



UNIVERSIDAD SANTO TOMAS

PRIMER CLAUSTRO UNIVERSITARIO DE COLOMBIA

FROM CREOLE TO ENGLISH AND FROM CREOLE TO SPANISH

RESEARCH PROJECT TO OBTAIN THE DEGREE OF:

MASTER IN EDUCATION

PRESENTED BY:

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RESEARCH FIELD

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	Description
Title	From Creole To English And From Creole To Spanish
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Date	10 Of October, 2019
Problem	<p>It has become interesting to see how it is easy for native islanders to learn English but at the same time hard to learn Spanish. From this has arisen some questions regarding culture and native language influence, that we pretend to answer at the end of this research. Globalization is part of everyone`s life, therefore, it is indispensable to learn more than one language to be able to suffice specific necessity that may become part of our daily activity. This has shown islanders the necessity to subdue their custom and to learn Spanish and English, but with this decision comes a lot of difficulties when studying or even when traveling to another city or country.</p>
Research question	Why is it easy to learn English, but at the same time, difficult to learn Spanish for the majority of native islander in San Andres Island?
Objectives	<p>General Objective</p> <ul style="list-style-type: none">▪ To analyze why it is easy to learn English, but at the same time difficult to learn Spanish for the majority of native islanders.



	<p>Specific Objectives</p> <ul style="list-style-type: none">▪ To identify the influence of the native language in the process of learning English and Spanish.▪ To recognize the influence of the culture in the process of learning English and Spanish.▪ To comprehend the learning process from living experience from the old folks from San Andres Island.
Contextual Frameworks	<p>English spread on the islands thanks to English colonies and the Protestant religion, on the other hand, English-based Creole seems to have been formed in the context of plantations in the western Caribbean, between slaves brought directly from Africa and slaves who came from Jamaica. Spanish as a national language is imposed in the archipelago through national strategies, with colonial characteristics similar to those established in the 17th and 18th centuries, Moya 2010 (P19). The Archipelago of San Andres and Providence is located in the Caribbean Sea at 480 Kms from Colombia main land, 400 Kms from Jamaica and 180 Kms from the cost of Nicaragua. The principal islands are San Andres of 25.7 Km² and Providence of 17.2 Km².</p>
Methodological framework	<p>This research is qualitative because the information that will be provided will be based on attitudes, cultural aspects, perceptions and open answers which significance will be interpreted</p>



	<p>subsequently. In regards to qualitative researches Murillo and Martínez (2010) explain that one of the important aspects of the type of study try to understand the human behavior in the place where they develop their activities and actions. The approach is ethnographic due to the necessity to understand the problem of investigation by involving the community, by observing the cultural practices of social groups. The line of the research is organization, education and knowledge management. Semi-structured interviews were conducted, based on a question guide. The questions were focus on perceptions and trends in relation to bilingual and cultural aspects.</p>
Recommendations and projections.	<p>Islanders should embrace more their mother tongue by officializing it, making their own grammar rules and vocabulary. They should be the bilingual capital of the country, to teach English to the rest of the country. Regarding Spanish it is now part of the ethnicity, therefore one of the mother tongues, actually the new generations speak it even more than creole. They should use their language more and embrace Sunday and Sabbath school to improve their standard English.</p>



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INTRODUCTION

The motivation to do this thesis arises from the need to contribute in part to the Island's community, the acquired knowledge during the years of studies and especially in my postgraduate training. Having high quality studies in the postgraduate of education, which is recognized internationally for its high-quality standards, and in view of the teaching staff level of professionalism and commitment, I chose to take the master's degree; above all, to be able to provide through this thesis some valuable contribution to the society.

I hope that this thesis can refresh the winds, and provide different perceptions to the new generations where they can, in a more friendly way, integrate Spanish, the native language (Creole) and English to the integral development of their knowledge, thus facilitating greater adaption to the increasingly changing global world. The knowledge of different languages provides some very important elements to individual's academic and professional development, "learning foreign languages has become an opportunity for growth, for reflection, for self-knowledge and self-criticism" (Paraquett, 2009, P3).

From my experiences in my stage of undergraduate training, I lived in my own flesh the failure or failures of the integration of the native language (Creole) with the Spanish



language. I have always imagined a way to facilitate the process, that is why my effort and dedication to this research.

Researching about San Andres Island society and documenting interesting findings, excite me and also encourage me to appreciate more islanders' culture. Most of the Caribbean Islands share the same or similar culture, Jamaica for example, besides the creole language they share also the gastronomy, which is very interesting.

This thesis is presented to obtain the master degree in education, it has been classified in chapters for a better development of the research topic. The first Chapter is about the research problem, justification, state of art, objectives and contextual framework. Chapter 2 is about the theoretical framework. Chapter 3 is about the research methodology and chapter 4 is about the results analysis, and the **line** of investigation which is **organization, education and knowledge management**.

This research was done thinking on the native islanders from San Andres Island and their imposed educational system by the central government of Colombia. This is an Island where the people are different from the rest of the Colombian population, in regards to language and customs, which make the native islanders unique in many aspects. In this research some of these aspects are highlighted for the objectives of this study.



1. CHAPTER I PROJECT FROM CREOLE TO ENGLISH AND FROM CREOLE TO SPANISH

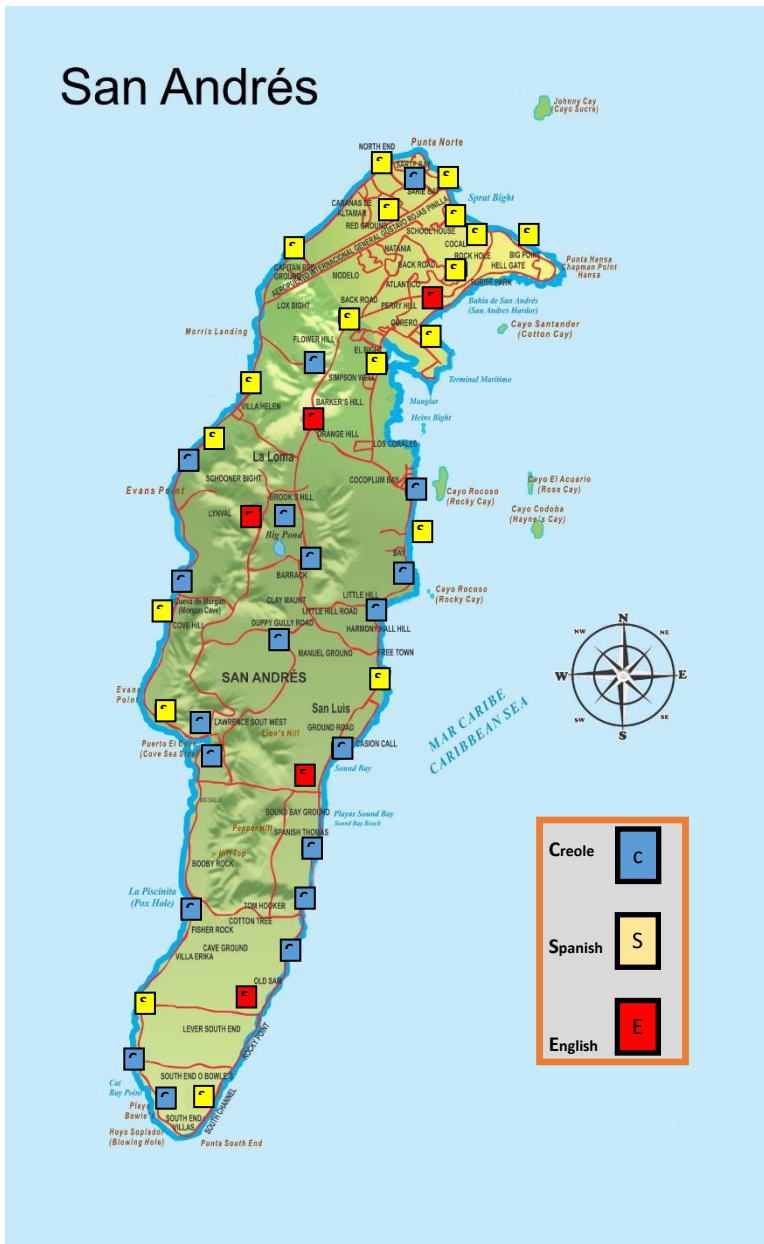
1.1. RESEARCH PROBLEM

San Andrés is a Colombian coral island in the Caribbean Sea, historically tied to the United Kingdom, and politically part of Colombia. Likewise the nearby islands of Providence and Saint Ketlina which form the department of San Andres, Providence and Saint Ketlina. San Andres, in the southern group of islands, is the largest of the department. The common used languages of the department are: Creole “ which is characterized as a language without grammar structure, it is not official, therefore, it is not a written language, it is just spoken among the native islanders and has been the mother tongue since the colonial time, its lexical base is Standard English which is used at church in some institutions and for touristic matters and the official language is Spanish,

In some part of the island there are people that only speak Creole or only Spanish, but majority of the population now speak fluent Creole and some Spanish or fluent Spanish and some Creole. Part of the population speaks the three languages in accordance to their level of education. It has been difficult and even disturbing for some native islanders to learn Spanish, apparently due to their culture which differs from the culture in Colombia main land.



Figure 1: Linguistic Map



Source: <http://guiadevacacionesparadise.com/site/mapas/>



It has become interesting to see how it is easy for some native islanders to learn English but at the same time hard to learn Spanish. From this has arisen some questions regarding culture and native language influence that we pretend to answer at the end of this research. There are no previous researches regarding this proposal, but there are studies regarding the linguistic aspects of the language and the one that is used the most. According to the Ministry of Culture (2014), there are neighborhoods or sections of the island where the language commonly used is creole, that Islanders perception regarding academic failure or low academic level has to do with the poor management that some children have of the Spanish language. Davis (2011), in her monograph, concludes that most islanders speak the native language “creole” and maintain a linguistic loyalty despite the inequality in relation to the Spanish language. Globalization is part of everyone`s reality, therefore, it is indispensable to learn more than one language to suffice specific necessity that may become part of our daily activity. This has shown islanders the necessity to subdue their custom and to learn Spanish and English, but with this decision comes a lot of difficulties when studying or even when traveling to another city or country.

The question that we pretend to answer is:

Why is it easy to learn English, but at the same time, difficult to learn Spanish for the majority of native islander in San Andres Island?

Figure 2: Image of the Northend part of the City.



Source: <https://thewholeworldornothing.com/san-andres-stole-a-piece-of-our-hearts-2016-7/>

This is the north part of the Island, the commercial and financial zone and also the largest beach on the island, the isleño beach. In this part of the island the language that people speak the most is Spanish, through the influence of touristic, commercial and financial activities.

1.2. JUSTIFICATION

This Project proposes to answer the research question regarding some phenomenon that has been part of some Islanders daily struggle. Many people speak the official language but many others do not, this has brought some concerns about the influences of the mother tongue and



not only learning Spanish but learning English as well. The learning process for Islanders has been very interesting, the culture plays a very important role, much similar to the one of the islands of the Caribbean.

Learning a language much different from the mother tongue does impact learning outcomes at a local and national level. For majority of Islanders, the learning process has been difficult because all subjects or content areas in the schools are seen in Spanish which makes the learning process to be extended and more difficult to assimilate. The subject of English is a totally different situation, it has been very easy and quick to learn, besides, it is very similar to the mother tongue which helps a lot.

The name of the mother tongue is creole, it is a language without grammar structure, it is an English language that has been modified through the years and that is part of Islanders cultural identity. This language is present in Jamaica, Trinidad and Tobago, Barbados, Nicaragua and Cayman Island, each with some small differences but interesting way of communication.

Actually, islanders interact with the three languages but the two that are used the most are Spanish and creole becoming remarkable first language for some, this has been one of the notorious changes during these last years. This phenomenon is considered to be a cultural outcome and a social condition that has been imposed by the immigrants and political influence from the main land Colombia.



This project will be developed on the island of San Andres by collecting information from old students, teachers and from the community, likewise it is very important to appeal to the different Bibliographical sources to properly guide the objective of the research. This is not a linguistic research; it Will be focused on islanders learning experience with English and Spanish.

1.3. STATE OF ART

Researches and books on similar topic reflect interesting affirmations that allow a more pertinent approach to the research. They agree that teachers play a very important role in the teaching-learning process of any language but there are specific aspects in a **community that can influence the learning process** in a negative or positive manner. It is very important to identify them and to work with specific strategies to provide a good and pleasant experience in the educational training

1.3.1. Learning A Second Language

The student of a second language tends to build a mental grammar of it. This grammar is modified and made more or less complex depending on the acquired competence. The more the student is involved with the second language, the more errors are produces that may be



caused by the influence of the mother tongue, or of the excessive charge of grammar rules or errors of their learning process in their creative and cognitive learning, (Moya, 2004).

On the other hand, the decade of 1970 and 1980, begins to demonstrate the importance of the affective component in the learning process of languages, it is good to consider that if the student is happy, timid or is afraid, etc., the learning of new contents will be indisputably influenced, therefore it cannot be disengaged from feelings and emotions. This concern for effectiveness brought new methods known as "Humanist Approaches" (Silva, 2006, P.58).

The learning of a second or third language can be triggered at times because of some personal interest, and on an Island where most of its economy depends on the touristic activity, this can be a very important reason why some islanders speaks creole, English, Spanish and even French. According to Santos, academic knowledge has double value. One is the value of use (in other words, it is useful, it makes sense, it has relevance and significance, it awakens interest, it generates motivation) and the other is the value of exchange (in other words, you can exchange for a grade). When the value of use predominates, what really matters is learning. When the exchange has great impact, the only thing that really matters is to approve (Santos Guerra, 2003).

In conclusion, it is very important to consider that mother tongue does affect the leaning process of a second language according to Moya's text and that also the effective component



or emotion likewise affect the learning process. However, academic contents and varieties of practices can be designed to minimize the negative impact when learning a new language.

Figure 3: Image from Mount Main Neighborhood



Fuente <https://thewholeworldomothings.com/san-andres-stole-a-piece-of-our-hearts-2016-7/>

This is the view from the First Baptist Church, the central and highest part of the island where native islanders live. Here the language that is spoken the most is Creole.



1.4. OBJETIVES

1.4.1. General Objective

- To analyze why it is easy to learn English, but at the same time difficult to learn Spanish for the majority of native islanders.

1.4.2. Specific Objectives

- To identify the influence of the native language in the process of learning English and Spanish.
- To recognize the influence of the culture in the process of learning English and Spanish.
- To comprehend the learning process from living experience of the old folks from San Andres Island.

1.5. CONTEXTUAL FRAMEWORK

The English spread to the islands thanks to English colonies and the Protestant religion, on the other hand, English-based Creole seems to have been formed in the context of plantations in the western Caribbean, among slaves brought directly from Africa and slaves who came from Jamaica. Spanish as a national language is imposed in the archipelago through national strategies, with colonial characteristics similar to those established in the 17th and 18th centuries, (Moya, 2010, p.19). The Archipelago of San Andres and Providence is located in



the Caribbean Sea at 480 Kms from Colombia main land, 400 Kms from Jamaica and 180 Kms from the cost of Nicaragua. The principal islands are San Andres of 25.7 Km² and Providence of 17.2 Km².

1.5.1. **First settlements in the 17th century:** The British people that came from Barbados and England in search of new wealth and adventure founded the first settlement on San Andres. The fertile volcanic lands were used to grow crops and made living on the Island easy and laidback. The only lack on the Island was fresh water supplies, some settlers decided to move from San Andres to Providence since there were some fresh water basins.

The first slaves from African birth were brought to the Island by the English around 1640, they were imported from Jamaica and used to work the land and for lumbering. Around this time piracy was a serious problem in the Caribbean and one of the famous pirates “Henry Morgan” used San Andres as one of its base to attack Spanish and English ships that carried gold and other precious materials. Legend says that Henry Morgan buried part of his treasure on the Island in the now called Morgan’s Cave. You can visit this cave on a small daytrip. This caused the creation of communities that only speak English on the island, with different culture that distinguished them from the Spaniards years after.



- 1.5.2. **Spanish occupations in the 18th century:** The Spanish occupation of the Island didn't last for long since the British retook the island and agreed to respect the Creole native inhabitants. They recognized the archipelago consisting of San Andres, Providence and Saint Ketlina as a colony. The Catholic religion was spreading and the first Baptist Church was founded in 1844 in the small town of La Loma.
- 1.5.3. **Simon Bolivar and Colombia:** In the 19th century Simon Bolivar a famous independence warrior of Colombia occupied the island of San Andres and took it under its jurisdiction. The island became officially part of Colombia around 1822. In 1826 countries surrounding the Island signed a peace treaty that they would respect each other's borders, this document was signed by Colombia, Central America, Peru, Mexico and Panama.
- 1.5.4. **Present days in San Andres:** Since the 20th century the island was becoming more and more popular with the people from mainland Colombia and the Island population was growing. World War II helped on the union and patriotism among the mainland Colombia people and San Andres native inhabitants.

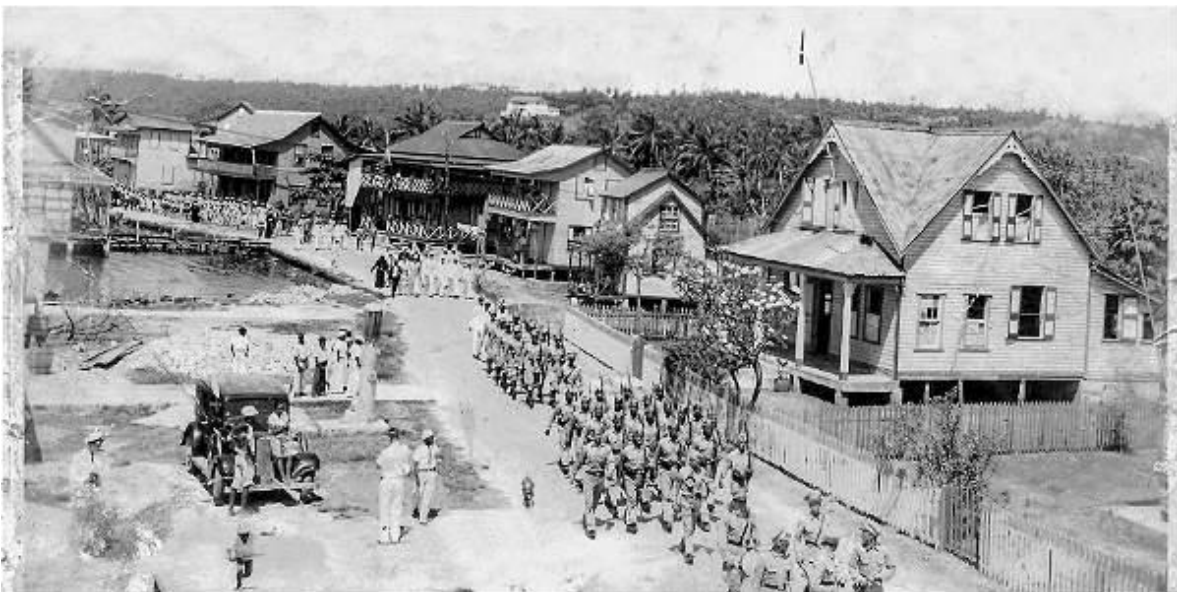


Figure 4: Photos taken between 1950 and 1970: San Luis neighborhood Sandres Island.



Source <https://www.eltiempo.com/archivo/documento/CMS-14751380>

Figure 5: Parade of July 20, 1941. The house on the right was known as the first hospital.





Source <https://www.eltiempo.com/archivo/documento/CMS-14751380>

Since the year 1953 the island is transforming in an international holiday destination, hotels and resorts are growing everywhere on the island. In this same time Gustavo Rojas Pinilla, an ex-president from Colombia, with his migration policy, he colombianized the island by sending people from the main land to live on the island, this brought a lot of issues and notoriously an imposition of culture and language, turning Spanish into the prevailing language.

1.5.5. **Population aspects:** The 2005 census of DANE showed a population of 55,426 people on the island, of which 49% are men and 51% are women. In the municipal seat lives 73.8% of its population. In that census, only 35% of the population called themselves "Native Islanders" while 45% responded as not belonging to any of the racial or ethnic groups proposed in the census.

Chart 1: classification of the population by gender:

Total Population						
	Total	Hombre	Mujer	Total	Hombre	Mujer
San Andrés	55.426	27.165	28.261	100%	49,0%	51,0%
San Andrés Municipal Seat	40.902	19.958	20.944	73,8%	48,8%	51,2%
San Andrés Rest Of Popul..	14.524	7.207	7.317	26,2%	49,6%	50,4%

Source: DANE, Census 2005



Chart 2: San Andres Population, 1793- 2005

YEAR	POPULATION
1793	393
1835	644
1843	731
1851	1.275
1870	n.d
1912	3.124
1918	3.653
1938	4.261
1951	3.705
1964	14.413
1973	20.359
1985	32.861
1993	56.361
2005	55.426

Source: DANE, Census 2005

San Andres people today commonly speaks three languages, Spanish, English and Creole. There are few that speak also another foreign language such as French, influenced by the touristic activity of the island. Most of the young students travel to the mainland study a professional career, this change for some is very difficult due to language issues that has caused a lot of hardship in their learning process, others stay on the island studying at local institutes such as INFOTEP, SENA and the National University of Colombia.



1.5.6. **Education Aspects:** In San Andres Island there are 18 schools of which officially, 8 are public and 10 are private. These schools are distributed all over the island in different locations and their population is multicultural. The students that assist are Islanders children, both native and nonnative children receive classes in Spanish but socially the creole is spoken among the native islanders' students. The actual list of schools in 2019 are:

Tec. Departamental.Natania, this is a public institute, the principal is Antonio Clement Archbold and it is located in Natania 5ta etapa, most of the students in this school are children whose parents are from the main land Colombia, they are residents and socially they speak Spanish, the classes are given in Spanish.

Figure 6: Image of Natania departmental institute



Source: <https://es.slideshare.net/colegionatania01/las-tic-en-mi-colegio>



Instituto Bolivariano, this is a public institute, the principal is Zoraida Carolina Jessie Hudgson and it is located in Masamy Hill, the modality is academic. Most of the students in this school are children whose parents are from the main land Colombia, they are residents and socially they speak Spanish, the classes are given in Spanish.

Figure 7: Image of Bolivariano institute



Source: <http://institutobolivarianosai.edu.co/site/>

Instituto Técnico Industrial, this is a public institute, the principal is Janeth Dussan Smith and it is located on Francisco Newball Avenue, the modality is technical, most of the students in this school are children whose parents are from the main land Colombia, they are residents, and socially they speak Spanish, the classes are given in Spanish.



Figure 8: Image of Instituto Técnico Industrial



Source: <https://es.slideshare.net/jdussansmith/el-iti-y-las-tic-2>

Instituto Educativa Antonia Santos, this is a public institute, the principal is Sabina Brock Livingston and it is located in San Luis neighborhood in Hoffie Sector, the modality is technical and academic, most of the students in this school are children whose parents are native islanders, the social spoken language is Creole but the classes are given in Spanish.

Figure 9: Image of Instituto Educativa Antonia Santos



Source: https://carmenguzmantorres21.blogspot.com/2016/08/institucion-educativa-antonia-santos_9.html

Flowers Hill Bilingual School, this is a public institute, the principal is Santander Herrera and it is located in Flowers hill neighborhood, the modality is academic, most of the students in this school are children whose parents are native islanders, the social spoken language is Creole and Spanish, the classes are given in Spanish and English.

Figure 10: Image of Flowers Hill Bilingual School



Source:

<https://www.sedsanandres.gov.co/index.php/prensa/noticias/13-noticias/123-inauguracion-del-flower-hill-bilingual-school>

Brooks Hill Bilingual School, this is a public institute, the principal is Nora Francis Mendoza and it is located in Brooks Hill at the old baseball stadium field, the modality is academic, most of the students in this school are children whose parents are native islanders, the social spoken language is Creole, the classes are given in Spanish and English.

Figure 11: Image of Brooks Hill Bilingual School



Source: <http://brookshillsbilingschool.blogspot.com/>

Educational Institute of Sagrada Familia, this is a public institute, the principal is Olga Lucia Zapata Callejas and it is located in San Luis Bay, the modality is academic, most of the students in this school are children whose parents are native islanders, the social spoken language is Creole, the classes are given in Spanish.

Figure 12: Image of Educational Institute of Sagrada Familia



Source: <https://es.slideshare.net/mychi2003271009/plan-de-tic-documento-final>



Centro Educativo el Carmelo, this is a public institute, the principal is Gloria Elena Benjumea López and it is located in Rock Hole, the modality not specified, most of the students in this school are children whose parents are from the main land Colombia, they are residents and socially they speak Spanish, the classes are given in Spanish.

Figure 13: Image of Centro Educativo el Carmelo



Source: melosai546.blogspot.com/

Luis Amigo School, this is a private institute, the principal is Jacob Pacheco Medina and it is located on the Francisco Newball avenue, the modality is academic, most of



the students in this school are children whose parents are from the main land Colombia, they are residents and socially they speak Spanish, the classes are given in Spanish.

Figure 14: Image of Luis Amigo School



Source: <http://colamigosai.com/mi-colegio/>

Cajasai School, this is a private institute, the principal is Irma Romero Cubides and it is located on 20 De Julio avenue No.5-176, the modality is technical, most of the students in this school are children whose parents are from the main land Colombia (residents) and also native Islanders, socially they speak Spanish and creole, the classes are given in Spanish.

Figure 15: Image of Cajasai School



Source: <https://colegioscolombia.co/colegios/colegio-cajasai/>

Jardín Gimnasio Real School, this is a private institute, the principal is María A. Zakzuk Martínez and it is located in Sarie Bay, modality not specified, most of the students in this school are children whose parents are from the main land Colombia, they are residents and socially they speak Spanish, the classes are given in Spanish.

Figure 16: Image of Jardín Gimnasio Real School



Source: <http://gimnasioreal.com/portal/index.php>

Liceo Del Caribe Educational Center, this is a private institute, the principal is Joyce Zebede Milhen and it is located in Sarie Bay neighborhood, the modality is academic, most of the students in this school are children whose parents are from the main land Colombia, they are residents and socially they speak Spanish, the classes are given in Spanish.

Figure 17: Image of Liceo Del Caribe Educational Center





Source: <http://liceodelcaribe.com/>

Renovaciél Arca Educational Center, this is a private institute, the principal is Isabel Chaverra Palacios and it is located in Sarie Bay neighborhood, the modality is academic, most of the students in this school are children whose parents are from the main land Colombia, they are residents and socially they speak Spanish, the classes are given in Spanish.

Figure 18: Image of Renovaciél Arca Educational Center



Source:

<https://thearchipiлагopress.co/los-estudiantes-del-centro-educativo-el-arca-fueron-favorecidos-por-el-grupo-aereo-del-caribe-y-el-programa-turismo-descomplicado/>

Jardín Sueños Alegres, this is a private institute, the principal is Elizabeth Sánchez Oliveros and it is located on the Juan 23 avenue No.4-130 first floor, modality not specified, most of the students in this school are children whose parents are from the



main land Colombia, they are residents and socially they speak Spanish, the classes are given in Spanish.

Figure 19: Image of Jardín Sueños Alegres



Source: <https://www.facebook.com/Centro-Educativo-Infantil-Sue%C3%B1os-Alegres-115778298579394/>

First Baptist School, this is a private institute, the principal is Pastor Alonso Forbes Pomare and it is located in Mission Hill neighborhood, the modality is academic, most of the students in this school are children whose parents are native islanders, the social spoken language is Creole and Spanish, the classes are given in Spanish and English.

Figure 20: Image of First Baptist School



Source: <https://www.facebook.com/pages/First-Baptist-School/121589154523828>

Modelo Adventista School, this is a private institute, the principal is Alph Williams Pomare and it is located in the Cove neighborhood, the modality is academic, most of the students in this school are children whose parents are from the main land Colombia (residents) and also native Islanders, socially they speak Spanish and creole, the classes are given in Spanish.

Figure 21: Image of Modelo Adventista School



Source: <http://sanadresaldia.blogspot.com/2010/11/colegio-modelo-adventista.html>



Jardín Hogar Marinerito, this is a private institute, the principal is Luz Elena Valencia Correa and it is located in the Cove bay at the army station, the modality not specified, most of the students in this school are children whose parents are from the main land Colombia, they are residents and socially they speak Spanish, the classes are given in Spanish.

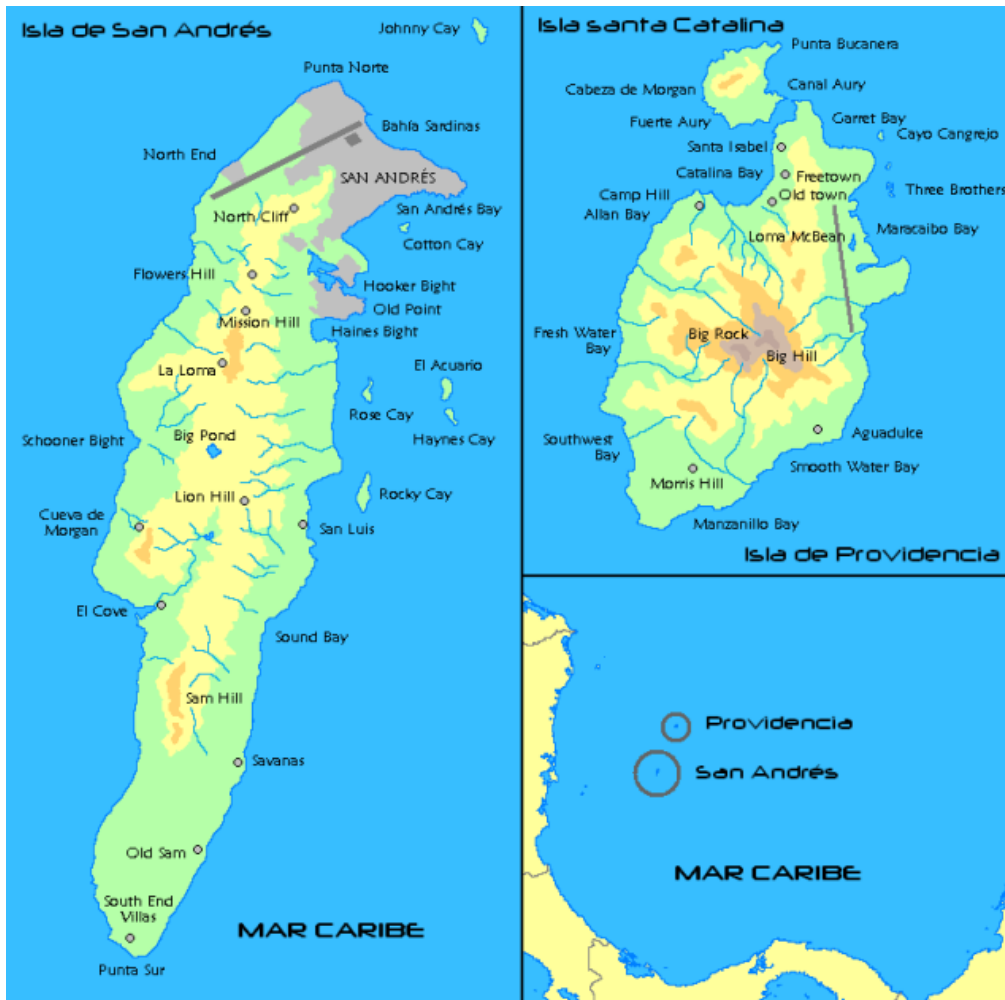
Figure 22: Image of Jardín Hogar Marinerito



Source: <https://thearchipelagopress.co/la-riviera-dono-obra-social-a-jardin-infantil-el-marinerito/>



Figure 23: Map of the Archipelago of San Andrés and Providencia



Source <http://www.discovercolombia.com/wp-content/uploads/2010/11/IslaSanAndresProvidencia.png>



2. CHAPTER II

2.1. THEORETICAL FRAMEWORK

To consider studies about linguistic in a bilingual and language context where social, cultural and political aspects defines the attrite of those elements which identifies ethnicity, is an invitation to study the learning process from a different approach, that include a more social and collective perspective. This is to help understand that learning emerges from social and cultural spaces, as well as, spaces where there is interaction between students and professors. Next are the two main categories of this research that will provide a focal point of refinement.

2.1.1. Learning process: On the Island people tend to speak the language that they are more acquainted with, most of the time and for native islanders this is the creole, used a lot among themselves to communicate. This process has affected the learning process of Standard English, and also Spanish. It is believed that the culture is also a determinant factor in this process, that's why it is important to include the culture when teaching a language. Here are some approaches from other researchers regarding this believe.



For decades, it was implied that the mother tongue has a lot of influence on the second language, making it the biggest problem for student to learn it effectively. The knowledge that the student has about their mother tongue interferes with the learning process of the second language, making this the main cause of the mistakes that are made, (Moya, 2004).

Bonilla (2013) explains that one of the greatest problems of the second language student is that they tend to transfer forms, culture and meanings from their mother tongue to the second language both productively and receptively. Moya emphasizes that it's because the student of a second language first creates hypotheses based on their cognitive abilities on the structure of the new language, (Moya, 2004).

On the other hand, Nieto (2002: p. 210) states that, bilingual education, is a political matter, due to the fact that It's founded on the philosophical concept of linguistic diversity and the status of languages in a given community; among others, there are considerations regarding the assimilation of minorities.

2.1.2. Linguistic aspects: On the island our learning process has been influenced by our mother tongue which is creole and our culture. Creole grammar comes from the substrate of West African languages or universal principles that typify Creoles (Bickerton, 1975; Patiño, 1992). Here is a small demonstration of the mother tongue on the Island:



Spelling conventions for islanders English: Linguists recommend phonematic orthographies for the simple reason that phonematic orthographies aspire at a one to one correspondence between grapheme and sound which is the most economic and logical solution on linguistic terms. By consequence, linguistics would qualify any decision to move towards a more phonematic orthography as right, (Bartens, 2003).

The use of adjectives in creole in comparison with English and Spanish

Chart 3: Example use of adjective comparison 1.

A gat wan prity short	Creole
I have got a nice shirt	Standard English
Tengo una camisa bonita	Spanish

Chart 4: Example use of adjective comparison 2.

Di Likl bwa ron huom	Creole
The little boy ran home	Standard English
El niño pequeño corrió a la casa	Spanish

Examples of comparative construction:

Chart 5: Example use of comparative construction 1.



Di pleis moa deinjeros nou an bifo	Creole
This place is more dangerous now than before	Standard English
Este lugar es más peligroso ahora que antes	Spanish

Chart 6: Example use of comparative construction 2.

Da di besties wei tu mek di papaya juus	Creole
That is the best way to make papaya juice	Standard English
Esa es la mejor manera de hacer jugo de papaya	Spanish

According to Bartens (2003), the examples above with the use of adjectives in creole in comparison with English and Spanish shows that in Creole as well as in English the adjectives precede the noun and in Spanish, they usually follow it. Regarding the comparative and superlative formation in creole the preposed *moa* and *mos* (English more and most) are more frequent than in English. In Spanish the comparative form is done preposing *mas* (positive) or *menos* (negative). This exercise was done in a linguistic research, on San Andres Island, creole is not a formal language, therefore, you will not find it written. From a Phonematic point of view, most of the words use are similar or equal to standard English language, which makes it more comprehensible in most of the situation.



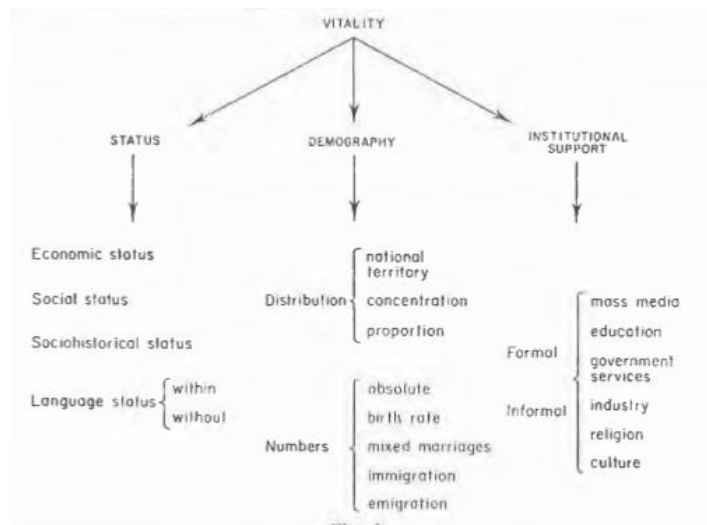
The creole language has been suffering changes, and this has been happening due to the ethnic aspect of the society that has been suffering some changes. Cao (1997) states that ethnography in education has a very evident social sense since it analyzes the interactions of individuals with their environment, with each other and their daily development in their environment. Actually, the new generation has been using the three languages, but Spanish and creole as native. According to Hallett (2008) the empiric evidence has shown that ethnic identity is not static and that it is submitted to changes with the passage of time. Although many islanders are still resisting these changes, their children are adopting new custom in their ethnic group's activity. Hallett (2008) states that, being socially constructed, it changes according to context, varying according to moments and situations that occur during life. In synthesis, cultures are susceptible to changes in high level, according to Forbes (2002) no group can appropriate elements from other cultures without mixing them in order to enrich, strengthen and consolidate their own culture.

The ethnicity of the island is still active and approachable but islanders have been making all effort to confront all the changes that have been influencing the community from every possible aspect. Creole language is being spoken on the island and Islanders are identified by it in their group activity and even in their daily social interaction. I would describe it as the Ethnolinguistic vitality acquired during the years, "that which makes a group likely to behave as a distinctive and active collective entity in intergroup situations" (Giles, Bourhis, and Taylor. 1977, p. 308).



These writers refer to the Ethnolinguistic vitality as the key in circumstances of intergroup interactions and situations. They stated the three variables of impact which are: the status, Demographic and Institutional Support factors. In the following figure is the taxonomy of the structural variable:

Figure 24: Taxonomy of the structural variable



Source: Toward a Theory of Language In Ethnic Groups Relation p. 309

According to Giles, Bourhis, and Taylor (1977, p. 309) the Status variables are those which pertain to a configuration of prestige variables of the linguistic group in the intergroup context. The Demographic variables are those related to the sheer numbers of group members and their distribution throughout the territory. Institutional Support variables refers to the extent to which a language group receives formal and informal representation in the various institutions of a nation, region or community.



3. CHAPTER III

3.1. RESEARCH METHODOLOGY

The purpose of this research is to identify why it is easy to learn English, but at the same time difficult to learn Spanish for the majority of native islanders. For this it will be necessary to involve groups of native islanders (church groups, school groups, community groups), because this is a cultural phenomenon that has been influencing the learning process on the island. As guide of this work, the focus is the proper articulation of the four levels and likewise the four stages of a research “the research process is articulated in four levels: epistemological, theoretical, methodical and technical, as well as in four stages: object definition, observation, description and interpretation” (Huerta and Tapia, 2005, p.49).

This research is **qualitative** because the information that will be provided will be based on attitudes, cultural aspects, perceptions and open answers which significance will be interpreted subsequently. In regard to qualitative researches Murillo and Martínez (2010) explain that one of the important aspects of the type of study try to understand the human behavior in the place where they develop their activities and actions. The approach is **ethnographic** due to the necessity to understand the problem of investigation by involving the community, by observing the cultural practices of social groups. The main idea is to be as naive as possible without prejudice. It will be necessary to recollect information from



people from different generations for data results from past to present, this way it will be better, to understand causes and changes that may have resulted through the years.

From an epistemological view, Murillo and Martínez (2010) shared some important aspect of the qualitative research that helps a lot with the methodological approach. These investigations try to understand the human behavior in the place where they develop their activities and actions, it is important to have always a participatory observation of what is studied, it is also important to know that the researcher presence causes reactive effects among the subjects that are being studied and it is clue to think that the only generalization that exists is that there is no generalization.

Murillo and Martínez (2010) also mention in their text the word microetnia which refers to Micro-ethnography, consisting in focalizing the field work through observation and interpretation of the phenomenon in one or more social situations. This type of study does not require much time and it can be developed by one researcher. This will help very much with the field work that will be developed on the island.

Bearing in mind what has been mentioned previously, here follows the methodology that will be used to recollect information for the different objectives:

3.1.1. To identify the influence of the native language in the process of learning English and Spanish.



For this objective it will be necessary to identify the interaction that native islanders have on a daily basis, with the creole language at home and in their normal activities. This will be done by observing and participating in their daily activities. For the observation process, a video camera will be used to capture all actions and participation of the study subjects in their natural environment. The Technique consist in playing an active role to be able to obtain the necessary information for the investigation, making a better description of the social groups and describing the social scenes of the social groups, all of this through living experiences, (Murillo and Martínez, 2010).

3.1.2. To recognize the influence of the culture in the process of learning English and Spanish.

To respond to this objective, a question script will be designed and will be used with some families and community leaders, in form of interviews but just with very specific and limited amount of questions. Likewise, field journals will be used for a better connection with the environment to increase our perception of what really is going on.

3.1.3. To comprehend the learning process from living experience of the old folks from San Andres Island.



This will be done by interviewing old folks that lived very difficult moments in their school age, interacting with the three languages and presenting difficulties in their learning process. Life experience testimonies will be necessary, from grandparents, pastors and even some teachers that are now retired. The life story is always directed to someone and built according to what the enunciation situation represents of the interactions that take place in it and the effects that the narrator expects to produce on his/her addressee, in accordance with this, it is also essential to analyze the narrator role through his listening and his interventions as well as aspects that are part of the dynamic transference-countertransference (Legrand, 1999).

For a better field work it is very important to consider the ethnographic characteristics. According to Murillo and Martínez; It has a phenomenological or emic character, it has a relative persistence on the part of the ethnographer in the group or scenario object of study, it is holistic and naturalistic and it has an inductive character.

On the island, there are a lot of churches of different religions (catholic, Baptist, Adventist, Jehovah Witness), as well as schools (First Baptist school, Adventist school, Bolivariano school, Cajasai school, etc.) and community leaders which will provide information that will help us to study the situation of the research problem. It's important to highlight that in the churches, as part of the cultural activity, there are Sunday schools and in these spaces students and teachers interact in a learning



process regarding bible study in English. This process has been a great help for islanders that participate in Sunday school to improve their English communication skills. It will be very interesting to observe these scenarios to understand the initial part of the culture influence in islanders learning process in a wide perspective view.

Finally, In the interviews that will be developed during the field work, the **hermeneutic** will be a crucial aspect of the research. Cornejo, Mendoza and Rojas (2008) affirm; “Every day and spontaneously, we are always making stories, either to others or to ourselves. These daily stories about how we feel, how we define ourselves or our position in relation to a specific topic, are a first level of interpretation of the experience we live, placing it from a "narrator" that we are ourselves” (P2). In this stage, life experience will be studied because one of the main ideas is to interview old folks to better understand the research problem and its evolution through the years. According to Cornejo, Mendoza and Rojas (2008), “the biographical approach is precisely an "approach", an oriented look, in which the use of the life story makes sense: it places it in a certain conceptual, ethical and epistemological framework, which differentiates it from its use under another orientation” (P2). Each individual is different in his or her own way, and each experience life in their own cosmovision, therefore, it will be very important to be focused on the objectives of the study to properly analyze the relation between islanders in their cultural environment and the learning process influence by both languages.



The line of the research is **organization, education and knowledge management**. In regards of contribution, this field study will be useful to the schools, people that are studying English to expand their study or researches, to the government researches to help design public policies about the education on the island and to academic institutions. Acknowledging and documenting learning outcomes is an opportunity to improve academic achievements.

3.1.4. Research Instrument

The process to obtain information was done with the primary source using interviews, guided by open questions designed to address the research objectives while observing and exploring participants perception and expectation (**Annex 1 in annexes file**).

The instrument was designed in three stages: in the first stage, the questions was structured in groups for each of the subcategories to accomplish each of the objectives. In the second stage the questionnaire was reviewed with the professor and some colleagues from the island and in the third stage a pilot test was done interviewing some church people, students and cultural groups before proceeding with the interviews, after this, a specific group was chosen for the data collection to prevent subjective responses in the process. This was of great help to properly design the correct amount and well-structured guiding questions for the interviews (**Annex 1 in annexes file**).

Chart 7: Research instrument



Source Of Information	Instrument and Technique
Primary Source: Islanders old and young folks with different professions	Semi-structured interviews were conducted, based on a question guide. The questions were focus on perceptions and trends in relation to bilingual and cultural aspects.

There are **two main categories** in this research that are focus point for the analysis of the information that will be provided using the instrument. The first one is the **learning process** which refers to the influence of the culture when learning another language and the second is the **linguistic** which refers to the origin, evolution and structure of creole which impact learning outcomes as well. These categories are essential to approach research objectives from a cultural and social perspective. Each was considered to include the appropriate elements that helped construct the subcategories. For each of the subcategories there are three questions for a total of nine for the interviews. The information collected in the interviews using the question guide will be analyze in groups of three questions for each subcategory (Chart 10).

Chart 8: Categories

Principal Categories	Learning Process
	Linguistic Aspects

Chart 9: Subcategories



Subcategories	· Cultural Influence
	· Linguistic
	· Ethnic groups

Guided Questions in terms of subcategories

Each of the questions was structured according to the subcategory and aiming the different objectives proposed in this research. Here is the structure used for the data collection and analysis

Chart 10: Questions structure

Subcategory	Questions
Cultural Influence	· Which of the two languages do you speak the most on a daily basis and why?
	· About church services and cultural events, what language is spoken?
	· During your learning process has your teacher familiarized your environment with the topics using examples or life experiences?
Linguistic	· Have your teachers ever considered that teaching in Spanish would have meant some difficulties in the learning process, knowing that your native language is Creole and your reflection and articulation is based on it?
	· Has it been easier for you to learn English during your study days because of your native language? Why?
	· Has the Creole been useful for your learning process in school and also in other cities and / or countries?
Ethnic groups	· What´s your perception regarding other people learning your native language in Sunday school or ethnic groups activities?



· Do you think islander's art and music aspects would have been better appreciated if their official language had been English?

· Do you think Sunday school has been a great help to you and your family in your learning experiences? Please explain.



4. CHAPTER IV RESULTS

For the treatment of the information obtained through the interviews, a descriptive analysis was done by classifying the information by its categories which supports the qualitative approach of this research. The first three questions response to the subcategory cultural influence, therefore, these questions are about cultural activities and the language that islanders speak at these activities, also a question was incorporated regarding teachers contextualizing their teaching process. The second three questions response to the subcategory Linguistic, for these questions it was necessary to consider the usefulness and impact of the languages in the teaching process. The last three questions response to the subcategory ethnic groups in view of the different cultural groups that have marked in some ways, islander's life during their early academic training and cultural identity such as Sunday or Sabbath school. Each of the information recollected was processed in groups of three questions in coherence with the subcategory and for a better analysis, interpretation and to answer the objectives (Annex 3 in files annexes).

4.1. RESULTS ANALYSIS

Regarding **Cultural Influence** each of the first three questions (1,2,3) were answered with similar information (Annex 3 in Annex file). According to Moya (2004) the learning process



of a second language, in the islander's case is Spanish, the mother tongue makes it more difficult causing a lot of grammar errors, which is a very common aspect:

- According to the interviewees, native islanders speak creole on a daily basis because their family members speak it, because they grew up speaking it, because in the community they speak it with their neighbors and friends but they speak Spanish and creole at work.
- At church services and cultural events, the language used always is standard English but among the islanders they speak creole in an informal manner.
- In their learning process teachers sometimes familiarize their environment with the topics using examples or life experiences, but most of the time they don't.

Regarding the category **Linguistic** each of the second three questions (4,5,6) were also answered with similar information (Annex 3 in Annex file). Adverse sociocultural factor can be vital in learning experiences when an imposed perception of the official language defines learning outcomes. Bonilla (2013), explains that some difficulties that students affront when learning second language are the phonetic, phonological differences and adverse sociocultural factors.

- The answers given in the interviews about the learning process in Spanish is that the teachers did not consider that it would present difficulties for the native islander's student, islanders felt forced to learn it and that teachers were only complying with their duties. One of the interviewees expressed that she did not have any difficulties because she learned Spanish from preschool.



- Interviewees consider that island education was basically centered in teaching in Spanish, that in school creole is used among the community as a social mean of communication but Spanish is the language use in classes and the content used is entirely in Spanish, only the English subject is in that language which gives the force learning perception to the native islanders students. English subject is one of the easiest for them because of Sunday and Sabbath school.
- According to the interviewees, for islanders, English has been easier to learn during study days because the base of the creole is English, most of the words are from Standard English and the pronunciation is almost the same. Islanders consider that creole has been useful in their learning process at school but not abroad or in Colombia mainland because the language used abroad is English and/or Spanish but in Colombia mainland, only Spanish is used.

For the category **Ethnic groups**, the following information was provided from the three last questions (7,8,9) in the interviews. Islanders are trying not to lose their ethnic identity but the transformation is being done by the new generations and although they are teaching the language in an unofficial manner, some of the young people choose not to speak it and do not assist to Sunday or Sabbath school. Phinney (1989) his theory about the development of ethnic identity in teenage is about a process characterized by the pursuance of identity, where arises the necessity to integrate one's perception of himself, the imposed identity by the family and society:



- The perception of the interviewees regarding other people learning their native language in Social activity or ethnic groups activity is positive because most of the native islanders do not understand entirely other languages as they do with the creole, also because it helps preserve their culture, their identity and also to inform others abroad about the language although it is informal and varies in its phonological aspects even among islanders.
- About islander's art and music aspect, the interviewees expressed that it would have been better appreciated if the official language would had been English because it is a universal language, because many people like to listen to music in English than in Spanish and because the lyrics are easier to learn.
- Interviewees consider that Sunday School has been a great help to them and their family in their learning experience because standard English is used to read and to learn about God and the Bible. It is a tradition on the island to learn English at Sunday and Sabbath School.



5. CONCLUSIONS

The current study examined differential influences between learners whose main language is Creole-English and mainstream (Spanish) education. The recollected data showed that learner's culture influenced their learning results which appeared to be diachronically related to their imposed educational format and their ability to master the language. Results were analyzed in terms of differences between Creole-English and mainstream education and island culture. Learners of Standard English displayed more motivation, the finding evidences that it is a result of exposure to the culture or to bilingual education. Main stream education has been considered to have challenged islanders learning process and inherently decline a positive success learning the second language (Spanish).

In regards to the question at hand and after scrutinizing the collected information, it's admissible to conclude that it's easier to learn English for the majority of native islanders due to the mother tongue creole, a language which its phonetic and linguistic base is English. Creole is part of island people means of communication in their everyday activity, it has become their identity for decades. Spanish on the other hand, is thoroughly different in phonetic and linguistics aspects as well, therefore much more difficult to learn, and as a second language, the perception is that it has been imposed, and off course making difficult the learning process for many. Teachers did not even consider the difficulties presented in



the learning process of the Islanders dictating classes entirely in Spanish with the contents also in Spanish.

Speaking in Spanish with an islander that only speaks creole, can be a very negative experience. In school they are forced to learn the language due to San Andres administrative and political status. In the seventies the population was just 20 thousand, now it has grown to more than 70 thousand because of the Spaniard occupation, which brought many changes in islanders' way of life, influencing the native language, learning process and other important aspects. Nevertheless, the learning process of standard English is positively influenced by islanders' culture, more than all, in cultural activities such as church services and Sunday and/or Sabbath School. Creole is used on a daily basis because of family and community influence, which makes it difficult to learn Spanish for some islanders. Bonilla (2013) stated that when learning a second language the greatest problems is that the transfer of forms, culture and meanings from the mother tongue to the second language is done both productively and receptively. Spanish is used in the parts of the island where Spanish community is situated and in the commercial part for official purposes and with people that only speak it.

There have been initiatives to officialize creole but the secretary of ethniceducation from the local government that, although it should be precisely the institutional dedicated to the promotion of the root and Afro-descendant culture of the Archipelago, does not consider Creole a complete language, but a dialect. As a result, it has discouraged the writing of Creole and prohibited its official teaching in all public schools (Calabresi, 2003). Creole is not an



official language therefore it is not written and it does not have any specific grammar rules. Standard English does, and when speaking, in a phonetic aspect both languages are very similar.

In the following link you will find a short music video in Creole with subtitle in Spanish inviting islanders to speak their language. Here you will be able to listen to the natives speaking and singing Creole in a Caribbean rhythm.
<https://www.youtube.com/watch?v=wbz0OmX0DYU>, (Danner, 2019).

Islanders community is an **ethnic community** in view of the fact that they have their own tongue and culture developed from their African, Caribbean and European roots that differentiate them from the rest of Colombia`s community. Uribe (1989) states: “the actions, customs, rites, believes and all the manifestations that make up the culture and folklore of the people from the archipelago, constitute their numberless riches and part of their own being” (p.77). Creole English is part of their identity as well as most of the countries in the Antillean such as Jamaica, Trinidad and Tobago, Haiti etc. At the present time, islanders` ethnic group has diminished and is now a small group on the island, the mother tongue is not only creole but also Spanish. This is a huge advantage for some, a person that manages both languages in a fluent manner has more opportunities, but this does not hide the fact that the island folks are losing their identity.

Figure 26: Group of church folks on Sunday.



Source https://www.facebook.com/pg/firstbaptistsai/photos/?tab=album&album_id=383162078500062&ref=page_internal

As recommendation, Islanders should embrace more their mother tongue by officializing it, making their own grammar rules and vocabulary. They should be the bilingual capital of the country, to teach English to the rest of the country. Regarding Spanish it is now part of the ethnicity, therefore one of the mother tongues, actually the new generations speak it even more than creole, they should use their language more and embrace Sunday and Sabbath school to improve their Standard English.



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