activities in trading between the U.S and Spanish America

Bybee, Roger and Winter, Carolyn. “*Immigration Flood Unleashed by NAFTA’S Disastrous Impact on Mexican Economy.*” April 25, 2006

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This article describes NAFTA’s failed role in uplifting the Mexican people, the border problem and the benefits to U.S. Capitalists.

Ferguson, Sam and Lakoff, George. *The Framing of Immigration.* May 20, 2006

[www.commondreams.org](http://www.commondreams.org)

This article looks at immigration as “a complex mélange of social, economic, cultural and security concerns” that are not isolated from other concerns, but is signs of the larger social and economic concerns that need to be addressed.

Fuentes, Carlos. *Looking for Enemies in the Wrong Places.* March 21, 2004

[www.commondreams.org](http://www.commondreams.org)

An exposé on Huntingdon’s racist view of Mexicans and by extension all people of Hispanic ethnicity and descent.

Guskin, Jane and Wilson, David. *The Politics of Immigration: Questions and Answers.* New York, Monthly Review Press, 2007

The book aims to dispel common myths about immigration put forward by the mainstream media and writers like Samuel P. Huntingdon. It debates the guest-worker programs which have been pushed by big business to maintain access to cheap labor. It delineates the importance of a broader understanding of the complex interaction of racism, global economics, foreign policy and a legal system that restricts the migration of people while allowing the free flow

of capital.

Huntingdon, Samuel P. "*The Hispanic Challenge.*" *Foreign Policy* 141( Mar-Apr.,2004 )30-45

This article, part of his larger opus *Who We Are*, is strong in its decry of the shifting of creeds and values originally installed by the "overwhelmingly white, British and Protestant settlers" in 17<sup>th</sup> and 18<sup>th</sup> century America. In his rhetoric he attacks Hispanic immigration, in particular Mexican immigration in the Southwest and to a lesser extent Cuban immigration in Florida.

*Immigrant Philadelphia: From Cobblestone Streets to Korean Soap-Operas*, Pub. by the Welcoming Center for New Pennsylvanians and HSP, 2004

A series of articles by contributors dealing with immigration, profiles of immigrant communities, interviews with immigrant leaders and information on the ethnic diversity of the city.

Jackson, Jesse. "*Let's Deport Immigration Myths.*" May 9, 2006  
[www.commondreams.org](http://www.commondreams.org)

This article outlines "the discrimination that embraces Europeans and excludes Africans, or hunts Mexicans and hugs Canadians." In closing he reminds us "that America is a nation of immigrants -- that's a fact, not a legend."

"*Latino Philadelphia*": Historical Society of Pennsylvania Latinos Project, 2008

A series of articles that deal with the history of the Latino population with interest on Early Trade, Post World War II Migration, Community Development, Culture and Oral Histories among other topics.

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An educational guide containing teacher resources that grew out of *Latino Philadelphia*: HSP Latinos Project, a larger opus directed by the Balch Institute.

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Whalen, Carmen Teresa. *From Puerto Rico to Philadelphia: Puerto Rican Workers and Postwar Economics* (Philadelphia: Temple University Press, 2001)

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DN: *Latino Support for GOP Drops Amidst Increasing Hysteria Over Immigration.*  
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DN: *FBI Statistics Show Anti-Latino Hate Crimes On The Rise.*  
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Taller Puertorriqueño

Aspira



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Esperanza Cordero, a girl coming of age in the Hispanic quarter of Chicago, uses poems and stories to express thoughts and emotions about her oppressive environment.

Garza, Carmen Lomas, et al. *¡Avancemos! Lecturas Para Todos*. McDougal Littell 2007

A series of cultural readings ranging from Quinceañera to Vacations abroad in Costa Rica with additional literature such as an abridged version of Don Quijote and poetry by Pablo Neruda, Academic and Informational Reading and Test Preparation Strategies

Garza, Carmen Lomas. *Family Pictures / Cuadros de Familia*. San Francisco: Children's Book Press 1990

*The author describes in bilingual text and her painting, her experience growing up in a Latino community.*

Gordan, Ginger. *My Two Homes*. New York, Clarion Books 1993

This story contrasts the two worlds of a six-year old Dominican American girl who lives in New York City but speaks Spanish as her native language and frequently returns to her island home.

Stephoe, John. *Creativity*. New York, Clarion Books 1997 with illustrations by E.B. Lewis

Charles helps Hector, a student who has just moved from Puerto Rico, adjust to his new life.

## **APPENDIX – STANDARDS**

The Standards for Foreign Language Learning listed below are those as set forth by ACTFL. The lectures and the activities which follow them in the *Unit* aim principally to meet the standard of *Connections* in which students read and gather information about another discipline.

In addition, students as a matter of course are provided with the skills they need to create language for both written and spoken communication. Suggestions are made for students to use their language skills in their immediate community and more distant ones.

### **COMMUNICATION** *Communicate in Languages Other than English*

Standard 1.1 Students engage in conversations, provide and obtain information, express feelings and emotions, and exchange opinions.

Standard 1.2 Students understand and interpret written and spoken language on a variety of topics.

Standard 1.3 Students present information, concepts, and ideas to an audience of listeners or readers on a variety of topics.

### **CULTURES** *Gain Knowledge and Understanding of Other Cultures*

Standard 2.1 Students demonstrate an understanding of the relationship between the practices and perspectives of the culture studied.

Standard 2.2 Students demonstrate an understanding of the relationship between the products and perspectives of the culture studied.

### **CONNECTIONS** *Connect with Other disciplines and Acquire Information*

Standard 3.1 Students reinforce and further their knowledge of other disciplines through the foreign language.

Standard 3.2 Students acquire information and recognize the distinctive viewpoints that are only available through the foreign language and its culture.

### **COMPARISONS** *Develop Insight into the Nature of Language and Culture*

Standard 4.1 Students demonstrate an understanding of the nature of language through comparisons of language studied and their own.

Standard 4.2 Students demonstrate understanding of the concept of culture through comparisons of the cultures studied and their own.

### **COMMUNITIES** *Participate in Multilingual Communities at Home and Around the World*

Standard 5.1 Students use the language both within and beyond the school setting.

Standard 5.2 Students show evidence of becoming life-long learners by using the language for personal enjoyment and enrichment

## END NOTES

Rationale – 1 Historieta – Short Stories

2 *Latino Philadelphia: Historical Society of Pennsylvania Latinos Project*

3 Ibid.

4 *Immigrant Philadelphia: From Cobblestone Streets to Korean Soap-Operas,*

5 Ibid.

6 Ibid.

7 Ibid.

8 Massey, Douglas S. *The New Immigration and Ethnicity in the United States.*

9 Ibid.

10 Huntingdon, Samuel P. *The Hispanic Challenge.*

11 *Immigrant Philadelphia: From Cobblestone Streets to Korean Soap-Operas,*

12 Huntingdon, Samuel P. *The Hispanic Challenge.*

## LESSON TRANSLATIONS

### THE HISPANICS IN PHILADELPHIA

#### LESSON 1 INTRODUCTION

There are many Latin-American people in Philadelphia that are part of a diverse Hispanic society. In order to study their distinct sociological aspects one could, at first, categorize them as a family group, a language group, an ethnic or racial group. However it is not as simple as it seems. The common link is language, but nowadays we observe that there is a lot more complexity. In the investigation of the diverse Hispanic population one must consider and include gender, generation and class.

According to the statistics, Latinos represent the largest minority group in the United States. Pennsylvania is home to 400,000 Latinos and approximately 129,000 live in Philadelphia. From South America are the Colombians and Peruvians. The Puerto Ricans, Cubans, Dominicans from the Caribbean region, the Guatemalans and Hondurans from Central America and the Mexicans from North America.

#### ACTIVITIES

1. Draw or trace the maps of North America, Central America, the Caribbean and South America.

2. Write on the map the names of the countries from which the Hispanic inhabitants of Philadelphia originally came.
3. Formulate questions for each country. Follow the model. Oral exercise. (Practice in pairs)

Model:

Question: What is the capital of Mexico?

Response: The capital of Mexico is Mexico City or The Federal District of Mexico.

*DID YOU UNDERSTAND?*

Look for the information in the reading and answer in complete sentences.

1. What is the unifying factor with the Hispanic population in Philadelphia?
2. What are the different aspects of the population that one must consider in analyzing the Hispanic society?
3. How many Latinos live in Philadelphia?
4. What percent is in Philadelphia?
5. Where are the inhabitants from?

## LESSON 2 IDENTITY CATEGORIES

*Do people from Central America, South America and the Caribbean call themselves: Latino, Hispanic, Latin American, Spanish, La Raza?*

The terms Latino, Hispanic, Latino American, Spanish and La Raza are all frequently and interchangeably used in the United States. The terms have from time to time been employed by people within the Spanish-speaking group that claim heritage from Spain and the New World but more often than not by those people from without the group; the ones who need to assign labels to help clarify or certify their apprehension of the complexities of the species. The use by the Spanish-speakers, however, seems to depend on the context within which they identify their origin and diverse political, cultural, linguistic, and racial connection. The researchers Suárez-Orozco and Páez discovered, "The very term Latino has meaning only in reference to the U.S. experience. Outside of the United States, we don't speak of Latinos; we speak of Mexicans, Cubans, Puerto Ricans, and so forth. Latinos are made in the USA." An immigrant once commented, "Hispanic is a new word for me, you know? It doesn't exist in Mexico or in Chile."

Within the Puerto Rican community in Philadelphia, some prefer to identify themselves as "Boricua" a derivative from "Borinquen" the Taino name for Puerto Rico. Others simply choose Puerto Rican or Latino. For some, the term Latino permits the claim to both the indigenous and African legacy. Nevertheless there is a strong aggregate of cultural unity in Philadelphia and many people postulate "Creo que somos iguales," or "I think we are the same." This awareness

creates a solidarity that binds this complex group of Latinos, Hispanos, Latinoamericanos and “Spanish”, la Raza in the “City of Brotherly Love”.

ACTIVITIES

A

VOCABULARY

Give the synonym of the following words:

Terms.....

Interchangeable.....

Apprehension.....

Connection.....

New.....

Origin.....

Made.....

Aggregate.....

Indigenous.....

Postulate.....

B

Give the antonym of the following words:

Engender.....

Powerful.....

Within.....

Frequently.....

Clarify.....

Simply.....

Diverse.....

Solidarity.....

C

*DID YOU UNDERSTAND?*

Answer the following questions using full sentences:

1. What are some of the terms used in the United States to describe Spanish-speaking people?
2. Who uses the terms?
3. Why do they use those terms?
4. What do the researchers say?
5. What does the immigrant say?
6. How do Puerto Ricans prefer to identify themselves?
7. What is the meaning of the word “Taino”?
8. Rewrite in your own words the section from “ Within the Puerto Rican community in Philadelphia.....to “City of Brotherly Love.”

### LESSON 3 A REVOLUTIONARY AND AN EDUCATOR IN PHILADELPHIA

#### *Manuel Torres and Félix Varela y Morales*

Manuel de Trujillo y Torres was born in Spain in 1762 of an aristocratic family. He came to Philadelphia in 1796, which at that time was still the capital of the United States, “where he lived in various degrees of good and evil fortune”. Before coming to Philadelphia, he and his uncle Archbishop – Viceroy Antonio Caballero y Góngora had immigrated in 1778 to New Granada, the Spanish colony which we now call Colombia. There he became interested in the study of Enlightenment philosophy and took part in a conspiracy to overthrow the Spanish colonial rule in 1794. As a result he had to flee the country leaving behind his family and his prosperous plantation. The booming, commercial city of Philadelphia was appealing to Torres on many levels. Particularly since it was the birthplace of the Constitution of the United States and had been the home of Benjamin Franklin. The American republican ideals of “the asylum of the oppressed, the center of light, a bulwark of liberty, and the inspiration of independence” all inspired him to reside there for the rest of his life until he died in 1822. He formed several commercial and social alliances with prominent citizens and American statesmen who assisted his activist efforts in the liberation of South America. Of particular note was his friendship with William Duane, editor of the Philadelphia *Aurora* newspaper, who gave Torres the opportunity to publish articles concerned with the liberation of Spanish America from the colonial crown. (Philadelphia was a publishing center and propaganda could be printed cheaply.) Among his visitors during the revolution period were many Latin American patriots such as General Francisco de Miranda of Venezuela, Simón Bolívar and Félix Varela y Morales of Cuba. In addition to his political activities he published in 1815 a guidebook for those merchants desirous of trading with the new Spanish America. The text received the sanction of The University of Pennsylvania and was considered a milestone in trading acumen. Also, he was one of the first to recommend that Spanish Language and literature be studied in the United States. He was soon acknowledged as the “*Franklin* of the Southern World” an appellation he no doubt enjoyed.

Born in Cuba in 1788 to Don Francisco Varela a lieutenant in the army and Doña Josefa Morales, Félix Varela y Morales was the youngest of three boys and orphaned at age three when his mother died. He was then cared for by his maternal grandfather who was a colonel in the Spanish Army stationed in St. Augustine, Florida. His early education was in the United States and he spent more than half his life in America. Even though he was a descendent of military families on both his mother’s and father’s side he knew from age fourteen that he wanted to be a priest and not pursue a military career as his grandfather had hoped. He moved back to Cuba. He was for the most part self taught and “besides his duties as a priest” was able to perform “those of a professor”, as an author of famous treatises, a journalist, and a statesman who represented Cuba, in the Spanish parliament. Later on as his political activism grew in disfavor with the government he was forced to flee to New York. For twenty seven years he lived in New York

and he directed his energies in many social causes. In his enthusiasm he was known to give away many personal belongings such as his only “winter coat and his table silver”. During his years in New York also he pursued his intellectual interests in philosophy, science, culture and of course politics. He was inspired by the events of the 1776 Independence of the thirteen colonies from England and the French Revolution of 1778. He settled in Philadelphia in 1823 and fought for Cuba’s independence from Spain as attested in the writings he published in his “*EL Habanero*”, the first Spanish language newspaper to be published in Philadelphia in 1824.

## ACTIVITIES

### A

1. Draw a Venn Diagram.
2. Fill the diagram with similarities and differences between the two men.

### B

#### *DID YOU UNDERSTAND?*

Answer the following questions on Manuel Torres. Write full sentences ,using information from the Reading:

1. Where was Manuel Torres born?
2. What kind of family did he come from?
3. Where did he live before coming to the United States?
4. Why did he come to the United States?
5. In a short paragraph, state why Philadelphia was appealing to him. Use quotations with care.
6. What did he publish?
7. What did he recommend?

Answer the following questions on Padre Félix Varela writing in full sentences ,using information from the Reading:

1. Where was Félix Varela born?
2. What kind of family did he come from?
3. What happend to him at age three?
4. What did he know at age fourteen?
5. Where did he live for twenty seven years?
6. Where did he move to in 1823?
7. What did he publish?

## LESSON 4 EARLY SPANISH ENCLAVES AND COMMUNITY DEVELOPMENT

The earliest records of Spanish – speaking enclaves in Philadelphia were from 1877. The communities were located in Northern Liberties, Spring Garden and Southwark. The largest group of residents consisted mainly of immigrants from Spain and Cuba followed by those from Puerto Rico and Mexico. The others, in smaller groups, came from Colombia and Honduras. The tobacco industry employed a significant number of Cubans who were specialists in the rolling of tobacco and manufacturers of cigars of the highest quality. A total of five cigar-making companies employed a quantity of Cubans and Spanish-speaking people and the Cigar Makers International Union local number 165 was stationed in Northern Liberties. There were many commercial outlets also running north to south between Spring Garden and Girard Avenue that were either connected to the adjacent cigar factories or the garment industry. These communities of cigar-making workers, in the main, were also fertile ground for the culture of political movements of immigrants invested in the “*struggles of their homelands*”. Since 1865 Cubans and Puerto Ricans organized various political groups such as the local chapter of *The Republican Society of Cubans and Puerto Ricans*. The “*Cuba Libre*” movement of the 1890s was a cigar makers’ organization. The *Partido Revolucionario Cubano* (PRC) had a register of approximately six clubs by 1892.

The 1910 census promoted by the Catholic Church indicated a presence of 2,000 people of Spanish heritage. Approximately 3% were from Puerto Rico. From 1914 to 1917 about 20% of the Spanish-speaking population had arrived in Philadelphia and between 1917 to 1919 another 65% came. By 1920 roughly 5,000 Spanish-speakers were resident. The majority of these worked and lived in the immigrant working-class neighborhood together with other foreign born settlers mainly from Italy and Eastern Europe. There were several institutions, mainly religious, that supported these enclaves. Among them were “La Fraternal” and “La Milagrosa.” La Milagrosa not only fulfilled the spiritual needs of the immigrants but also functioned as the social center for the community men and women who came to Philadelphia to work in the cigar factories, Pennsylvania Railroad or local industries. The 1910 census also brought to light that women were a growing labor force. Women who worked outside their residential areas sought board and lodging in the newly open boarding houses run by women.

During and in spite of the Depression Years, the Spanish –speaking population still expanded with the continuous arrivals of cigar-makers from Cuba and Puerto Rico. Mexican and Puerto Rican machinists were manufacturing train engines in the Spring Garden location of The Baldwin Locomotive Works Company. During World War II Mexicans were contracted to work on the railroads and others worked in agriculture in the environs. Some Puerto Ricans worked in nearby Southern New Jersey in the food processing industry. By the middle of the 1900s Cubans and Puerto Ricans were the major immigrant Spanish-speaking groups. After 1945 the Puerto Ricans had supplanted the Cubans.



ACTIVITIES

A

VOCABULARY

Give the synonym of the following words taken from the reading:

Enclave.....

Adjacent .....

Fertile .....

Organization.....

Movement.....

Register.....

Census.....

Institutions.....

Contract.....

Environ.....

Processing.....

Supplant.....

B

1. Draw or trace an outline of a map of Philadelphia and delineate the areas of Northern Liberties, Spring Garden and Southwark.
2. Using the information given in the reading, indicate the approximate locations of the commercial outlets, the cigar-makers union local, factories, the Baldwin Locomotive Company.
3. Indicate in the margins of the map the ethnic groups that lived in these areas and as much statistical data as possible.

C

*DID YOU UNDERSTAND?*

Answer the following questions in complete sentences:

1. Where were the earliest Spanish –speaking enclaves in Philadelphia?
2. What ethnic groups lived in these enclaves?
3. What were the occupational activities of the people in these neighborhoods? Where did they work?
4. Name three to four groups that were formed and briefly describe their purpose.
5. What was the influence of the Catholic Church in the lives of the residents?

## CERTAIN IMMIGRANTS AND WHERE THEY RESIDE

### LESSON 5 PUERTO RICANS

The first connections Puerto Ricans made with Philadelphia were primarily through trade in the 18<sup>th</sup> and 19<sup>th</sup> centuries. Towards the end of the 1800s through to the early 1900s, Puerto Ricans of various class distinctions were resident in the city. They included tradesmen, laborers, students, merchants, political exiles and activists. With the passing of the Jones Act of 1917 Puerto Ricans became U.S. Citizens. This gave them the legal right to migrate which they still do today as they go back and forth in an almost nomadic existence.

During World War II some were contracted as war workers and were based at food processing plants in Southern New Jersey. After 1945 the numbers increased. Between 1950 and 1970 the Puerto Rican population grew to over 60,000 and between 1970 and 2000 it grew to approximately 92,000. Philadelphia now has the third largest population of Puerto Ricans outside of Puerto Rico.

Puerto Ricans can be located mainly in North Philadelphia with a concentration of businesses, schools and cultural life along the “Bloque de Oro” or “Golden Block”. Also known as “El Centro de Oro” the area of 5<sup>th</sup> Street perpendicular to Lehigh Avenue extends further in a northerly direction to Allegheny Avenue. There are also enclaves in South Philadelphia and in the Northwest areas of Frankford and Juniata Park.

### ACTIVITY

After reading the selection, rewrite in your own words an account of what you have understood.

### LESSON 6 MEXICANS

Unlike Puerto Ricans, Mexicans are not citizens and cannot legally practice circular migration. (The question arises whether their frequent crossing of the border into Texas is partly due to a subconscious inheritance claim, linked to the Mexican-American War in 1845 and the subsequent Treaty of Guadalupe Hidalgo in 1848.)

During the 19<sup>th</sup> century, Mexicans began arriving in Philadelphia. As a result of the 1910 revolution, many fled north through the state of Texas and a few made it as far as Philadelphia to work in agriculture and construction. During World War II, Mexican *braceros* were contracted to work in the Pennsylvania Railroads and in factories. After the war some stayed but most were repatriated to Mexico.

Between the 1970s and 1990s small groups of Mexican men and women settled in the city establishing careers and businesses. Others worked in agriculture in the outskirts and in Southern New Jersey. In 1994 the North American Free Trade Agreement “played a decisive role in the destabilization of the economy of Mexico in the interest of U.S. multinationals.” As a result a significant number of Mexicans both legally and illegally crossed the border in search of a ‘brighter sun’.

From 1998 onwards large numbers of men and women arrived in Philadelphia either directly from Mexico or by migrating from New York or other states. Today it is estimated that the 12,000 residents recorded during the 2003 census has been surpassed. A small group of them have found jobs in the fields of medicine, law and social work. The majority however work in low paying wage positions. Language is an issue for most. Few possess English skills, the lack of which prevents them from securing certain jobs and services. As a result many are subject to being exploited and the undocumented are exposed to abuse by employers. These conditions aggravate cultural isolation and loneliness.

Their enclaves are visible mainly in South Philadelphia between Washington and Oregon Avenues and Front and 18<sup>th</sup> Streets. Others have begun to establish communities in the Northeast, West and Southwest districts of city and also in suburbs and neighboring towns.

#### ACTIVITY

1. Why did Mexicans cross the border?
2. Why did they come to Philadelphia?

#### ESSAY

How did NAFTA play a role in the destabilization of the Mexican economy?

(Use the resources of the internet for your information)

#### LESSON 7 DOMINICANS

Before 1990 there were a few residents from the Dominican Republic living in Philadelphia. Nowadays The Dominican population is well over 5,000 and consists of documented and undocumented people who have migrated from New York in search of work, more affordable housing and safer neighborhoods. In addition there are those who have traveled directly from The Republic by the convenient and available flights. Many of the arrivers immediately reunite with family members and seek economic and educational opportunities. In many instances there are those of professional standing in their country of origin who, like their counterparts from other nations, are forced to work in low-wage, low-status jobs. Among them are Doctors, Lawyers, Teachers and Journalists who fall into this category due to insufficient English

Language skills or U.S. Certification requirements that are not easy to acquire. As a result they create their own businesses such as bodegas<sup>1</sup> restaurants and casas de envios.<sup>2</sup> The bodegas and casa de envios are two of the most visible Dominican businesses that are of cultural significance. In the latter, one is able to remit monies to family members on the Island, a practice that is accountable for most of the country's economy with the exception of the tourist industry. The bodegas function, not only as neighborhood grocery stores, where patrons can have access to items that are reminiscent of their homelands, but also as a gathering place for social interaction including the latest news and gossip. It is said that there are approximately over 500 such stores in Philadelphia today, an increase of 40% since 1998.

Dominicans reside, for the most part, in North Philadelphia together with the Puerto Ricans. Smaller groups have also settled in West Philadelphia and the Northeast.

<sup>1</sup>corner stores

<sup>2</sup> remittance offices (much like Western Union)

## ACTIVITIES

A

Answer the following questions using full sentences:

- 1 If in 2008 the total number of bodegas in Philadelphia was 500, how many bodegas were there 10 years before?
- 2 What is a 'bodega'? What are the primary and secondary functions?
- 3 What is a 'casa de envios'? What effect does it have on the economy of The Republic and its people?
- 4 What were some of the professions of the immigrants who come to Philadelphia ? Why do they come? What are some of the obstacles they have to face and what are their solutions?

## LESSON 8 CUBANS AND COLOMBIANS

The majority of Cubans present in Philadelphia nowadays are either those who were forced to flee Cuba after the revolution of 1959 and arrived through the "Freedom Flights" ( a national

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resettlement program), or their descendents. Since that time small groups have migrated north from Florida where the largest enclave of Cubans in the U.S. can be found.

Cuban presence in Philadelphia goes back to the 18<sup>th</sup> and 19<sup>th</sup> centuries when there was extensive trade between the two in addition to migration of political exiles and activists, merchants, cigar makers, tradesmen and students. The residents have since then formed strong bonds of solidarity in social groups promoting Cuban culture. They have settled mainly in North Philadelphia in the Olney area and ‘in the mix’ with the Puerto Ricans and Dominicans. Others can be found in the Northeast and scattered throughout the city and suburbs.

Colombians came directly to Philadelphia as refugees fleeing terror and violence, as students or to seek opportunities for work as a result of the 1965 Immigration Act. Others migrated from New York and established enclaves in the Olney area. Most continue to live there or in other areas throughout the city. There are over 2000 residents at present. Colombians are well known for their cuisine and have several restaurants in the city. The most famous is the original Tierra Colombiana in North Philadelphia. Another “Mixto” is relatively new and located in Center City. In addition to the restaurant business, many have opened clothing stores, auto repair shops, bakeries, music stores, sewing machine repair shops and food distribution outlets. Even though Colombians hold themselves separate from other Hispanic communities, they share similarities in their reasons for migrating and immigrating to Philadelphia.

## ACTIVITIES

Answer the following questions in full sentences or short paragraphs:

1. What were the “Freedom Flights”? Who travelled on those flights?
2. Why were Cubans in Philadelphia since the 18<sup>th</sup> and 19<sup>th</sup> centuries?
3. State the reasons why Colombians came to Philadelphia?
4. What are the occupations of Colombians in Philadelphia?

## THE OTHERS

### LESSON 9 PEOPLE OF CENTRAL AND SOUTH AMERICA

Making up the rest of the Latin American population of Philadelphia are the Guatemalans, Costa Ricans, Nicaraguans, Hondurans, Panamanians and Salvadorians of Central America and the Argentineans, Peruvians, Ecuadorians, Venezuelans, Chileans, Bolivians, Uruguayans and Paraguayans of South America. They can be found residing among the other Hispanic communities in North, South, East and West regions of Philadelphia. A small number can be found in Center City.

According to the 2002 census, the following table is an indication of the Philadelphia population in numbers and rank:

**CENTRAL AMERICA**

NUMBER	NATIONALITY	RANK
518	Guatemalans	7 <sup>th</sup>
501	Costa Ricans	8 <sup>th</sup>
544	Nicaraguans	9 <sup>th</sup>
466	Hondurans	11 <sup>th</sup>
378	Panamanians	14 <sup>th</sup>
337	Salvadorians	15 <sup>th</sup>

**SOUTH AMERICA**

NUMBER	NATIONALITY	RANK
531	Argentines	6 <sup>th</sup>
471	Peruvians	10 <sup>th</sup>
420	Ecuadorians	12 <sup>th</sup>
409	Venezuelans	13 <sup>th</sup>
182	Chileans	16 <sup>th</sup>
55	Bolivians	17 <sup>th</sup>
86	Uruguayans	18 <sup>th</sup>
38	Paraguayans	19 <sup>th</sup>

**ACTIVITIES**

1. Make a list of the nationalities in order according to: 1 – population numbers and 2 – rank. Do the numbers and rank match? Explain?
2. Using the resources of the internet, explain the reason for the distribution of numbers. Why are there more people of one group than the other?

**IT'S YOUR TURN**

**LESSON 10 CELEBRATIONS**

Hispanic Holidays, Parades and Festivities demonstrate cultural practices that are diverse and also in some respects similar to those traditionally practiced by Americans in the United States. Some of the traditions have a long history which helps to bind the past with the present and create a sense of community while articulating ethnic identity. Celebrations such as these give us the opportunity to observe and participate in a wide range of artistic expression such as the plastic, performing and culinary arts.

Using the resources of the internet, research one of the following celebrations and create a lesson with a lectura and activities. The activities you experienced in Lesson 1 – 9 can serve as a model. Make sure to mention the connection to traditional American celebrations.

¡Año Nuevo!	Los Tres Reyes Magos	¡Carnaval!	Las Fallas
Semana Santa	¡Cinco de Mayo!	Inti Raymi	Día de Simón Bolívar
Feria de Málaga	Día de La Independencia	El Doce de Octubre	¡Día de los Muertos!
Las Posadas	Parranda	Quinceañera	Puerto Rican Day Parade