# **Basic Detail Report**

### Issues of Identity

It hasn't been the Institute of Culture that's been giving out classes on have to make Taino an. It's the misrane themselves who have taken that responsibility amongst themselves to educate their own people. It's not a thing of nouveur ant, it's something that's always been going on.

#### Roberto Múcaro Borrero

In the 1980's and 1980's, hidden indigenous cutural practices have become more even and political, ingrind by Native American movements and gatherings in Latin America and the Linket States, and angered by celebrations of the Columbus Curnoemenany in 1992, a variety of groups and individuals have come toward to proclaim Taino clenity and to prevent a different version of history than that tourd in textbooks and muscums. In 1991, the Asocaación indigena Zulna (Taino Mignouco Asocaación) was formad in New Yenk. Il was followed by groups such as Nación Tahra (Taino Nation) and the Consols Ceneral de Taños Bonctanos (The General Council of Borinquen Taince), with branches in Puerto Rico and the U.S.

Some Taino outural activists argue that their movement is ethnic and spritual, not political. They are fighting for recognition of them saves as a pacele and for the preservation of natural and sacred spaces within Puerto Rico. Along with memores of the organized Tano grucps, they work to raise awareness of contemporary Taino outure, developing links to other native peoples throughout North America, Lath America, and the Caribbean. They practice tradtional music, dance, and religion, and hold conferences and areites. Their artistic expressions have been developed from a variety of sources including carful research, stories and memories from their families, and observations of nelated indigenous cubines still practiced in many areas throughout the Caribbean and Latin America.



With all this cultural ferment, Taino activists such as Roberto Múcaro Borrero asks how experts can say that "the biological, cultural, and physical traits exist, but the Tainos themselves do not exist."

Where do you draw the line and who's making the decision? Why are they making these decisions? what to know who's the person who can be all me who's the last Takho? When did they document the the last Takho fai? It doesn't exist because it never happened, there was always that element there.



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This is heritage, this is the right to express yourself and to say that nobody, not the govern ment, col antitypologisis, has the right to sell another parson who they are, especially if they nor family table them who they are info. We wan to stop people saying that the Tainos are asthon that they were silved off. They are all a making that they were silved off. They are all a making that they were welled. If They are all a making the present day ethnicity of Fuerto Rico.

#### Roberto Múcaro Borrero musician and Taino activist

It is more fran 500 years since Columbus earne to this hemisphere, and certuries after the Tairo Indians are supposed to have disapparated from Pueto Rico. In the 1990's and 1990's, however, groups have emerged in Puetro Rico and the United States with have a different stary to tell. Such groups, made up of people with strong persona iclimits to Tairolo igans, sease that the Tairos never actually died out as other a people or a culture.

While some anchaeologists gather evidence of what they believe to be a dead culture, other scholars and Taine activitists point to indienous lifeways that have been preserved within many families and communities. Both these who believe the Taines are extinct, and those who don's, adapt ancient motils and symbols to motion use. The carvings song, danase, and paintings of raits such as Roberto Mozero Borrero, Melanio Xeitiach Coxybay Gonzalez, Imra Arroyo and Graciela Quiñenes tell the stery of a culture that is still a living force in their lives.

## Title Exhibition Brochure: Herencia Taina: Legacy and Life

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