

Colonial Mindset in Society: Analyzing how Colonialism Has Impacted Puerto Rican Sense of Identity

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ABSTRACT

The knowledge of colonialism and its psychological effects on the Puerto Rican populace is imperative to comprehend the island's attitudes, mentalities, and behaviors towards its colonial system. The development of a Puerto Rican colonial mentality has origins rooted in the island's colonial history and political structures, which have resulted in its manifestation through attitudes of assimilation as well as resistance towards external cultural factors. The previously mentioned Puerto Rican attitudes are becoming increasingly significant as the island's political tension increments alongside the need to conceptualize the predominant political ideologies within their origins as expressions of the Puerto Rican mentality and psyche. Puerto Rico's colonial past and interactions with external cultural forces have impacted Puerto Ricans' relationships and associations with cultural and national identity, their construction of self-concept, and their perspectives on the Puerto Rican collective. Mentalities of internalized inferiority have been found in circles of the Puerto Rican population as being connected to the island's colonial status. Puerto Rican identity has nevertheless developed independently and distinctly from its colonial forces.

Introduction

Puerto Rican society has grown and developed under a colonial power since its formation under the Spanish Empire in the 15th to 19th centuries. Puerto Rican identity started to form under an oppressive power and began to define itself with distinct cultural values. The island's Spanish background is the antecedent for the modern Puerto Rican culture of Hispanic identity that differs from the American culture that proliferates around the island today. Puerto Rico's colonial status across 500 years has left a mark on its cultural and national consciousness, including attitudes corresponding to defiance towards colonial power and influence, as well as assimilation attitudes and internalized colonial inferiority.

A colonial mindset constitutes internalized oppression and a self-perspective of inferiority to the colonial culture in power. A colonial mentality is often accompanied by a psychological attachment to the country's colonial framework. Research on this subject often cannot represent the complete cultural reality regarding colonial mentality attitudes, yet it provides strong insight into individual realities that demonstrate a negative relationship between self-concept and cultural identity when using the United States as a point of comparison. Analyzing sociocultural perspectives and attitudes towards colonial cultures and powers is imperative for contextualizing a cultural nation's behaviors and reactions to its sociopolitical situations.

Regardless of Puerto Rico's history of colonial rule, Puerto Ricans have maintained and established a cultural consciousness distinct from that of Spain and the United States and have faced a history of assimilation and resistance to external cultural factors and pressures throughout their history that have created unique attitudes toward their cultural and national identity.

Problem Statement

The island or archipelago of Puerto Rico has been under the legal status of a colony for the past 500 years. The colonial status began with the Spanish Empire's colonization of the Taíno populated island, followed by the American invasion during the Spanish-American War in 1898. To this day, Puerto Rico remains an "unincorporated territory" of the United States, which has allowed the island to have a local government since 1952 while remaining under U.S. authority. Puerto Rico passed on to become a different country's territory, which spurred an era of cultural assimilation and policies to counter the majorly illiterate population and Hispanic culture. Puerto Ricans have developed a sense of national identity and culture that has evolved under the different authorities and forces on the island.

Purpose

This investigation aims to initiate a discussion involving the impact of the colonial structures imposed upon the Puerto Rican populace under the United States of America by observing Puerto Rican ideals and emotions. Bringing forward the psychological effects expressed by Puerto Ricans alongside the actions performed in consequence will allow for the comprehension of the Puerto Rican colonial mentality, the reasoning behind its varying attributes, and its importance in both previous and current socio-political events.

Justification

The subject of cultural forces and local culture's attitudes towards them is becoming more relevant and applicable to Puerto Rico's modern disputes. The island is living in a period of political tension, where Puerto Ricans are facing the enormous decision of deciding whether they wish to continue the Commonwealth status with the United States, become integrated as the 51st state, or claim their independence. Puerto Rico has had a complex history with varying cultural forces and influences that have shaped their current sociopolitical situation; therefore, it is becoming increasingly important to understand Puerto Ricans' attitudes toward these three political statuses in the context of their cultural history.

Research Questions

1. "How can a colonial mindset be observed in Puerto Rican society through their perspectives on self and cultural identity across their coexistence with the American colonial culture?"
2. How have Puerto Rico's colonial structures impacted the island's assimilation and resistance towards colonial values and cultural factors?
3. How have Puerto Ricans asserted and defined their national and cultural identity as distinct from that of the United States in politics?

Research Objectives

1. To evaluate the colonial origins of Puerto Rican mindsets and attitudes and its consequent behavior.
2. To describe Puerto Rican attitudes, their formations, and their behaviors within the political context.
3. To conceptualize the impact of colonial structures within the Puerto Rican political environment and national sentiment.

Theoretical Framework

Puerto Rico's colonial situation can be studied by exploring the emotions of Puerto Rican youth (Varas-Díaz & Serrano-García, 2003); this allows for analysis of the correlations between ethnic identity, cultural stress, and self-concept (Zhen-Duan et al., 2018). The following research will summarize information regarding decolonial theory and colonial system justifications alongside a survey that reveals an internalization of inferiority associated with a colonized mentality in Puerto Ricans (Pichardo, 2021). With the gathered historical and contemporary information, the case of Puerto Rico's national identity under the influences of the American government and structure will be explored (Barreto, 2016) to illustrate the colonial doctrines implemented in Puerto Rico and their effects on Puerto Ricans' beliefs (Cabranes & Torruella, 1986).

Definition of Terminologies

National consciousness refers to a shared sense of national identity and an understanding of common ethnicity language, culture, customs, values, and history that allows a collective identity to develop. Defining a national consciousness in a community or region is a central component of developing a nation, and those who share a national consciousness have common attitudes, belief systems, and customs (Clemente, n.d.). Self-concept means an individual's image of themselves and is influenced by many factors, including interactions with others. The perception a person has of themselves is determined to be a factor in their motivation, attitude, behavior, and self-worth. How an individual feels and perceives their interactions with the world, society, and the people close to them relates to their notion of self. Psychologists such as Carl Rogers and Henry theorized on the basis and particularities of self-concept in the mid-1900s by classifying the aspects of identity that compose it (Cherry, 2022). Cultural stress is utilized to describe stressors in individuals who belong to a minority culture as they interact with another and experience a need to balance their own culture. The exploration and conceptualization of cultural stress remain relatively limited and novel, yet cultural stressors have been found to jeopardize the mental health of immigrants and their children as they interact with a culture different from their own (American Psychological Association, 2023).

Review of Literature

The Puerto Rican Cultural Nation Under Colonialist Structures

Puerto Rico as a cultural nation has grown and developed under the colonial governments ranging from the Spanish Empire to the United States. The intent of this source is to educate the reader and provide pertinent information about Puerto Rico's political situation and society under Spanish and American colonial governments. Puerto Rico, unlike many other republics, "never has been, is not, and probably never will be free," according to U.S. General George Davis. Puerto Rico has only had the legal designation of "colony" for the past 500 years, starting with the Spanish Empire in 1493 and ending with the American invasion in 1898. In 1952, the island or group of islands received permission to establish a municipal government chosen by the populace, but it was nonetheless designated as an unincorporated territory of the United States, giving Washington total control over its administration. Despite prior autonomic limitations, Puerto Rico has steadfastly retained a distinct sense of national identity and awareness that contrasts its legal status and political circumstances across generations. Despite being officially nonexistent, the Puerto Rican nationality exists in actuality on the cultural level (Malavet, 2000). The culture of Puerto Rico has existed and evolved long before the arrival of the first Americans on the island, regardless of its legal status. The culture of the Puerto Ricans was not

Spanish back then, and it is not "American" now (Malavet, 2000). There have been Taíno, African, Spanish, and American cultures on the island at various points in time, but none of these cultures are comparable to the culture that emerged with the founding of the Spanish Colony and grew into Puerto Rican culture. Instead, Puerto Rico developed a hybrid culture that draws on all of its racial and cultural influences. The following source goes into detail by indicating that:

Puerto Rican culture represents a peoples who had a distinct consciousness before the first estadounidense came ashore in 1898, because the Puertorriqueña/o was not then culturally Spanish and is not now culturally "American." Culturally, Puerto Rico was a Latin American country when the first United States troops came ashore in Guánica in 1898. Today, it is still culturally a Latin American country, populated by Latinas and Latinos, despite the strong efforts to "Americanize" the country during the early part of United States colonial rule. The Spanish Colony of 1493 to 1898 created, for worse and for better, Puerto Rican culture. But this society is not the culture of the Taino natives who greeted Columbus in the Caribbean; it is not the culture of the Africans, free and enslaved, who came or were brought to the island, and it is not the culture of the conquistadores, Spanish or estadounidense. Rather it is a separate and distinct hybrid that forms the basis for the thesis of this work. The Spaniards effectively designed the blue-print for the gender, cultural, religious, ethnic, and racial mix on the island by destroying the natives, raping the native women, bringing in settlers, allowing immigration, and importing African slaves. The Spanish then proceeded legally to define and organize their practically constructed local society. (Malavet, 2000)

This source, regarding this investigation, presents the Puerto Rican cultural and historical background necessary to understand and explain the effects of Puerto Rico's colonial status on our society. By integrating historical facts, this investigation can highlight the direct influences and causes for the mixed and unique attributes about Puerto Rican culture. This analysis can then connect events to effects, demonstrating the correlation between colonialism and Puerto Rican identity. As this investigation progresses, the events mentioned will be referenced and used as crucial standing ground for the effects on Puerto Rican society and mentality. This article can provide an unbiased and accurate perspective using this source's historical and descriptive format. The given information sustains this investigation's claim and supports the comprehension of Puerto Rican history in the context of colonial rule. With the necessary historical background, the readers of this investigation can properly analyze and conceptualize the claims and information provided in it.

Defining the Colonial Mindset and Attachment Theory

A colonial mindset is a phenomenon that can be observed within the population of Puerto Ricans on the island and can be connected to attachment theory. The goal of this article to describe the important concepts and theories that will be investigated in the ongoing study on colonial mentality and attachment in Puerto Rico. According to attachment theory, people seek intimacy and closeness with others in order to fulfill their needs. Accurate reflection on what individuals are experiencing, thinking, and intending is closely related to attachment theory. Accurate reflection increases one's capacity for self-confidence and trust in others. Inaccurate reflection increases a person's tendency to lose trust in others and internalize a negative self-perception. A colonial mentality is an example of internalized oppression where the colonized society and culture are seen as inferior to the colonial authority (Frantz Fanon et al., n.d). It can be applied to explain why a community that historically has experienced marginalization, oppression, or colonization may see themselves negatively while viewing colonial culture favorably. The internalization of a more negative perspective of their community by marginalized groups, such as Puerto Ricans on the island and in the Diaspora, renders them more susceptible to higher levels of anxiety and depression as well as decreased social support. In this regard, Dr. Gaztambide was able to indicate that:

Interpersonal relationships can also be impacted as a more negative view of self and others makes it more difficult to get the support and care we need to cope with everyday problems. We know from existing

research that greater attachment security protects historically marginalized communities from internalized oppression. This makes sense as healthy and secure attachments lead to a healthier sense of self and identity. Poorer attachment relationships can make people more vulnerable to internalized oppression and negative outcomes. (Gaztambide, n.d.)

The presented information is paramount for the advancement of this investigation because it delineates the theoretical basis for its claim. The information provided establishes that Puerto Ricans have adopted a colonial mindset, which has tangible effects on our psychological states. This source describes the concept of the colonial mindset, an element crucial to understanding this investigation. Furthermore, the source significantly supports this investigation's development by providing the definition and relevance of attachment theory regarding the Puerto Rican colonial mindset. Using attachment theory, it can expand on the perpetuation of the colonial mindset on Puerto Ricans by using psychological terminology concerning our sociopolitical situation. By establishing these connections, my investigation can efficiently describe the psychological influences present in the Puerto Rican population. Therefore, it will effectively defend the argument that Puerto Ricans experience an attachment to the U.S. as part of our colonial mindset and perspectives.

Puerto Rican Colonial History and the Role of Spanish in their Identity

The history of Puerto Rico under colonial governments has played a significant role in the intertwined nature of the Spanish language and Puerto Rican identity. To study the case of Puerto Rico's national identity under the influences of the American government and structure is the objective of this source. Spain yielded Puerto Rico to the United States under the 1898 Treaty of Paris, which pushed the Spanish Empire's downfall even further as the United States grew in power and economic prosperity. After its integration under U.S. command, Puerto Rican identity began to evolve with the federal government's policy of cultural assimilation using the public education system. Surprisingly, many teachers resisted the policy's intentions and helped create a stronger ethnic identity. A word that became commonly used is *puertorriqueñidad*, which proudly embraces the cultural attributes unique to Puerto Ricans. When the U.S. took control, they observed the illiterate society left behind by Spain. They thought it necessary to teach English reading and writing as part of Puerto Rican's process of assimilation into American governance. President McKinley commissioned Harry Carroll to study Puerto Ricans and make recommendations for their governance. He noted: "They will learn our customs and usages, in so far as they are better than their own, as they learn our language." To make this change happen American schoolteachers were employed in schools to teach classes only in English and were paid higher wages than Puerto Rican teachers; this action caused further resentment for the American government and fueled nationalist ideals and uprisings. Public school teachers united and formed unions such as the *Asociación de Maestros de Puerto Rico* to protest for the existence of some classes in Spanish. The federal government demonstrated indifference and occasional hostility to the union's proposals, which angered the teachers further and pushed them to demand that Spanish become the medium of instruction. After the hard-fought resistance, Spanish officially became the medium of instruction and education in Puerto Rico in 1949. The teacher's responses stemmed from the strong connection between language and *puertorriqueñidad* that was threatened by American assimilation, regardless of political standing or affiliation. To the majority of Puerto Ricans, Spanish remains a central aspect of their identity and a marker of cultural authenticity. Protecting this precious element of their culture is part of defending their *puertorriqueñidad*, and therefore, their cultural identity. A study conducted in 2016 was able to state the following:

The word (*puertorriqueñidad*) embraces socio-cultural attributes that are typical of Puerto Rico and its inhabitants. One could argue that it should also include the thought processes of Puerto Ricans—how they see themselves, their surroundings, and their world. Studies of Puerto Rican political attitudes have demonstrated the enduring legacy of the first few years of American rule. Morris' study (1995: 7) finds that notwithstanding the federal government's efforts to ferment linguistic displacement and a new national identity, most Puerto

Ricans did not identify culturally as Americans. The strong connection between language and Puerto Ricanness stands regardless of partisan preferences. The Americanization policy gave the Spanish language a function that it would not have otherwise (Meyn 1983:52). Local indignities resulting from a colonial political relationship, combined with the social, political, and economic inferiority of Puerto Ricans in the view of many Americans, made conflict inevitable. (Barreto, 2016)

The importance of this source regarding this investigation is that it showcases an example of Puerto Rican resistance and pride as well as context into the Puerto Rican society that existed during the United States' apprehension of the island. The source gives insight into the assimilation enforced on Puerto Ricans in the early stages of transition into American hands and the lack of compliance they received. It highlights the sense of community and culture held by Puerto Ricans, which drove them to protest against the elimination of their language and the forced assimilation into the English language. By Americans outwardly declaring and moving forward with plans to assimilate the island's culture into American values and customs, they caused alarm for Puerto Ricans on the island. As they felt it threatened, this alarm led to a stronger sense of national and cultural pride, observed in the increased support for nationalist ideals and movements. By shedding light on this, the investigation can demonstrate another face to the effects of colonialism in Puerto Rican culture and society. Rather than involving assimilation or internalization of values, the events described in the article showcase opposition towards forced cultural assimilation and strengthening of cultural pride.

Puerto Rican Independentist Sentiment and Organizations

The "independentist" ideal has changed and developed throughout the island's history under the Spanish Empire and the United States, creating various manifestations and organizations. The purpose of this source is to gather historical events that relate to the Puerto Rican independence movement to evaluate the future of the movement under colonial structures. Puerto Rico has seen various manifestations of "independentist" ideals and resistance to colonial structures in different movements and parties, which include the Grito de Lares, the Grito de Jayuya, the Nationalist Party, and the Puerto Rican Independence Party (PIP). After the Spanish-American War, a new colonial power arrived in Puerto Rico that quickly imposed itself on the island's culture and way of life by limiting the use of Spanish in schools among other things. Later in 1917, The Jones Act granted citizenship to all Puerto Ricans and created sectors in the island's politics and society, some of which advocated for annexation as a state, an autonomist government under the U.S., or complete independence. The Nationalist Party emerged during the 1920s, which combined the militant struggle for independence with the promotion of a specifically Puerto Rican national identity to unify and foment the sentiment for separation from the U.S. (Ness, 2009) Under the leadership of Pedro Albizu Campos the Nationalist Party changed its approach of persuading the U.S. government to grant their requests into an emphasis on cultural distinctiveness, self-sacrifice, and militant struggle by taking arms and paramilitary formations. The Nationalist Party later developed a theory of retrainimiento (non-collaboration), that rejected participation in electoral processes and encouraged armed struggle, which resulted in violence yet increased national sentiment. Pro-independence sentiment in the 1940s became divided between the rising Puerto Rican Independence Party (PIP), whose goal was to achieve independence legally and without violence by rejecting retrainimiento and participating in government elections. The Nationalist Party continued with its efforts to achieve independence and received violence, such as in the Ponce Massacre, which led to popular support shifting towards the Partido Popular Democrático (PPD). The following source goes into detail by stating:

Embodied by (but not limited to) the Nationalist Party, nationalism combined militant struggle for full independence with the promotion of a specifically Puerto Rican national identity that was intended to unify popular sentiment around separation from the United States. Beginning in 1930, however, under the leadership of Pedro Albizu Campos, the party shifted gears and began to emphasize the importance of self-determination by the Puerto Rican people, as opposed to the endless effort to persuade the US government to grant polite

requests. It romanticized the pre-1898 era of Spanish control, highlighting the autonomy agreement reached in 1897 and deemphasizing the undeniable brutality of the Spanish regime. It promoted an idealized notion of Puerto Rican culture as Spanish-speaking, Roman Catholic, and, above all, European, while obscuring not only the indigenous influence on Puerto Rican music, food, and language (among other cultural forms) but also the successive waves of immigration that brought French, Italian, Irish, and especially African influences into the equation. (Staudenmaier, 2009)

The summarized information within this source indicates that anti-colonialist movements have been present and have thrived within Puerto Rican society simultaneously with the pro-statehood movements. Their coexistence in the 20th and 21st centuries showcases the diverse belief systems and responses under colonial structures and influences on the island. While many gravitate towards annexation as a state rather than a commonwealth, many others advocate for complete independence from the island's colonial power and hold stronger beliefs in opposition to the United States. This contrast in political stances demonstrates the varying attitudes that can emerge under colonial governments and societies. Some Puerto Ricans favor and show an attachment to the country in colonial power, while others stand in opposition to it. The source's ability to highlight the "independentist" perspective in Puerto Rico completes this investigation's description and analysis of Puerto Rican mindsets under the United States colonial power. That perspective allows the investigation to showcase both sides of the broad spectrum of Puerto Rican ideals and beliefs and how both pertain to different facets of the Puerto Rican mindset and mentality.

Puerto Rico's Legal Status and its Influence on its Political Ideologies

Political ideologies within Puerto Rico's political sphere have been shaped largely by the island's colonial status. The intent of this article is to illustrate the colonial doctrines implemented in Puerto Rico and their effects on Puerto Ricans' beliefs. Colonialism is detrimental even for the "colonials" who are successful and who admire the institution in power. Those people, in particular, might be affected the most since their education and experience can enhance their awareness of the "separate and unequal" status. The doctrine of "separate and unequal" is based on the idea that the United States could have territories, but they did not necessarily have to be a part of the United States for all purposes. During the time of Puerto Rico's acquisition by the United States, some Americans expressed their argument that the United States did not include the territories belonging to the government, and therefore, their citizens are not Americans entitled to the same rights of others who reside in the United States. Some others argued that American rights should extend to the culturally distinct peoples of their territories. The conclusion was that the United States could acquire territories without making them a part of the United States that could be governed differently. This doctrine, referred to as "territorial incorporation," enables Congress to treat Puerto Rico differently from the states in government programs. The perpetuation of this doctrine has continued the relationship Puerto Rico has with the U.S. government where its people and government remain "separate and unequal". The statehood movement in Puerto Rico was born at the beginning of the 20th century in black and poor white communities and led by the elite. This movement and political stance has become a common belief across all Puerto Rican society sectors. Many statehood supporters have an appreciation for American history and values and a desire to end second-class citizenship. Rather than by independence, supporters believe that colonial rule can end by securing Puerto Rican equality through integration under American law as a state. Puerto Rico's situation is unique in the sense that its colonialism has been with the consent of the people, as observed in the establishment of the Commonwealth of Puerto Rico. Many hoped at the beginning of Puerto Rico's Commonwealth status that it would serve as a "middle road to freedom" to avoid the economic risks of independence and the cultural "assimilation" of statehood (Cabranes, 1986). Therefore, statehood for many represents a solution to Puerto Rico's disparate status in the U.S. government and law. The following source goes into detail by indicating that:

Colonialism with the consent of the governed is a painful fact of life for all politically conscious Puerto Ricans, including those who a generation ago hoped to establish the Commonwealth of Puerto Rico as a "middle road to freedom," assertedly to avoid the economic risks of independence and the cultural "assimilation" of statehood. It was made possible, in his view, by the doctrine of territorial incorporation, which permits Congress to treat Puerto Rico differently from the states in a wide range of government programs and activities. Thus, for Puerto Rico, "incorporation" is no mere constitutional abstraction. It is a step that foretells (happily or unhappily, depending on one's sentiments) a resolution of the perennial debate over the island's permanent status. (Cabranes & Torruela, 1986)

Through the discussion of the political framework that shaped Puerto Rico and the people's perspectives on it, the information presented in this source can validate the presence of a colonial mindset in Puerto Ricans. Using descriptions of the harmful doctrines established in Puerto Rico's transition period into the United States, a colonial mindset developed in favor of the colonial structure despite their harm towards Puerto Rican autonomy and citizenship rights. The presence of a colonial mindset was highlighted in the source's retelling of the acceptance and validation of American values and history, a so-called "consensual colonialism" that proliferated in the early 20th century. The source also mentions the detrimental effect that Puerto Rico's "separate and unequal" status under the United States can have, which can present itself as characteristics attributed to a colonial mindset. Behaviors associated with a colonial mindset, such as internalized inferiority and negative perspectives about Puerto Rican nationality, can originate from Puerto Rico's inconclusive and unequal political status. By discussing these points, this investigation can delve further into the history of Puerto Rico's colonial structure and the long-lasting effects that it created in the Puerto Rican community and political sphere. These effects contribute to this investigation's argument that Puerto Rico's history as an American colony has impacted the mentality of its citizens.

Puerto Rican Attitudes Towards Forced Assimilation and the Issue of Bilingualism

Events of forced assimilation towards the Puerto Rican populace over the last century have shaped attitudes and perspectives on bilingualism on the island and cultural identity. The intent behind this investigation is to create a profile of the Puerto Rican nation by analyzing the significance of Spanish and English on the island. Puerto Ricans have had a specific attitude towards English instruction since parents and teachers demanded that Spanish be made the official medium of instruction in the public education system in retaliation to English imposition. The attitudes of Puerto Rican society do not reflect individual attitudes and perspectives, yet some Puerto Ricans tend to perceive societal bilingualism as a threat to "Hispanicity" due to their history of forced assimilation into the English language and American culture. Their sentiment of nationhood brings out mixed feelings toward learning, speaking, and reading English in Puerto Rico. Since the United States government's colonialization efforts in the early 1900s, Spanish has been solidified as an integral part of their cultural identity. Because of this, many believe that English is the cause of the deterioration of Spanish and is therefore "eroding" the people's notion of cultural identity (Clachar, 1997, as cited by Nickels, 2005). The requirement of English from primary school to college and the exclusive use of English in the US District Court in San Juan serve as two reminders of Puerto Rico's continued colonial status and assimilation. These mixed feelings regarding English create uncertainty in those who wish to improve their socioeconomic outcomes by dominating English but do not want to feel as if they are "betraying" their heritage and giving in to Americanization. Regardless, English has changed in its function and influence, for example, its requirement for many job positions, public signs, hospital and laboratory records, labels, instructions in packaged products, and the use of English names in streets, buildings, and people. English has also become increasingly popular in media such as magazines, movies, and TV, with movies being played mainly in English with Spanish subtitles. The cited source is able to state the following:

Since its arrangement as a self-governing commonwealth in 1952, political parties in Puerto Rico have been defined by their stand on the Island's political status. The only thing all three parties have in common is their strong position recognizing Spanish as the language of the people (Heine and García-Passalacqua, 1983). This political attachment to the language issue is noteworthy because every four years the issue is recycled during election time. Any attempt at improving the state of teaching and learning English is seen as a political maneuver, thus allowing the language issue to continue to be used as an official language of the Island. In 1990 the pro-commonwealth party proposed a piece of legislation to make Spanish the sole official language of Puerto Rico. Even though the bill was passed in 1991, when the pro-statehood party came into power in 1993, their first act was to reinstate English as an official language along with Spanish. It is worth noting that during all this political about-face the polls consistently showed that a large majority of Puerto Ricans preferred having both languages official (Schweers and Hudders, 2000; Torres González, 2002). (Nickels, 2005)

The presented information is paramount for the development of this investigation because it illustrates the retaliating response that some Puerto Ricans give towards the cultural, linguistic, and colonial imposition of the English language. As the island faces more and more integration of the English language in customs into everyday life, its use becomes more widespread throughout the island and Puerto Rican life. The source demonstrates the results that a strong feeling of nationhood and cultural identity can bring when it faces increased cultural assimilation and integration. These feelings of resistance create a barrier between the colonial language and Puerto Ricans, which is present in the negative associations perceived by some about the use and integration of the English language. This reaction, in turn, causes uncertainty regarding the language's presence and use on the island in those who wish to maintain a strong sense of national identity. This behavior corresponds under the umbrella of the effects of colonialism on Puerto Rican psychological mindsets. Through the integration of this effect in Puerto Rican social groups in this investigation, the impact of colonialism on Puerto Rican mentalities can be further highlighted and expanded on.

Citizenship as an Assertion of Puerto Rican Identity

Both national and cultural are extensions and manifestations of identity as expressed by the Puerto Rican individuals mentioned in this investigation. The article's purpose is to discuss the beliefs and experiences of "independentist" Puerto Ricans as they defined their cultural, national, and legal identity through their citizenship. Due to Puerto Rico's unique colonial circumstances, many citizens experience conflict between their legal citizenship status and their experience of citizenship on the island, a struggle that can lead to a redefinition of their national identity. Colonialism on the island has led to Puerto Ricans developing complex issues of national identity to the extent that it creates a legal construct of belonging to a nation that they are not a part of, as explained by Font-Guzmán. Protesting what they perceived as an "oppressive legal structure and unequal socio-political arrangement", Puerto Ricans such as Juan Mari Bras, José "Fufi" Santorini Coll, Juan Santiago Nieves, among others, renounced their United States citizenship as a way of asserting their identity and distinction as Puerto Ricans (Font-Guzmán, 2013). They took advantage of the unclear determinations between Puerto Rican and United States citizenship, originating in the U.S.'s attempts to delineate the difference between Puerto Rican and American citizens during the early 1900s. Senator Foraker at first proposed extending U.S. citizenship to Puerto Ricans and was faced with harsh resistance in the Foraker Act of 1900. The Act was approved, granting all the inhabitants "Porto Rico citizenship" and establishing the political body of "The People of Porto Rico." In 1917 came the Jones Act, which placed Puerto Ricans under second-class U.S. citizenship despite objections from Puerto Rican representatives. The Jones Act allowed Puerto Ricans to renounce U.S. citizenship, as evidenced by the Puerto Rico Supreme Court, which held in 1996 that the Puerto Rican citizenship recognized in the Foraker Act was not eradicated by the ordainment of U.S. citizenship, meaning that theoretically, both citizenships co-existed. "Independentists" such as Juan Mari Bras and José "Fufi" Santorini Coll took advantage of this and requested to renounce their U.S. citizenship. Mari Bras successfully renounced his

American citizenship in 1995 and was instead recognized as a Puerto Rican citizen despite the lack of a recognized passport and foreign nationality by the United States. Santorini Coll gathered around 250 people in Quebradillas, Puerto Rico, to symbolically renounce their U.S. citizenship in 1993. They began to use self-issued Puerto Rican passports called Fufiportes, which were not state or internationally recognized, yet succeeded in allowing them to travel internationally until the U.S. State Department intervened. A participant of the Fufiporte movement had his Fufiporte stamped by immigration officials from Mexico and Cuba on top of the Taíno sol illustrations of the Puerto Rican-made passport. Mari Bras' and Santorini Coll's stories represent an effort towards defying the dominant colonial state and affirming their Puerto Rican national identity by renouncing the other:

Many Puerto Ricans born in Puerto Rico have a citizenship of a nation to which they have no sense of belonging, thus creating a disconnection between their legal citizenship and their subjective experience of citizenship. In response to this, some Puerto Ricans have decided to legally renounce U.S. citizenship to sever their legal ties to the U.S. nation-state and to "save" their Puerto Rican cultural national identity. I argue that through the negation of U.S. citizenship, Puerto Ricans re-create themselves and assert their cultural national identity. I further demonstrate how individuals create sites of non-violent resistance through the very same laws designed to oppress them. The Puerto Rico Supreme Court held that Mari Bras could vote in Puerto Rico's local elections—in spite of having legally renounced his U.S. citizenship—because he was a Puerto Rican citizen. This case is important because it recognizes the Puerto Rican cultural nation, it reaffirms the validity of the Puerto Rican citizenship under the Foraker Act, it links Puerto Rican citizenship to the non-sovereign Puerto Rican nation, and it becomes a catalyst for resisting an imposed U.S. identity. (Font-Guzmán, 2013)

The information presented in this source validates the presence of a conflict involving national identity, originating from Puerto Rico's distinct colonial circumstances and experiences. The article contextualizes the complex process of establishing Puerto Rican inhabitant's citizenship as either Puerto Rican or American. The historical context within the article can provide a basis for the argument that many experience conflict between their national identity as Puerto Ricans and their legal status as Americans. The source argues that the legal procedures behind Puerto Rico's complicated citizenship status influence citizens' perspectives on their identity and lead to political and symbolical affirmations of identity in retaliation and resistance to the American imposed status. The information provided within the article showcases the feelings and ideals of Puerto Rican persons who defied the colonial structures imposed on them and utilized them to define themselves as distinct from the colonial culture and power. Their actions demonstrate identification with puertorriqueñidad and resistance towards an imposed identity and status they do not identify with. The examples of Juan Mari Bras and "Fufi" Santorini Coll show the sentiment of a strong puertorriqueñidad, which was developed and strengthened in the face of unjust systems and years of assimilation.

Positive and Negative Self-Image in Puerto Rican Colonial Society

Growing up under the Puerto Rican colonial system and internalizing its values can be linked to effects on self-image. By examining the feelings of young Puerto Ricans, this project aims to understand the colonial situation in Puerto Rico and provide recommendations for community psychologists. Researchers performed interviews with Puerto Rican high school students about their views on Puerto Ricans and their sense of national identity. They demonstrated mixed feelings about their nationality and an identity crisis brought on by not knowing who or what they were. The participants started to feel self-definition when engaging with foreigners since they felt they stood for the "Puerto Rican collective" and felt pride about the subject. Compared to other groups, Puerto Rico's sociopolitical environment, among other factors, led to participants displaying an unfavorable viewpoint on the Puerto Rican collective. Even if colonialism was not mentioned by name in some of the questions, the answers were in line with how it had an impact. The United States was used as a point of comparison for Puerto Rico, reinforcing the negative perspective about the island's culture. Colonialism has this negative effect on

national groups, sense of belonging, and the feelings associated with it. Fanon (1986) and Memmi (1996) have thoroughly examined the subject. According to Fanon, the devaluation of the history and culture of a colonized society is fundamental to colonialism and will cause a poor self-image and perception in the colonized population as a result. Everything relating to the colonized is perceived negatively and inferior in comparison to the colonizer. According to Memmi, the colonizer should establish the way a colonial group should be in order to effectively colonize them. The colonizer identifies characteristics they deem as weaknesses or faults and utilize them as reason for colonization and forced assimilation. In this process, the colonized come to believe they are actually inferior and accept the circumstances imposed on them as fair. A study conducted by the American Journal of Community Psychology explained that:

Being part of a group can be seen as positive or negative depending on the characteristics attributed to it and to the emotions it generates. In both accounts it is clear that the colonial process promotes a sense of inferiority among the colonized. National identities are in this way linked to negative emotions. Until liberation is achieved, the colonized mostly accept and endure this situation although resistance also manifests itself in different ways such as positive emotions about nationality, artistic expression, civil disobedience, and revolt. To understand the relation between oppression and emotions we must understand that only by comparing ourselves to others can we define who and what we are (Wiesenfeld, 1997). In this manner, social comparison is an integral part of identity formation (Tajfel, 1982, 1984). Sixteen emotions were mentioned a total of 68 times during the discussions, with positive emotions outnumbering negative ones. Pride was the most frequently mentioned positive emotion, while shame was the most commonly mentioned negative emotion. Situations which promoted negative emotions included: perceptions of Puerto Rican society, Puerto Rican's behavior, comparisons with other groups, myths about Puerto Ricans, confronting the perceptions that U.S. Nationals and other foreigners have of Puerto Ricans, and the island's social problems and political situation. On the other hand, situations which promoted positive emotional responses in relation to national identity included: watching and participating in sports events, occasions when Puerto Rico's name was held high, defending what they considered to be Puerto Rican, seeing national symbols and confronting foreigners. (Varas-Díaz & Serrano-García, 2003)

The information provided in this source supports the advancement of this investigation because it synthesizes research performed on the Puerto Rican identity in high schoolers and their emerging negative and positive emotions. The review describes the factors evaluated in the study, which ranged from interactions with foreigners to discussing Puerto Rican strengths and weaknesses. The results evidenced the presence of a colonial mindset behind the negative emotions experienced by the participants. This revelation furthers this investigation's claim by establishing the connection between a colonial influence and their perception of national identity. The source additionally provides direct quotes from the participants, which is purposeful in acquiring the raw perspective on the topics discussed. The results shared are paramount for creating the basis of this investigation's argument and showcasing the current effects on Puerto Rico's younger population. The topics and results acquired from the participants contribute to the idea of a skewing of self and national identity existent in the high school population originating from Puerto Rico's colonial status and mentality.

Relations Between Cultural Stress and Self-Concept in Puerto Rican Adolescents

Adolescents raised in Puerto Rico experience cultural stress and manifest their ideas of self in relation to their Puerto Rican identity. Analyzing the relationships between ethnic identity, cultural stress, and self-concept among Puerto Rican teenagers is the goal of this study. The development of self-concept in Puerto Rican teenagers is significantly influenced by cultural stress. More than a hundred Puerto Rican students in high school participated in a study to examine the relationships between gender and self-concept, ethnic identity, and cultural stress. According to the study's findings, boys showed a relationship between cultural stress and self-concept but not ethnic identification. Adolescent girls' discovery and resolution of their ethnic identity had a

favorable effect on their self-concept. The study also made the case that, despite Puerto Ricans being the island's predominant ethnic group, the colonial background of Puerto Rico is responsible for cultural stress and its detrimental consequences on ethnic identification and self-concept. The researchers also noted that Puerto Rican children in Puerto Rico underwent more cultural stress than those in New York. According to Duarte and colleagues' (2008) analysis of the colonial history between the two nations, Puerto Ricans residing on the island may find the process of assimilating American culture troubling. Because Puerto Ricans living in the United States are a minority and have a clearer understanding of American values and cultural norms than those living in Puerto Rico, there may be more cultural stress on the island. This is because residents of P.R. may lack the knowledge necessary to create truly "American" and "Puerto Rican" selves. As a result of colonization, island-dwelling Puerto Ricans who are more "Americanized," as evidenced by their competence in English and lighter skin, may be less likely to encounter discrimination and cultural stress. Children in Puerto Rico may also experience internalized oppression, feel inferior, and have more negative self-perceptions, all of which can have an impact on their psychological well-being (David & Okazaki, 2006) The following excerpt will further discuss the issues of self-concept and cultural stress:

Self-concept is defined as the overarching perception of the self, the way in which individuals evaluate themselves in many different facets, including socially, interpersonally, academically, behaviorally, and physically (Preckel, Niepel, Schneider & Brunner, 2013) Self-concept among Latino youth has been found to be related to psychosocial quality of life (Wallander et al., 2009), decreased depressive symptoms, and positive adjustment. Ethnic identity is believed to be central in self-concept and self-esteem development among Latinos (Caravazos-Rehg & DeLucia-Waack, 2009; Riojas Clark & Bustos Flores, 2001). Cultural stress is defined as the degree to which the individual feels distressed by the pressures of having to adapt to cultural norms and values outside of their own (Berry & Vedder, 2016). Cultural stress, often referred to as acculturative stress, has been found to be associated with poor mental health, including withdrawn, somatic, anxious, and depressive symptoms in immigrant youth (Sirin, Ryce, Gupta & Rogers-Sirin, 2013) Evidence suggests that the cultural stress resulting from colonial mentality has psychological effects on adolescents in P.R. Varas-Diaz and Serrano-Garcia (2003) found that Puerto Ricans commonly feel ashamed of their racial and ethnic identity and feel inferior about being Puerto Rican, particularly when they perceived that outsiders had negative perceptions of them (e.g., lazy, terrorists, uneducated, violent, etc.) The researchers dubbed it "The Puerto Rican experience" (p. 112) where Puerto Ricans felt negative emotions such as shame, anger, and disillusion, when describing their experience of self-image (e.g., self-concept). (Zhen-Duan, et. al, 2018)

The data provided in this source is paramount for the advancement of this investigation because it methodically examines the associations between Puerto Rican ethnic identity and cultural stress with the colonial context of the island. The source's study surveyed and recorded the answers of over one hundred adolescents who attend a Puerto Rican high school. This sample ensures that the results received will be accurate within the younger population of Puerto Rico. The sample's age range (14-18) allows for a facilitated observation of emotional responses and associations with ethnic identity and cultural image due to the nature of the subjects. This study then presented the collected data, which supports the theory that cultural identity and a colonized mentality are correlated. The results demonstrated that negative feelings towards Puerto Rican cultural identity were affected when coming in contact with someone from another culture due to the internalized notion of inferiority. The negative emotions stirred by that situation demonstrate an internalized colonized mindset that unconsciously affects Puerto Rican adolescents' perspectives on themselves and the Puerto Rican collective.

Internalized Inferiority Evidenced Under Puerto Rico's Commonwealth Status

Puerto Rico's history under the Commonwealth status has influenced the presence of internalized inferiority within its population. The purpose of this investigation is to summarize information regarding decolonial theory

and colonial system justifications, which relates to the data gathered from a performed survey to reveal an internalization of inferiority related to a colonized mentality in Puerto Ricans. In the San Juan region of Puerto Rico, more than 300 adults were surveyed to learn more about internalized inferiority, the justification of the colonial system, and support for the island's territorial position. Despite the negative aspects of the current situation, many Puerto Ricans continue to support the dominant position of the United States by either advocating for the territorial status quo or asking for Puerto Rico to be fully annexed as a U.S. state. The findings of this study showed that older individuals had higher levels of internalization of inferiority, a more favorable view of Americans, and a preference for U.S. statehood over independence. Researchers additionally discovered that the justification of the colonial system was not associated with needs relating to culture or identity but rather with the need for higher education. As expected, internalization of inferiority and epistemic desire (need for cognitive closure) was positively correlated with colonial system justification, which, in turn, was positively correlated with support for Puerto Rico's territorial Commonwealth status. It was additionally found that justification for the colonial system was inversely associated with support for independence, as was expected. This suggests that individuals who support national independence do not defend the colonial system. In regard to this, a study from the *Journal of Social Issues* was able to delineate that:

Acknowledging the myriad, complex consequences of colonialism, Frantz Fanon (1952/1967) was one of the first to conceptualize colonialism not only as a means of appropriating land, territory, and natural riches, but also of appropriating history, culture, and processes of identity construction (Lebeau, 1998). According to system justification theory, most people are motivated—to some degree, depending upon personal and situational factors—to accept and legitimize aspects of the status quo, including existing social, economic, and political systems, institutions, and arrangements (Jost, 2020). Probably the most distinctive aspect of the theory is the proposal that even members of disadvantaged groups would—for social and psychological reasons—be motivated to believe that the overarching social system is fair, legitimate, and justified, even though its maintenance could perpetuate suffering. Dozens of studies find that members of disadvantaged groups often hold conflicted and unfavorable attitudes about their own groups as well as favorable attitudes towards members of other, more advantaged groups—especially when attitudes are measured indirectly or unobtrusively. But why do some people embrace system-justifying attitudes more readily or enthusiastically than others? On top of political socialization pressures and elite advantages when it comes to the dissemination of ideas, a cognitive-motivational perspective suggests that individuals who are chronically or temporarily concerned with epistemic, existential, and relational motives to reduce uncertainty, threat, and social discord tend to endorse system-justifying beliefs more strongly than those who are not. The idea is that people who—for situational or dispositional reasons—are motivated to attain a subjective sense of certainty, security, and social belongingness are more likely to prefer what is traditional, established, and familiar over what is novel, untried, and unfamiliar. (Pichardo et al., 2021)

The importance of this source regarding this investigation is that it provides empirical evidence of the presence of a colonized mentality in adult Puerto Ricans in the San Juan municipality. This mindset is observed in the older generation's justification of a colonial system and their present internalized inferiority. These results support my theory that some Puerto Ricans exhibit a colonized mindset that negatively influences their self-perspective. These adults also favored statehood or Puerto Rico's territorial status due to an epistemic motivation that they felt would be supported by a continued affiliation with the United States. It directly correlates to the inferiority associated with a colonized mindset, becoming significant information for this investigation. The data presented in this source provides insight into the mentality of many adults in the Puerto Rican capital. Due to its biased location, it does not speak for the opinions and mentalities of adults all across the island but does demonstrate the effects that colonial ideals have on the island's capital city population.

Methods

A computer was utilized with an internet connection, alongside an internet browser (Google Chrome) for this investigation. In order to find the sources required for this investigation, the Google and Google Scholar search engines were paramount for pinpointing the necessary sources that would elucidate the research question. Although the internet connection was unstable at times, it proved sufficient to conduct all the required constituents of this investigation. All of the sources were peer-reviewed or approved by the investigation mentor, and even though one source was not peer-reviewed, the investigation mentor revised and approved them. A research template alongside all these other components worked together to create the optimal conditions for this project's consummation.

A qualitative design was utilized to develop this investigation with the adoption of a historical documentary analysis design. The descriptive analysis methodology was employed to delineate the investigation's narrative. To populate this research, it was necessary to specify the purpose of each of the ten sources used. Furthermore, it was important to recognize the source's design and approach, indicate the target audience, highlight their limitations, and finally, determine the recommendations and findings contained in each to construct this investigation's recommendations for future researchers. Finally, an analytical component outlining the significance of the data presented in the inquiry was generated.

Results

The utilized search engines (Google and Google Scholar) proved most useful for the selected sources of this investigation. Source one and sources three to nine were not recent. The first source (2000) dealt with information regarding Puerto Rico's history, land, people, political status, and society. The third source (2016) discussed information regarding Puerto Rico's national identity under the influences of the American government and structure. The fourth source (2016) delved into the historical events that relate to the Puerto Rican independence movement to evaluate its presence and future under the current political circumstances. The fifth source (1986) gathered information about the colonial doctrines implemented in Puerto Rico and their subsequent influences on Puerto Rican beliefs. The sixth source (2005) analyzed the attributes of language as a cultural factor, particularly the importance of Spanish in Puerto Rican culture. The seventh source (2013) elucidated the fact that citizenship plays an important role in the definition and assertion of culture by providing the examples of Puerto Rican "independentists" who defined their cultural identity as distinct from American. The eighth source (2013) explored the effects of the Puerto Rico's colonial situation by observing emotions experienced by Puerto Rican youth. The ninth source (2018) discussed the presence of a correlation between colonialism and Puerto Rican adolescents' ethnic identity and self-concept, among others. Source two was distinguished in its lack of a publication date and it delved into the important concepts and theories pertinent to a colonial mentality and attachment in Puerto Rico. The tenth source of this investigation is recent (2021), and it clarified information regarding decolonial theory and the Puerto Rican justification of colonial systems.

During the early stages of this investigation, the main question was:

1. "How can a colonial mindset be observed in Puerto Rican society through their perspectives on self and cultural identity across their coexistence with the American colonial culture?"
 - The section labeled "Positive and Negative Self-Image in Puerto Rican Colonial Society" provided the necessary data to answer that question. The source summarized its findings of its interviews with Puerto Rican high school students to gather data on the effects of colonialism on their perspectives about themselves as Puerto Ricans and the Puerto Rican collective as a whole. The results showed uncertainty in the adolescents about who or what they are, as well as a sentiment of inferiority when compared to a foreign culture, particularly American. The article additionally mentioned authors such as Memmi and Fanon to reiterate the impact of colonialism on self-image and perception, which creates a devaluation of the colonized culture in the eyes of its people.

As more evidence was gathered, one more question was generated to define further the variables of this investigation (assimilation, resistance, colonialism):

2. “How have Puerto Rico’s colonial structures impacted the island’s assimilation and resistance towards colonial values and cultural factors?”
 - The section labeled “Puerto Rican Colonial History and the Role of Spanish in their Identity” provides the best answer to that question. The source expands on one of Puerto Rico’s earliest experiences of forced American assimilation and the resistance the U.S. met. The federal school system had become changed into English despite the majorly Spanish speaking population, which caused protest and cultural strengthening from as teachers and parents felt a part of their cultural identity being forced away. The events of that transpired demonstrated the cultural link between Spanish and Puerto Ricans as well as the influence that colonialism has on them.

The results of the inquiry led to the final question:

3. “How have Puerto Ricans asserted and defined their national and cultural identity as distinct from that of the United States in politics?”
 - The section labeled “Citizenship as an Assertion of Puerto Rican Identity” gave the data that directly answered this question. The source demonstrated how Puerto Rican individuals have defined their national identity as distinct from American by taking advantage of the legal system. By rejecting their assigned American citizenship, those Puerto Ricans expressed their national and cultural identity as innately and uniquely Puerto Rican.

Conclusion

The presented sources were able to elucidate that Puerto Rican identity has developed separately from its colonial influences and has created Puertorriqueñidad, a defined cultural consciousness and identity, as well as indicate what a colonial mentality is and how it can be observed in the Puerto Rican population through internalized inferiority in comparison to the United States. Additional sources elaborated on the historical occurrences behind Puerto Rico’s colonial background and their involvement in the development of Puerto Rican attitudes and behaviors towards their national identity and their perspectives on the Puerto Rican collective. Puerto Ricans demonstrated varying forms of assimilation and resistance in the face of a colonial culture, as well as forms of cultural definition and assertion as a distinct Puerto Rican nationality.

Moreover, this investigation delineated that Puerto Rican adolescents experience mixed feelings about their nationality, especially when using the United States as a point of comparison due to the underlying feeling of inferiority that stems from Puerto Rico’s complex colonial, sociopolitical, and economic situations. Adolescents on the island demonstrate both positive and negative responses and perspectives about their Puerto Rican nationality, showing both pride and insecurity towards their identity in varying situations. Additionally, evidence was provided that Puerto Rico’s colonial history caused cultural stress and detriment to ethnic identity and self-concept in Puerto Rican adolescents, partially due to the troubling process of assimilating American culture. The integration of American culture in Puerto Rico has resulted in a blurred sense of identity, where adolescents are unclear about their belonging to either group or of their mixed cultural experience. Notwithstanding this, further data also supported the investigation by stating that many Puerto Ricans continue to support the dominant position of the United States in part because of higher levels of internalization of inferiority but primarily to maintain existing social, economic, and political systems that motivate them to believe that the unjust social system is fair or that continuation as a fully integrated member of the colonial power would resolve that disparate status.

The process revealed some limitations, which might be resolved by more investigation on the experiences and perspectives within Puerto Rican identity and how they connect to Puerto Rican belief systems, perspectives, and ideals on collective and individual levels. Generally, it would have been beneficial if the sources could outline more information on the large majority of the Puerto Rican diaspora's perspectives and feelings on Puerto Rico's colonial status regarding their concept of cultural identity. In a general sense, the sources were able to present a vignette on the different facets of Puerto Ricans' thoughts on identity when processing and assimilating a colonial culture and status. For upcoming continuing research and data analysis, recommendations include securing more years of data in a wider variety of populations utilizing a phenomenological research design with interview and focus group methodologies to encourage the discussion of particular cultural experiences within different Puerto Rican populations and gather a broader and in-depth understanding of them.

Ultimately, this investigation aimed to answer how the effects of a colonial mindset can be observed in Puerto Rican society through their internal perspectives on both self and cultural identity within their existence under the American colonial culture. Sources converged to provide an answer, which is that Puerto Ricans demonstrate an increased internalized inferiority yet have alternatively shown resistance towards cultural assimilation throughout the island's existence under colonialism. Many Puerto Ricans experience a notion of inferiority when placed in comparison to external cultures and nations, despite having pride in their distinct culture and consciousness. This results in many Puerto Rican adolescents facing issues defining their cultural identity and mixed reactions towards it in all generations, which can include either shame or pride toward Puerto Rican identity. Nevertheless, previous generations and adolescents of the current generation have defied the imposition of a colonial mindset, instead celebrating Puerto Rican culture's value.

Limitations

For the investigation to come to fruition, the scope of the research question had to be more encompassing to find more information on the subject, which permitted the optimal conditions to answer the research question. The research question had to be edited in order to explicitly mention the cultural and national identity factors of the investigation and accurately state the research design. If the original search had not been refined to include assimilation, resistance, and political factors, perhaps the essay would not have been written as well, given that the research question would not have been answered as effectively and completely. An external threat that affected this research was difficulties with internet connection that put the internal validity of the investigation at threat by placing the acquisition of sources at risk.

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I would like to thank ABC college for enim ad minima veniam, quis nostrum exercitationem ullam corporis suscipit laboriosam, nisi ut aliquid ex ea commodi consequatur? Quis autem vel eum iure reprehenderit qui in ea voluptate velit esse quam nihil molestiae consequatur, vel illum qui dolorem eum fugiat quo voluptas nulla pariatur.

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