

UNIVERSIDAD NACIONAL
Facultad de Filosofía y Letras
Escuela de Literatura y Ciencias del Lenguaje
Sistema de Estudios de Posgrado

Maestría en Segundas Lenguas y Culturas con
Énfasis en Inglés como Lengua Extranjera
para Alumnado Adulto

How Do Spanish and English Languages Determine Young
Afro-Caribbean Descendants' Identity?

Grettel Vargas Jiménez
ID. No : 1-741-923

306.44089
V297h

November, 2012

Signatura

Código de barras



Devuelva este libro en la última
fecha indicada

BIBLIOTECA ESPECIALIZADA
FACULTAD DE FILOSOFIA Y LETRAS
UNIVERSIDAD NACIONAL
DEVOLVER EL:
RECIBIDO *

BIBLIOTECA ESPECIALIZADA
FACULTAD DE FILOSOFIA Y LETRAS
UNIVERSIDAD NACIONAL
DEVOLVER EL:
* 23 OCT. 2015 *

BIBLIOTECA ESPECIALIZADA
FACULTAD DE FILOSOFIA Y LETRAS
UNIVERSIDAD NACIONAL
DEVOLVER EL:
* 28 OCT. 2015 *

BIBLIOTECA ESPECIALIZADA
FACULTAD DE FILOSOFIA Y LETRAS
UNIVERSIDAD NACIONAL
DEVOLVER EL:
* -7 NOV. 2015 *

UNIVERSIDAD NACIONAL
Facultad de Filosofía y Letras
Escuela de Literatura y Ciencias del Lenguaje
Sistema de Estudios de Posgrado

Maestría en Segundas Lenguas y Culturas con Énfasis en Inglés como
Lengua Extranjera para Alumnado Adulto

**How Do Spanish and English Languages Determine Young
Afro-Caribbean Descendants' Identity?**



Grettel Vargas Jiménez

ID. No.: 1-741-923

November, 2012

Académicos Participantes en la Presentación Final del Trabajo
Final de Graduación

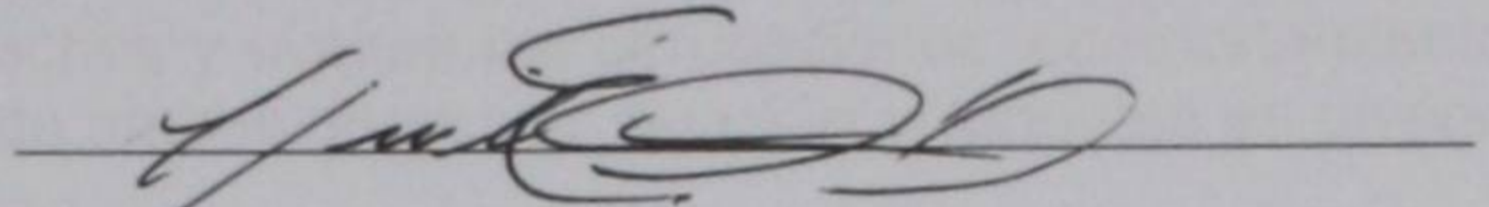
Presentado por la estudiante

Grettel Vargas Jiménez

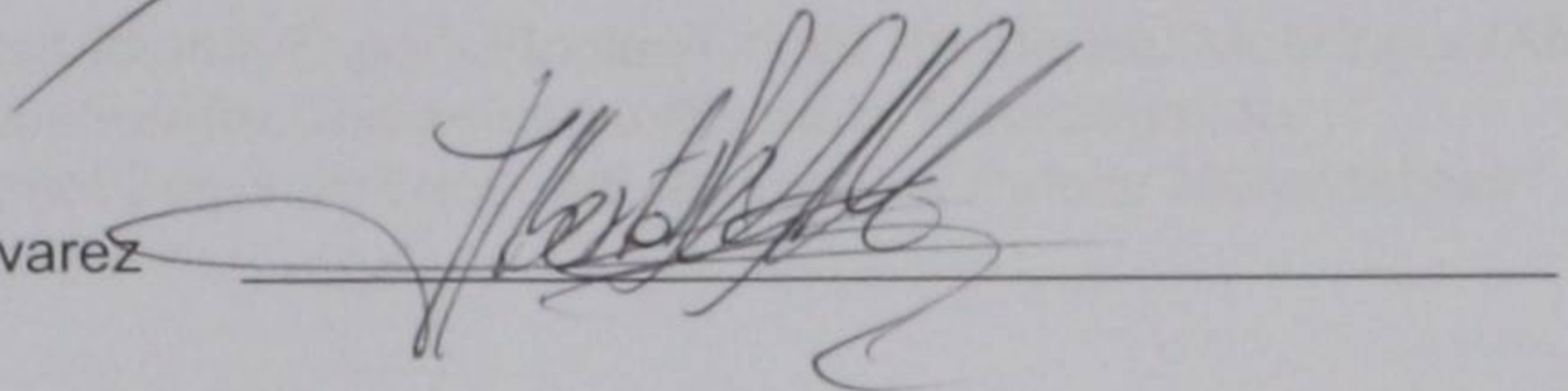
16 de Noviembre del 2012

Personal Académico Calificador:

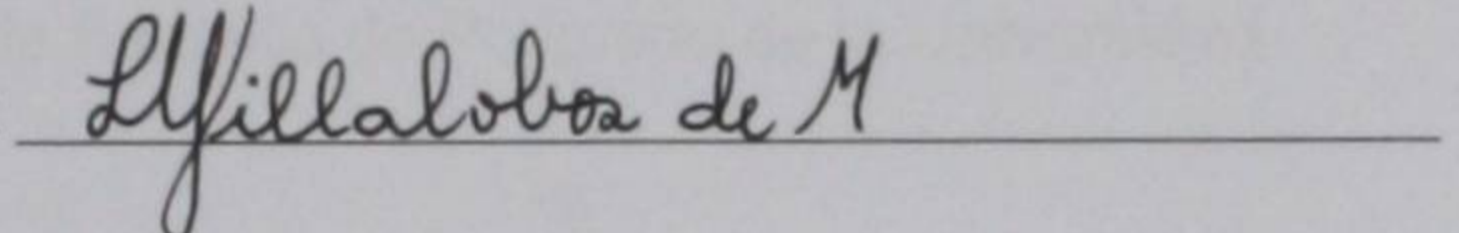
M. A. Guillermo Sáenz S.
Profesor encargado del
Curso de Investigación en Segundas Lenguas y Culturas



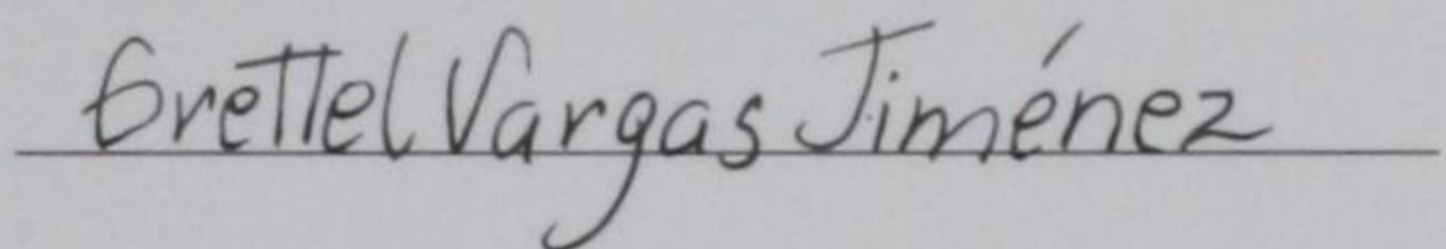
Dr. Alberto Delgado Álvarez
Profesor Lector



M.A. Lelia Villalobos Rodríguez
Coordinadora de la
Maestría en Segundas y Culturas con
Énfasis en Inglés como Lengua Extranjera para Alumnado Adulto



Estudiante
Grettel Vargas Jiménez



Resumen

Considerando la diversidad lingüística que experimenta la población afro descendiente de la provincia de Limón, ésta investigación está basada en un enfoque cualitativo el cual analiza y compara desde una perspectiva etnográfica, a un grupo de diecinueve (19) jóvenes estudiantes afro descendientes del Colegio San Marcos en Limón con un grupo de igual número de adultos afro caribeños del centro de Limón y sus alrededores. Esto con el propósito de establecer comparaciones y conclusiones acerca de cómo se definen ellos: cómo nativos hablantes del idioma español, cómo nativos hablantes del idioma inglés, cómo nativos hablantes del criollo limonense o como multilingües y el rol que desempeñan éstos lenguajes en la formación de su identidad. Así mismo, éste diseño etnográfico trata de describir y evaluar las percepciones, comportamientos, conocimientos y experiencias de ambos grupos en relación al lenguaje en diversos contextos y situaciones.

Palabras clave: Identidad/Idioma/Español/Inglés/Criollo limonense/ Multilingüe/Afro descendiente/ Afro caribeño/Afro Costarricense/Escuela Tradicional de Inglés/Escuela de Español/Segunda Lengua/Estereotipos/ Patois/ Mekaytelyuw

Trabajo presentado para optar al grado de Maestría en Segundas Lenguas y Culturas con Énfasis en Inglés como Lengua Extranjera para Alumnado Adulto, según lo establece el Sistema de Estudios de Posgrado de la Universidad Nacional, Heredia, Costa Rica.

Abstract

Considering the linguistic diversity Afro descendants experience in Limón province, this research project is focused on a qualitative approach and basically it portrays an ethnographic perspective about nineteen (19) young Afro descendant students at Saint Mark's high school in downtown Limón and the same number of older Afro Caribbeans in downtown Limón and surroundings in order to establish comparisons and draw conclusions in regards how they define themselves: as native speakers of Spanish, as native speakers of English, as native speakers of Limón Creole, or as multilinguals and the role of this badge of identification in the process of construction of their identity. Likewise, this ethnographic design tries to describe and analyze the ideas, beliefs, behaviors, knowledge and experiences of both Afro Caribbean groups in relation to language and interaction in different contexts and situations.

Key Words: Identity/Language/Spanish/English/Limón Creole/ Multilingual/Afro descendant/Afro Caribbean/Afro Costa Rican/ Traditional English School/ Spanish School/Second Language/Stereotypes/Patois/ Mekaytelyuw

Paper presented as a requirement to obtain the Master's Degree in Second Languages and Cultures with an emphasis in the Teaching of English as a Foreign Language to adult learners, in fulfilment of the bylaws and regulations established by the Graduate Program at Universidad Nacional, Heredia, Costa Rica.

Dedictory

In loving memory of my father, who taught me the value of hard work, honesty,
humility and compassion.

To Mr. George Watts for inspiring me to do this project, his testimony showed me
the other side of the Costa Rican's identity.

Acknowledgement

First of all, I am deeply grateful to God and P. Pío for their blessings, protection and guidance during the development of this research project. To all the students, teachers, principal, administrative and janitors at St. Mark's high school who participated in the interviews and gave me the opportunity to observe the English classes of the 10th and 11th grades as well as all the activities the students attended in August 30th, September 14th, September 15th and October 12th, 2011.

I am deeply grateful to professor Joycelyn Sawyers who kindly accepted to be interviewed in her house in Pueblo Nuevo, Limón. Thanks to *doña Joyce* for her experience, charisma, enthusiasm, as well as her professional and personal help during this project. Thanks to St. Mark's high school principal; teacher Irma Watson, for giving me support and the opportunity to do this project at this institution. To teacher Sharon Foster for facilitating me the artifacts her students used, during their English lessons, but mostly, for giving me the occasion to observe their classes and interview her. To Mrs. Hina Hamlet for providing me shelter, support, knowledge and advice when I needed, without her help this project would not have been possible, thanks a lot *doña Hina!* To *doña Mercedes* and Troy who always gave a big smile every time I arrived to St. Mark's, for all your unconditional love and support thanks a lot!

To the Methodist Church in Limón for giving me the possibility to observe its religious ceremonies and allowed me to interview some adult participants. To all the unknown adult informants who agreed to be interviewed in downtown Limón

and surroundings. To Mr. Mario Bourne at Radio Casino for his kind help and support. To the Methodist English School, mainly to Mrs. Ada Bryan Mc Claude who gave me the possibility to record an interview her after her English classes and for facilitating me copies of the books *New Royal Primer Part I and Part II* and *Nelson's West Indian Readers First Primer*. To Mr. Quince Duncan for his generous support during a recorded interview that took place in his house in Santo Domingo, Heredia, Costa Rica.

To my dear friend professor Beatriz Mounsey who gave me the opportunity to work for Rutgers University of New Jersey between May and June 2010 at St. Mark's school and high school, thank you Beatriz for introducing me Limón and for sharing with me and the kids from Rutgers unforgettable experiences we lived there. Thanks to professor Lorein Powell Bernard for giving me support and feedback for the developing of this investigation, her knowledge and experience contributed to the understanding of this research project. Thanks to my dear friend a colleague professor Alberto Delgado for helping me as a reader of this investigation, thanks *Albert* for giving me advice, help and for making this dream possible.

Finally, I am eternally grateful to the professor Guillermo Saenz for his patience, knowledge and wisdom, mainly for his concern and sincere words to me, thanks professor for giving me the possibility to wake up and fight for my dreams. I really appreciate your words and professional guidance. God bless you all!

Table of Contents

Introduction	1
I. The Problem and its Importance	3
General Objective	6
Specific Objectives.....	6
Research Questions.....	6
II. Theoretical Framework.....	9
III. Methodology	14
Approach	14
Research Setting and Population	18
Sampling	22
IV. Data Collection	30
Data Collection Procedures.....	32
Limitations	37
V. Presentation and Analysis of Results	40
VI. Conclusions.....	62
VII Recommendations.....	64
VIII. Works Cited.....	67
Appendixes.....	70

List of Exhibits

Exhibit 1 Language and identity.....	41
Exhibit 2 Language and identity.....	42
Exhibit 3 Limón Creole.....	43
Exhibit 4 Limón Creole	44
Exhibit 5 Spanish and Identity.....	45
Exhibit 6 Spanish and Identity	46
Exhibit 7 Limón Creole and Afro Caribbean identity.....	47
Exhibit 8 Limón Creole and Afro Caribbean identity.....	48
Exhibit 9 Limón Creole and Afro Caribbean identity	49
Exhibit 10 Limón Creole and Afro Caribbean identity	50
Exhibit 11 Limón Creole	51
Exhibit 12 Limón Creole	52
Exhibit 13 Multilingualism	53
Exhibit 14 Multilingualism.....	53
Exhibit 15 Dominant language used by adults	54
Exhibit 16 Dominant language used by students	55
Exhibit 17 Importance of LC.....	56
Exhibit 18 Importance of LC	57
Exhibit 19 TES.....	58
Exhibit 20 TES.....	59
Exhibit 21 Language used by students in social interactions.....	60
Exhibit 22 Language used by adults in social interactions.....	60

List of Abbreviations

LC: Limón Creole/Limonese Creole

SE: Standard English

S: Spanish

TES: Traditional English Schools

SS: Spanish Schools

MEP: Costa Rica's Ministry of Public Education

ESL: English as a Second Language

L2: Second Language



I. Introduction

Indeed the arrival of African slaves to the American continent during the XVII and XVIII centuries contributed to improve the economy of many countries ruled by a white dominant population. In spite of their contributions, Blacks lived in bad conditions. As slaves they were considered "merchandise", many of them were sold out in streets, hardboards and parks including men, women and even children.

More than one hundred years later, when countries obtained independence from Europe, slavery was forbidden and abolished in most of the American continent. Nevertheless, African-descendants have continued to struggle against segregation, social inequality and discrimination even today in the XXI century.

Afterwards, at the end of the XIX century, as a result of increasing of coffee exports to Europe, the Costa Rican government started the construction of a railroad from the Atlantic coast to the Central Valley. Sawyers and Perry describe that:

A second African descendants' immigration took place in 1871 due to the perceived urgency of the construction work to build a railway from Limón to San José, foreign laborers were brought in. Most of the new migrant workers were Afro-Caribbean. While many came directly from the islands, especially Jamaica. (1996, 24)

In addition, these new labor force brought with them their culture, food, language and religion. However, these Jamaican immigrants were not interested in learning Spanish because they lived in the myth that they were going back to Jamaica, "they didn't want to speak Spanish because they had in mind to return to

Jamaica, so why learn Spanish?" (Duncan, Quince Personal Interview, August 2011). Nevertheless, the Jamaican descendants who were born in Costa Rica were not allowed to speak English in schools and in an effort to match with the Hispanic Costa Rican identity of Spanish speakers, little by little, new generations of Afro Limonese have become monolingual. However, older generations still speak Standard English (SE) or a dialectical variation of it, mainly at church during religious ceremonies and during official celebrations. They also prefer to speak Limón Creole (LC) or Limonese Creole (LC) with their friends on the street and at home. In spite of all the efforts several Costa Rican's governments have made to eradicate English mainly LC in Limón, Afro Caribbean still use their ancestral language as a connection with their Afro Jamaican origins and cultural identity.

In brief, looking at Limón as multicultural and multilingual province and particularly the case of its Afro Caribbean residents, the aim of this research project is to explore how Spanish and English languages influence young Afro descendants' identity by comparing nineteen students at Saint Mark's high school at downtown Limón and the same number of adults from different places of Limón.

This work comprises five chapters. To begin, this introductory chapter explains the relevance of the study, the research problem, the contribution of the study, its general and specific objectives, the research questions and methodology. Chapter 2 reviews the theory that frames the investigation. Chapter 3 gives an account of the methodological assumptions that guide the investigation as well as its limitations. Chapter 4 discusses the first hand data collected in the field and presents the conclusions drawn from its analysis. Finally, Chapter 5 gives the recommendations derived from the investigation.

1.1 The Problem and its Importance

Concerning that different Costa Rican governments have taken advantage of language particularly Spanish, the official language, as a way of domination in the past. Similarly, the educational system has contributed to regulate population into the national culture and prevailing social stratification system. In like manner, there are different kinds of manifestations against Black population in Costa Rica such as government lack of investment and the media's negative influence on the topic of racism.

Undeniably, there are similar studies about Afro-Costa Rican population. For example, Quince Duncan and Carlos Meléndez in *El Negro en Costa Rica* explore different kinds of discrimination Blacks have suffered through the years in Costa Rica, in which Afro-Caribbean have struggled with racism, social and economic inequality, cultural and linguistic imposition as well as isolation and indifference by Costa Rican governments.

Similarly, Trevor W. Purcell in *Banana Fallout* refers to the inequality of language in social practice in Costa Rica in regards to the Black experience.

Recently, in September 2010, UNICEF (Fondo de las Naciones Unidas para la Infancia) and IDESPO (Instituto de Estudios de Población, Universidad Nacional), published a study in regards to *Costa Rican's Perception about Afro-Descendant Population* in which issues like ethnicity, racism, discrimination, human rights, identity's perceptions and political and ethical implications are evaluated in order to determine the extent to which this population is integrated to

the social scheme in Costa Rica. (Percepciones de los Costarricenses sobre la Población Afro Descendiente, 2010: índice iii).

Basically, this research project is a response to a personal reflexion in downtown Limón during May, June and July, 2010. This experience took place in a lecture conducted by professor George Watts who is an Afro-descendant, who has lived in Limón for 65 years. He has worked for the Ministry of Education (M.E.P.) in Costa Rica for more than forty years. Even though he retired several years ago, he continues doing what he loves most: teaching. Currently, he works at Universidad Latina in downtown Limón. During a lecture, he explained to a group of students that although he was born in Costa Rica, he considers himself Jamaican since he has been "rejected" and discriminated his whole life, especially by people from San José and for that reason he prefers to speak English and not Spanish. He concluded his lecture by saying that Blacks are victims of racism and segregation and for that reason, Limón is the poorest province in Costa Rica.

Besides, a person visiting Limón can appreciate how poverty, unemployment and violence have increased everyday, particularly in some neighborhoods such as Limoncito, Cieneguita, Moin and Liverpool. However, not all the population faces this situation. Young students at St. Mark's high school consider themselves to be quiet, tender, friendly, and happy people, but they know others' perceive them as violent and dangerous. Certainly, this misconception "others" have about them is based on negative stereotypes that are amplified by media in which even the whole province is perceived in this way.

As it was mentioned before, one of the main goals of this investigation goes along to creating awareness about linguistic diversity Afro-descendants experience



by comparing a group of young Afro-Costa Ricans with a group of older Afro - Caribbeans (whose ages range from 35 to 85 years old). This will be done in order to establish comparisons and draw conclusions in regards to how they define themselves: as native speakers of English, as native speakers of Limón Creole English, as native speakers of Spanish or as multilinguals and the role of this badge of identification in the process of construction of their identity.

Basically, this project is an ethnographic research in which it is important to understand that ethnography is "the work of describing a culture and its goal is to understand another way of life from the natives' point of view. In addition, it is a useful tool for understanding how other people see their experience emphasizing the fact, however, that rather than *studying people*, ethnography means *learning from people*" (<http://www.ncrel.org.htm> np). Likewise, this is a particularistic ethnography, that is "the application of a holistic methodology to particular groups or social units" (Hernández Sampiere et al: 2006, 699). It is remarkable to add that the population who is going to be observed and analyzed is all Afro Caribbean descendents who were born in Limón province.

1.2 Contribution of the Study

The contribution of this project is focused on ways of creating linguistic awareness in regards to Afro-Costa Rican language diversity in Limón, especially in relation to the language they use to communicate at home and at school, as well as at church, with friends, etc.

1.3 General Objective

The general goal of this work is to portrait a vision of how young Afro-Costa Ricans perceive the influence of Spanish and English languages on their process of identity formation.

1.4 Specific Objectives

Within the broader objective pointed out above, this research intends to accomplish these specific objectives: 1) To establish what aspects of the native culture enhance Afro- Caribbean customs. 2) To analyze the students' perceptions in relation to language diversity in Limón province. 3) To identify the type of language students use at home and at school. 4) To analyze the students' perception in relation to Afro-Caribbean identity. 5) To understand the Afro Caribbean's perception about language diversity in Limon. 6) To determine the expectations about the use of the Limón Creole.

1.5 Research Questions

1. What kind of aspects of the native culture do enhance Afro-Caribbean customs?

2. What are the students' perceptions in relation to language diversity in Limón province?
3. What is the language students use at home and at school?
4. What is the students' perception in relation to the Afro Caribbean identity?
5. What is the students' perception in relation to language diversity in Limón?
6. What are the expectations in relation to the use of the Limón Creole?

1.6 Methodology

Data Collection Instruments

The instruments that are going to be applied in order to establish the type of research elements that form the young Afro-Caribbean's identity are based on qualitative and quantitative approaches. Even though both approaches differ in many ways, they are very useful in order to gather information about the topic that will be explored.

The selecting population is going to be nine (9) Afro-Caribbean students of the tenth grade and ten (10) Afro-Caribbean learners of the eleventh grade at Saint Mark's high school as well as nineteen (19) older Afro-Costa Ricans in downtown Limón. In order to portrait a clearer vision of young Afro-Costa Rican perceptions about their identity in relation to language, varied instruments are going to be applied. First of all, non participant observations are going to be considered in order to observe their environment and their routine.

Second, in participant observations, three strategies will be implemented with the objective of discovering students and adults' opinions, concerns and reactions about how they relate Afro-Costa Rican identity with themselves. These

strategies are: 1. calling students by their name 2. Taking advantage of learners' free time, mainly during their break. 3. Interviewing adults in the high school. These strategies are going to be useful because they could contribute to develop a good rapport between the researcher and the informants of this project. Since the students' data is going to be compared with the adult's information, it is necessary to implement a focus group with the older Afro Caribbean.

Third, an open unstructured interview as well as conversations with the informants (students and adults) can provide essential background information. Further, through this experience these interviews can validate this investigation because the information would come directly from the informants.

Fourth, for conducting the unstructured interviews a set of open-ended questions will be applied. It is essential to note that in both cases structured and unstructured interviews are going to be done in Spanish as a way of avoiding misunderstandings and also for saving time considering students' and teachers' time and tasks during class. In addition, four recorded interviews to four Afro limonese key informants will be considered for this investigation: teacher Sharon Foster, teacher Ada Bryan Mc Claude, Prof. Joycelyn Sawyers Royal and Mr. Quince Duncan. Finally, photo ethnography, artifacts collection and probably some videos could be integrated during the observations if possible.

II. Theoretical and Practical Background

Basically, "there are three main languages spoken in Limón province: Spanish (the official language), Standard English (used in the churches and schools) and Limón Creole (LC) a changed form of Jamaican Creole" (Purcell: 1993, 106). Certainly, the Afro Caribbean residents in Limón province contributed not only to improve Costa Rica's economy since also they helped to build a multilingual, multicultural, and multiethnic society in Costa Rica.

Indeed, in the multicultural and multilingual environment of Limón, particularly in the use of Spanish, Standard English and Limonese Creole, contribute to form a diglossic bilingual condition in the population who uses these tongues. According to Phillip Riley in *Language, Culture, and Identity*:

Diglossia is a form of standardized societal bilingualism, characterized by the complementary distribution of the functions of two language varieties. There is a relation of superiority/inferiority between a high variety (H) and a low variety (L) in which H is more prestigious, standardized and written, official and formal, it is a symbol of national and religious identity. L is local, acquired informally and expresses social solidarity. (2007, 58)

Thus, the evidence suggests that in this diglossic relation Spanish and Standard English represent the high variety (H) whereas the Limonese Creole corresponds to the low variety (L). That is "the Standard English" (SE) is used in formal situations such as meetings, religious ceremonies, at school and for talking with our superiors, especially our parents or grandparents" (Duncan, Quince *Identidades*, June 2010). On the other hand, Limón Creole (LC) is used in informal

situations "that is the language we use in the street with our friends, with our buddies" (Duncan, Quince *Identidades*, June 2010). There are a lot of negative stereotypes against the low variety of English for considering it bad English or a bad language. In fact, mestizo Costa Ricans refer to it as broken English, *banana* English, *mekaytelyuw* or "*patúa* (patois) that is actually a mixture between French and Spanish" (Senior: 2011, 26) mainly because of their lack of understanding in relation to the use of English language.

This variety of Creole that is spoken in Limón by Afro Caribbeans is a variety of the Creole spoken in Jamaica. In fact, some Costa Rican expert linguists conclude that:

"The LC is a symbol of identity for Afro Caribbeans, you know? The Afro Caribbeans that have been raised speaking English in Providence, St. Catherine, it is the same LC. It is the same spoken in Belize, in Bluefields, in Bocas del Toro, etc. It is the same one spoken in Jamaica. So, that sign of identity is very important (Pochet, Lina *Identidades*, June 2010).

In addition, Anita Herzfeld thinks that "language, as a symbol of group identity, it is one of the major forces for the preservation of the speech of subordinate linguistic groups. Illustrating the use Afro-Costa Rican speakers of Limonese Creole make of their language" (2004, 2). Then, Afro Caribbeans secured their cultural and linguistic heritage through their traditions, religion and mainly through their Traditional English Schools (TES) whose curriculum was British. For this reason, they decided to continue with their English education by bringing teachers from Jamaica and in some cases from England. Nevertheless, at that time and in the context of a Hispanic culture, considering Spanish as the official language, the

Costa Rican government undertook serious efforts to acculturate the minorities of Creole languages to the Spanish-speaking culture. Thus, as a result of these policies of integration, successful literacy campaigns took place and the use of English was forbidden in schools in Limón.

Indeed, the Costa Rica Ministry of Public Education (MEP) fostered a strong Spanish language instruction for all Costa Rican citizens minimizing local languages from Afro Caribbean to the local Indian Costa Rican ones. Thus, "the government decided from the 1950's to the 1960's to forbid the use of English in Limón by closing the traditional English schools because as Costa Rican citizens, the Black limonese must speak Spanish" (Duncan, Quince Interviewed by Grettel Vargas, August 12, 2011). The idea in that time was to acculturate and "integrate" minority groups of Creole languages to the Spanish-speaking culture. Then, the use of English was forbidden in schools in Limón advocating the use of Spanish as an official language.

Thus, Afro Caribbean children were punished and humiliated because of their language and also they were also humiliated because of their culture: "Since you eat *ñame*, you are not Costa Rican! –So, what happened then, we ate *ñame* no more, because we wanted to be Costa Rican!" (Grant, Lety *Identidades*, June 2010). Hence, the imposition of the Spanish School (SS) affected Afro Limonese children linguistically, culturally and mainly psychologically affecting their self esteem: children learned that their mother tongue English lacked of prestige and Spanish as the Costa Rican official language was a high prestige language. Therefore, Afro Caribbean children learned that the English from Limón was *banana English*, *broken English*, *Makaytelyuw*, etc. They also learned that they did

not speak Spanish properly. Thus, English was suppressed in Limón by the Costa Rican government and to make matters worse, Afro Caribbean pupils were removed from their identity since they also understood that the difference between English and Spanish was racial too.

As Lorein Powell states "The public school system aims at homogenizing ethnic groups into the national culture and dominant social stratification scheme in which the violence exerted by the state upon the traditional English schools of Limón appears to have been grounded in racism from the very beginning" (Powell: 2002,151). So far, there is no evidence or at least any possible good intention by governmental authorities for promoting Afro Caribbean values, mainly by the Costa Rican educational system.

Indeed, "considering that the country's official language is Spanish and that the Costa Rican identity is characterized by Spanish speakers, Roman Catholics and "whites"; then, the Afro Caribbean does not fit in this national image as an English speaker who is Protestant and Black" (Stocker: 2004, np). Besides, the Costa Rican government decided from the 1950's to the 1960's to forbid the use of English in Limón by closing the traditional English schools because as Costa Rican citizens they must speak Spanish.

On the other hand, there are connections that are identified between power and language, and they are related to identity. "That first learned language is, to begin with, the *mother's tongue*, with all that conveys and contributes to the forming of the self and the development of the individual personality. Each of the manifold uses of language has its special importance for the discovery of identity" (Isaacs: 1998, 94). In addition, language shapes and forms our personality and for

that reason, language is fundamental to discover our identity. From this stand point, it is important to discern the role of Spanish, English and Limón Creole English as a mother tongue in the formation of young Afro-Caribbean's identity.

In spite of this situation, Afro Costa Ricans were able to keep their traditions and language as a way to preserve their identity from their ancestors. One can notice in downtown Limón that in spite of the imposition of Spanish language (and culture), people still speak standard English and Limón Creole which is very common among adults and seniors.

Equally important is the role of parents in their children identity formation process in order to preserve language, culture and communication. In the case of Limón Afro-Caribbean young people, it is important to understand what kind of efforts older generations have made in order to transmit their values and identity to new generations.



FI-20689
306.44089
v297h

III. Methodology

3.1 Approach

Indeed two approaches are recommended for developing an investigation. They are the quantitative and the qualitative approaches. However, both approaches differ in many ways. For example, "in quantitative research, the investigation is based on a hypothesis that needs to be proved before collecting data. Thus, this data must be measured and statistics are fundamental" (Hernández S. et al: 2006, 5). Then, quantitative research is based on numbers, and in terms of gathering data, quantitative research applies surveys, questionnaires, and interviews. In addition, this is a deductive approach that is based on prediction that begins with a hypothesis from general theories that need to be proved. On the other hand, "qualitative data is an inductive approach that begins with smaller units of data like observations, interviews, diaries, journals, etc. Further, qualitative approach is based on interpretation to build theory" (Hernández S. et al: 2006, 8). Therefore, the major aim of qualitative research is to give a complete and detail subjective description of individuals in which the interpretation of events are more important than numbers or statistics. Whereas, quantitative research is objective, its goal is to classify features and construct statistical models in order to explain what is observed.

Considering the nature of this investigation, this research project is focused on a qualitative approach and basically it portrays an ethnographic perspective about young Afro Caribbean students as well as Afro Limonese adults in downtown Limón and surroundings. As in *Qualitative Research Methods: A Data Collector's Field Guide* refers, "Qualitative research is especially effective in obtaining

culturally specific information about the values, opinions, behaviors, and social contexts of particular populations" (1). For this reason, a number of 22 written observations to both groups divided in participant and no participant observations were done. These written reports contain several photographs and videos of different events and environments of the participants, also 43 interviews were done, four of them were tape recorded in order to obtain the informants' opinions, experiences and perspectives about how they relate language to identity. In addition, some instruments were collected in order to evaluate the curriculum that Saint Mark's school applies in Limón. Finally two small groups of 5 students and 5 adults were selected in order to compare which language they tend to communicate in an informal environment.

There are other essential features of the qualitative approach that require to be considered. First, according to Bodgan and Knoop Bilken "data is gathered in a natural environment which engages natural behavior" (1). For instances, the informants were observed in a high school during their regular English classes, during their breaks, on the street and during assemblies organized by the institution. Adults were observed during a parade in downtown Limón, at work in the central market, in the park, in the bus station, on the streets, on their neighborhoods, on the hospital, on the church, on the bus, on a taxi in order to analyze what languages they use for communication: Spanish, Standard English or Limón Creole. Second, as Hernández S. et al clarify:

All qualitative research designs are different. For all that, there are investigations that could be *similar*, but the fact that the researcher by itself

is an instrument of data collection who is immersed in an specific the context and environment considering the evolution of his/her project, makes every qualitative research design unique. (2006, 686)

In other words, each qualitative inquiry is by itself a qualitative design. Finally, it is essential to consider the justification for a qualitative research project that is, what is the significance of the project? How can Afro Caribbean understand identity as I do? How do they relate language to identity? etc. In particular, as Paul and Elder describe, "critical thinking is the art of analyzing and evaluating thinking with a view to improve it" (2008, 2); namely, the main objective of a qualitative research is to make people be aware of a specific situation that needs to be improved in order promote positive changes.

3.2 Qualitative Research Design

As it was mentioned previously, this investigation is focused on a qualitative approach that is an ethnographic study of the Afro Caribbean population in downtown Limón and nearby. According to Le Compte and Preissle, "ethnographic and qualitative research often is equated with hermeneutic or interpretive research. In this way, hermeneutics is concerned with ways to explain, translate and interpret perceived reality (2003, 31). Likewise, this ethnographic design tries to describe and analyze the ideas, beliefs, behaviors, knowledge and experiences of four specific Afro Caribbean groups in relation to language and interaction in different contexts and situations.

Equally important, "since ethnography is always descriptive; it also always involves the study of an interplay among empirical variables that occur naturally, rather than as they may be manipulated or arranged in advance by an investigation" (Le Compte and Preissle: 2008, 39). In the course of the observations the novice ethnographer noted how the learners and adults interacted within the setting: the classroom, the cafeteria, the bus stations, the assemblies, the park, the market, at church, on the street, on restaurants, at work, etc. In addition, the observer noticed that the use of language varied according to the environment and the situation they were immersed, particularly adults' switched LC, SE and Spanish very quickly whereas young students preferred to speak Spanish in informal situations and use (with some difficulty) SE during their regular classes.

Further, in order to gather information, this ethnography study includes several data collection instruments. These mechanisms include open ended questions, closed question structured interviews, four tape recorded interviews, non participant and participant observations, photoethnography, videos, artifacts collection, and a selection of 10 random participants in an informal environment. Finally, it is essential to mention that all the information collected provides validity to this qualitative research since all the data gathered came directly from the informants.



3.3 Research Setting and Population

In order to delimit the factors involved in the construction of identity among Afro Caribbean youth, the information required for the execution of this project was obtained from a total of nineteen students from tenth and eleventh grades at Saint Mark's high school as well as the same number of Afro Limonese adults in downtown Limón and nearby places.

In regards to the students, the majority of these learners (boys and girls) are from downtown Limón or its surroundings. Their ages range between fifteen and eighteen years old. Saint Mark's high school is a private school (kinder garden, primary and secondary high school) in which the greater part of the learners are Afro-Caribbean. There is a small percentage of Chinese descendants as well as mestizos. The number of learners per group is around fifteen to twenty students in every classroom. The school has its own methodologies and rules, but the educators follow the evaluation format of MEP. The high school program includes Physical Education, Mathematics, Social Studies, French, English, Spanish, Computer Science, Civics, Chemistry and Biology. It is important to mention that the English teachers speak English during their classes, but the majority of the pupils show an intermediate level of proficiency.



Photograph #1: Main entrance at St. Mark's high school, downtown Limón
Taken by Grettel Vargas J, October 5, 2010

Saint Mark's high school was founded by Mrs. Joycelyn Sawyers Royal in 1973 with little money and just the support of friends and family. Mrs. Sawyers started her own school, *la Escuela San Marcos (Saint Mark's School)* which would teach not just academic subjects, but also lessons vital to the overall development of Limonese children. At San Marcos, children learnt from teachers who looked and sounded like them lessons about their history and heritage. For years, Mrs. Sawyers worked tirelessly to build her school, and today she is proud to boast that it has over 800 students of all ages - from kindergarten to secondary. The institution is private, but it is ruled by the MEP curriculum. However, Afro Caribbean culture, values and traditions are highly promoted in the school. The school is a two floor building wood made structure: mainly the students classrooms are in the "old" wood made building, some classrooms are deteriorated, but the rest of the classrooms are fine. There are no glasses on the windows due the hot weather; in fact, all the classes have at least three or four fans. The "new" building

includes a big hall in the first floor that is for special events and meetings, and a small cafeteria, and in the second floor there is a small library in which teachers usually meet, some offices for the principals and secretaries, three bathrooms and two classrooms for the first grades.

There are several restrictions regarding the use of the uniform. There are limits in the use of accessories or miniskirts for girls and in the case of boys; they are not allowed to use extravagant hairstyles, piercings or tattoos. However, once in a week, they can wear more comfortable clothes. Because of the extremely hot weather, girls can wear sandals, dresses, or skirts. Boys can wear tennis shoes, t-shirts and shorts.

On the other hand, the school is an adjunct to the Episcopal church in which religious services are frequent and the institution is regularly invited.



Photograph #2: Episcopal church next to St. Mark's high school.
Taken by Grettel Vargas J, October 5, 2010

In relation to the Afro Caribbean adults, they are from different neighborhoods and professions and some of them are already retired. Their ages ranged between nineteen to eighty four years old. Among the adults that were observed were secretaries, teachers, janitors, priests, employees in markets, radio stations, nurses in hospitals, employees in supermarkets, waiters in restaurants, taxi drivers, etc. Some of them were interviewed at St. Mark's high school, others in Limón Central Market and surroundings, on small cafeterias (sodas), at Methodist church, at Radio Casino, on the street, at the Tony Facio Hospital, at Vargas Park, on Roosevelt neighborhood (best known as Jamaica Town) and at Pueblo Nuevo neighborhood and even in Santo Domingo, Heredia, Costa Rica.



Photograph#3: An afrocaribbean adult during a conversation with the observer. Downtown, Limón, Costa Rica. Taken by Grettel Vargas J. October 12, 2011.



3.4 Selection

In order to collect the different data for the development of the research project, the ethnographer selected the population under study. According to Le Compte and Preissle, "sampling refers to the selection of a subset of the initial population in order to guarantee representativeness, to generalize from a smaller group of participants to a larger group, and to decrease the amount of participants under investigation" (2003, 56). For this reason, the appropriate selection of the population was fundamental for the purpose of gathering information from two specific groups of young Afro Caribbean students at St. Mark's high school and the same number of adults in downtown Limón. In addition, "the main purpose of a qualitative research is to go deeper. Therefore, we must pretend quality in the selection instead quantity" (Hernandez et al: 2006, 562). Consequently, the purpose and main goal of selection is to help us to understand deeper the environment and the phenomena we are investigating. Therefore, the selection must be realistic in the sense that it is easier to observe and interview a population of 45 individuals than to analyze 200 people.

Participants for Classroom Observations (Students)

The purpose for conducting observations was to determine what language students used at school during classes, ceremonies and free time in formal and informal situations. The reason in selecting this population was because of convenience since the researcher already knew these pupils considering she was working with them for seven weeks on 2010. Her selection of a total of

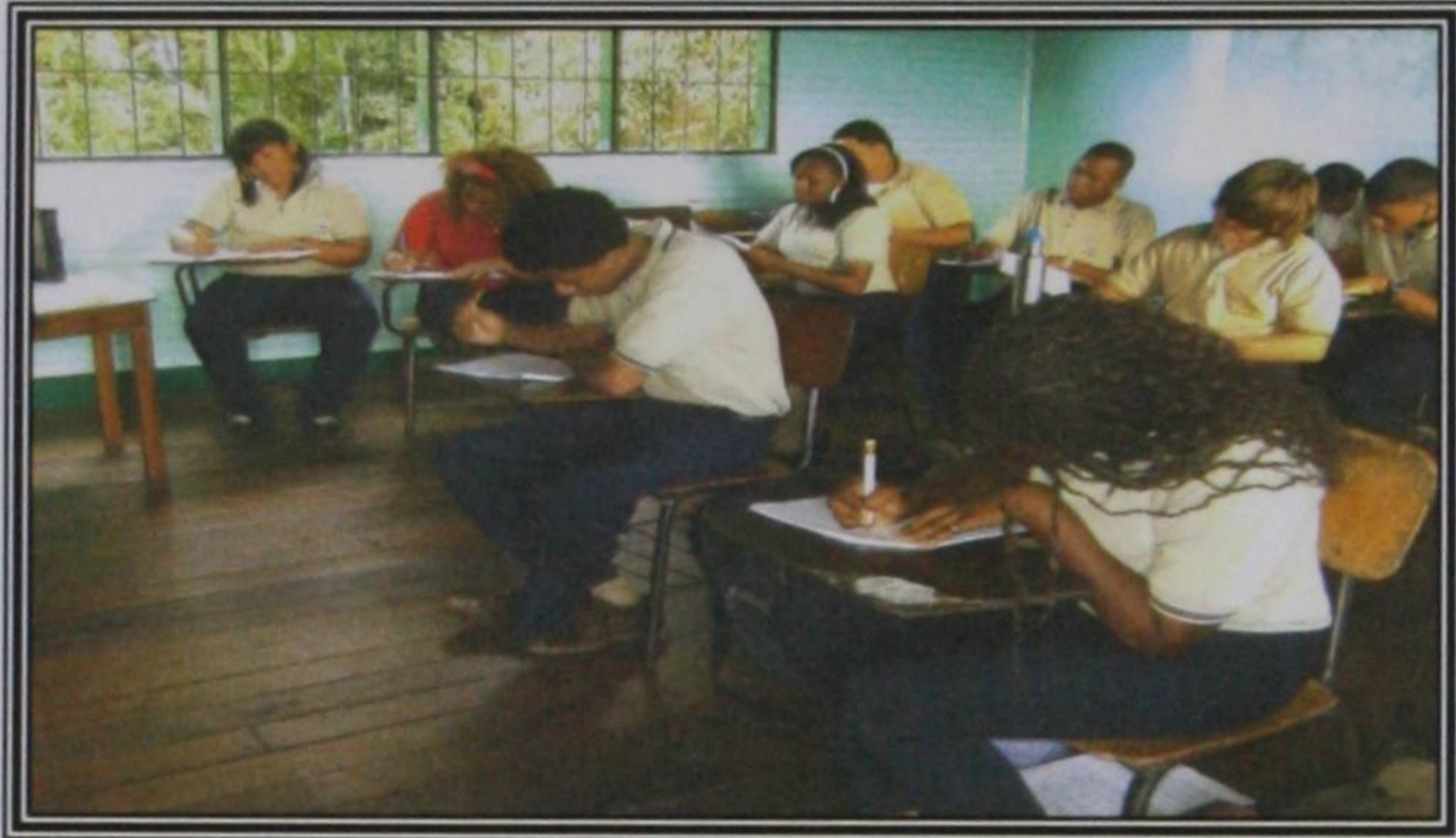
nineteen students from the 10th and the 11th grades was done because of their maturity and also because the observer knew they were willing to help her.



Photograph #4: Group of students from the eleventh grade during an English class at St. Mark's high school, downtown Limón. Taken by Grettel Vargas J. October 5, 2010.

During the first non participant observations, the researcher took notes about everything that happened in the English lesson. However, she realized that it was difficult to be focused on the language students used at class. Therefore, she implemented a structure instrument for observing specific details about language used in class and during breaks, that was a tally sheet (see appendix) in which she analyzed the frequency in the use of Standard English, LC and Spanish during classes and even during the breaks and free time. Thus, with this instrument it was easier to explore the frequency, as well as the students and teacher's tasks and situations in which they and the teacher used these languages.

Then, in her participant observations, the observer was able to speak with the informants during their free time and sometimes class activities. Similarly, during assemblies the investigator observed how the students' behave and participate during the activities St. Mark's organized.



Photograph #5: Group of students from the tenth grade during an English class at St. Mark's high school, downtown Limón. Taken by Grettel Vargas J. September 14, 2011.

Participants for Observations (Adults)

At the beginning of the inquiry, the researcher had in mind to observe nineteen adults between teachers, secretaries, parents, janitors and principals at St. Mark's high school. However, that was difficult since the majority of mature population was dispersed through the institution and it was not congregated in a single place like in the case of the young Afro Caribbean students for instances.



Photograph#6: Some members of the prayer group at The Methodist church of Limón. Downtown, Limón, Costa Rica. Taken by Grettel Vargas J. October 12, 2011.

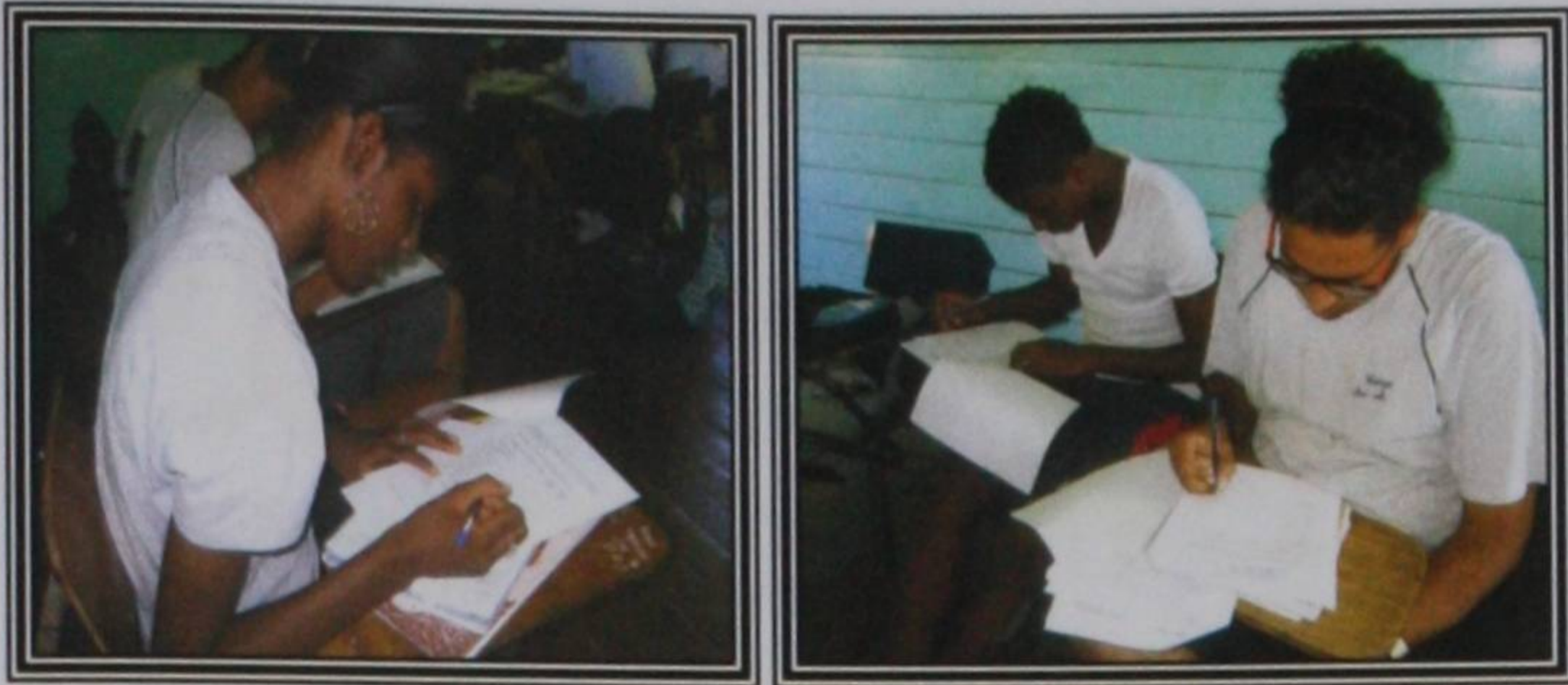
For this reason, the observer decided to look for older Afro Limonese at different places, contexts, situations, and environments. In fact, this strategy enriched the investigation since the investigator was able to listen to them speaking LC, SE and S. The variety of ages, conditions, settings and experiences Afro Caribbean adults shared with the observer gave her a clear perspective of their use of language and how they establish a connection between language and identity by preserving their traditions, religion and proud of being Afro Costa Rican.



Photograph#7: Sastrería Tropical J. Bennett at Black Star Line Downtown, Limón, Costa Rica. Taken by Grettel Vargas J. October 12, 2011.

Participants for Students and Adults Interviews

In order to verify Afro Caribbean's perceptions about Afro Caribbean language diversity in Limón province as well as to confirm how young and adult Afro-Caribbeans relate language with identity and validate what kind of language both groups use most, open ended and closed question interviews were done. It is important to clarify that in both cases: young and adults were asked the same questions, but for the closed question interview some modifications were done considering the tasks and status that students and adults had.



Photograph#8: Afro Caribbean students of the 11 grade during the written interview. Taken by Grettel Vargas J. September 13, 2011.

Hence, the structured closed question interviews were done in English; both groups responded a multiple choice questionnaire in which they wrote a X in their answers. The questions were related to the language they use for communication in different situations and places, considering the options: Spanish, English, Limón Creole and all of them. Whereas, the structured open ended interviews were done in Spanish due the fact the students expressed easier their ideas. In the case of adults, the same questions were asked in Spanish. The main objectives of these open ended questions were to collect young and adult Afro Caribbean's judgments about their customs, beliefs and values, to determine their opinions in relation to the language they use in any social context and to validate what kind of language they use most.



Photograph#9: Afro Caribbean students of the 10 grade during the written interview. Taken by Grettel Vargas J. September 14, 2011.

On the whole, it was easier for the observer to interview the learners because all of them were joined in the same place. However, the open ended questionnaire was about seventeen questions and it was time consuming for the researcher, students and the pupils' regular teachers.

While, by interrogating adults was harder due the fact some of them complained about the interview by considering it was time consuming and they did not have enough time to answer everything. For this reason, the investigator made the written interrogations orally in order to save time. After all, this technique helped her to collect useful information, some informants still complained because some did not trust in the investigator and some felt "offended" because of negative stereotypes people from the Central Valley keep against Afro Limonese and LC as well. For all that, the observer understood the background of this situation because she is a mestiza from San José, even though she was very careful about the way she approached the informants, she avoided any comment or question in regards to race; in fact, she was not interested in this topic at all. The first intention of the

researcher was to interview parents, teachers and administrative at St. Mark's high school. Nevertheless, it was necessary to look for more informants outside the institution since the adults at St. Mark's were not congregated at the same place.



Photograph#10: Secretary Mrs. Hina Hamlet while working at St. Mark's high school Downtown, Limón, Costa Rica.
Taken by Grettel Vargas J. September 27, 2011.

IV. Data Collection Instruments

Considering the general and specific objectives of this research project and in regards to young and adult Afro-Costa Rican perceptions about how they related identity to language, varied instruments were applied. First of all, structured observations were conducted in order to obtain information about the people under study. According to Hernández S. et al: "qualitative observation implies deep analysis of social contexts as well as ongoing reflection on the part of the investigator" (2006, 587). The purpose of the observations was to analyze and find information about the language Afro Costa Rican in Limón use in different environments, settings and situations.

Second, another device for gathering information was structured open ended and close questions interviews. It is important to consider that "qualitative interviews must be opened in order to let the informants to express their opinions and experiences without the interviewer's influence" (Hernández S. et al: 2006, 597). In order to let the participants to express their ideas, opinions and experiences in an easier way, the open ended structure interview was done in Spanish due the fact the young Afro Caribbean students at St. Mark's express better in this language.

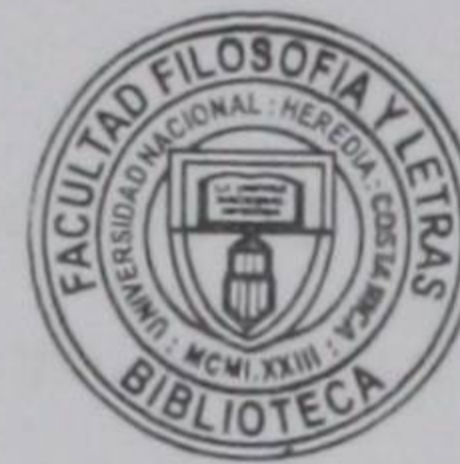
Equally important, four tape recorded structured interviews were made to four Afro Caribbean adults. For example, the interview to the writer Dr. Quince Duncan was made in his residence in Santo Domingo, Heredia, Costa Rica on August 12, 2011. Then, three interviews were made in Limón to three Afro Caribbean teachers: Mrs. Joycelyn Sawyers Royal in her house in Pueblo Nuevo,

Limón, Costa Rica on September 13, 2011 and Mrs. Ada Bryan Mc' Claude at Methodist School on September 13, 2011 in downtown Limón and teacher Sharon Foster at St Mark's high school on November 1st, 2011. Again, the researcher prepared the questions before the implementation of these interviews, but sometimes the informants talked about different topics that were not related to the interview, anyway, the observer did not interrupt them in order to encourage a fluent conversation in a relaxed and friendly way. Later the observer transcribed all of them.

Next, photo ethnography was included as a tool to document and support the observations and interviews. As McFall, B. and Beacham admit: "photoethnography puts cameras into the hands of user-researchers to capture authentic perceptions on the quality of peoples' environments and interactions (1). Indeed, this instrument permitted to document the students' learning and leisure environments, the activities that they performed inside and outside the classroom and the celebrations that took place at St. Mark's. In like manner adults' interactions were captured at work, on the street, on parades, on restaurants, cafeterias, at church during religious ceremonies, at houses' porches, on a hospital, etc.

Fifth, the researcher had in mind to develop a focus group with at least ten participants at St. Mark's. However, it was not possible due the lack of time of the participants. As Hernández S. et al define "volunteers sampling is randomly selecting informants in a casual way" (2006, 566). Therefore, the ethnographer decided to select randomly five Afro Caribbean students and five teachers in order to gather information in a more informal and relaxed environment.

Finally, the investigator collected artifacts. Thus, “since these elements come directly from the participants, the researcher needs to be very careful in order to select only the ones that are relevant for the inquiry” (Hernández S. et al: 2006, 616). Among the artifacts collected were two partial test 10th graders, two partial test 11th graders, one lesson plan 10th grader, one lesson plan 11th grader and two rubrics for oral presentations. In addition, the researcher collected some copies from the book *New Royal Primer. First Primer Part I* that was used in the TES provided by Mrs. Ada Bryan Mc Claude during an interview. In like manner, Mrs. Joycelyn Sawyers Royal gave the researcher one copy of the *New Royal Primer. First Primer Part II*. These materials are very important in order to analyze the curriculum the TES applied in the past.



5.1 Data Collection Procedures

Considering the qualitative nature of this research project, different instruments were collected in order to obtain data from the young and adult Afro Caribbean informants. These qualitative records consisted on non participant and participant observations, structured interviews (written and tape recorded), photoethnography, artifact collections and volunteers sampling at St. Mark's high school and downtown Limón and surroundings. Once the instruments were applied, “It was necessary to categorize and codify the items proposed in order to validate the quantitative data gotten” (Hernández et al 2006: 302). Hence, triangulating the data obtained validates the findings in the inquiry since the information provided came directly from the informants.

The data collection was developed for almost two months, from August 16th to October 12th, 2011 at St. Mark's high school in downtown Limón and Vargas Park, Limón central market, Pueblo Nuevo, Barrio Roosevelt (Jamaica Town), Methodist school, Methodist church, Tony Facio Hospital, Radio Casino, Tomás Guardia School, Black Star Line, Caribeños Bus Station at downtown Limón, Catholic church, and Park Hotel surroundings. Further, some observations were documented through photoethnography, mainly special celebrations that the researcher considered useful to capture in pictures because of their relevance for the study such as the Costa Rica's Independence Day, The Afro Costa Rican's Culture Day, The Grand Parade at downtown Limón, The Christopher Columbus Day, etc.

Secondly, the interviews with the students in St. Mark's during September 13th and September 14th and the interviews with the adults that took place almost one entire month due the fact some adults lost the written interviews. The structured closed questions interviews were done in English; both groups responded a multiple choice questionnaire whereas the structured interview open ended questions was done in Spanish. The main objectives of these open ended questions were to collect young and adult Afro Caribbean's judgments about their customs, beliefs and values, to determine their opinions in relation to the language they use in any social context and to validate what kind of language they use most.

Third, in volunteers sampling, the ethnographer decided to select randomly five Afro Caribbean students and five teachers in order to gather information in a more informal and relaxed environment. This was an excellent opportunity to compare both groups: young and adults in relation to the language they used in

informal situations. For the implementation of this technique the observer used a tally sheet that measured the frequency in the use of Limonese Creole, Standard English and Spanish as well as the students and adult's tasks and time of exposition, date and number of participants (see appendix).

For that reason, the researcher decided to talk with the students' English teacher in order to ask her randomly select five students during a break. Therefore, one day both educators stayed in the classroom during a break with seven students all of them were girls. However, the observer was focused on five of the seven learners. The conversation took place inside the classroom and the time of exposition was 10 minutes. The students were talking about childhood in which the girls told different anecdotes that happened to them when they were in elementary school. Although their teacher as well as the investigator talked to them in English, the girls never spoke English or LC with both educators; in fact, the pupils only spoke Spanish during the entire break.

On the other hand, the selection of the five adults was done inside St. Mark's library. The same instrument was applied as well as the same time of exposition. Then, six teachers were in the school's library after their regular classes. They were checking students' notebooks and one of them was talking by phone. These educators spoke Spanish and English at the same time. They switched both languages easily and quickly in a natural way. Their topics were related to their students and family. Some examples that the researcher wrote were the following:

Afro Caribbean Teachers' Conversations:

“-They don't understand that ellos tienen un grave problema”(They don't understand that they have a big problem), “- entonces yo le dije que she know everybody” (so, I told her that she knows everybody), -“a veces los chiquitos dicen cosas que lo comprometen a uno, but they do what they do” (sometimes kids say things that compromise me, but they do what they do), “-necesito una base de datos updated” (I need a updated base date) , “-yo le había prometido a los cuartos una lectura con vocabulary from the seventh grades (I promised the fourth grades a reading with vocabulary from the seventh grades)”, “-I need more oral production in class, but they are nervous because they don't know what to say, pero es que también los chiquitos no están preparados y les da pánico escénico (I need more oral production in class, but they are nervous because they don't know what to say, actually kids are not really well prepared and that's why they fell nervous during their oral presentations)

“-I told them porque ellos no saben.... entonces me mandó un jarabe porque I got a cold” ((I told them because they didn't know...since I got a cold, he gave me a syrup) , “-se le está terminando pero it's ok” (that's almost finished but it's ok), “-I told him, take your time and almuerzo, come rápido y sigue, ¡qué triste, qué triste!.... y cuando vino el muchacho yo no lo dejé first time (I told him, take your time and go to lunch, but he ate faster later when the kid arrived I didn't let him go. How sad it was, how sad it was!).

In short, Afro-Caribbean adults spoke Spanish and English at the same time. One can notice very clearly the British influence in their pronunciation of

some words such as *after* or *eating* as well as the omission of the third person singular in some verbs like know: she *know* (instead she knows).

On the whole, the evidence suggests that the five students observed during their free time only spoke Spanish. Therefore, the pupils prefer to communicate in Spanish out the English class and they only speak English (with some difficulty) during their English lesson when it is required by their teacher. On the contrary, the educators tended to speak SE and S between them during their break and they switched from one language to another very quickly during their conversations.

Finally, in collecting artifacts, the ethnographer detected that the lessons plans and the exams were about grammar and literature, but during the observations the students performed some oral presentations and group work. The learners' English teacher highly emphasized the correct use of grammatical structures, but also she strongly insisted in a correct pronunciation, intonation and mainly in using language by context avoiding translation. In regards to the rubrics for oral presentation, the educator explained the observer that all the pupils from seventh grade to eleventh grade are evaluated with the same rating scale. This oral/production sheet evaluates dominion of the topic, speech flow, pronunciation, creativity, visual aids, voice control, eye contact and body language in which 5= excellent, 4=very good, 3=good, 2=average and 1=bellow average. During the speeches both groups presented in class, the researcher noticed that the majority of the learners memorized their topics and in some cases they read the information in front of their classmates and educator. Also, some of them had difficulties in giving spontaneous conclusions in English.

5.2 Limitations

There were some limitations in the development of this research project. First of all, the teachers and students' availability during the appliance of tests considering that the learners were not allowed to stay in the institution after the exams were done. For that reason, the observer decided does not travel to Limón since the journey took four hours from the ethnographer's home to St. Mark's high school.

The second constraint that the researcher faced was related to some pupils' attitudes towards her presence in the observations. For example, the majority of the eleventh grades were young men between sixteen to eighteen years old; however, it was difficult for the observer to establish a good rapport with them because they preferred to talk between them than with the investigator. Nevertheless, it is important to clarify that all the pupils were willing to collaborate with the researcher. In fact, all of them demonstrated a positive attitude in class; they were always respectful and friendly with the researcher. While the tenth grades were friendlier and more talkative with the ethnographer, maybe because the majority of them were girls; thus, it was easier for the investigator to show empathy with them.

The third limitation was related to the eleventh grades schedule considering they finished their regular English classes due the fact they will performed the MEP' national tests soon. However, the researcher had the possibility to observe them on October 12th during an assembly organized by the institution.

Fourth, in interviewing Afro Caribbean adults, the ethnographer had lots of trouble for the following reasons. First, it was not possible to interview all the adults at St. Mark's because some of them complained that they lacked of time (students' parents) and the interviews were really long. Similarly, for interviewing secretaries and teachers at St. Mark's, they asked if it was possible to finish the questionnaires at home because of their duties at school, but in completing the answers some of them spent almost three weeks in spite of the researcher constant reminders they "took" their time completing the interviews. Notwithstanding the above, the information provided was really useful and worthy for the purposes of this inquiry.

Next, the observer considered that it was necessary to look for more adult informants at downtown Limón and nearby. Granted that the researcher does not live in Limón, she knew little about some places; then, she was not able to visit different neighborhoods; in fact, she was told by some teachers that there were some spaces that she should not visit due the increasing insecurity Limón province faces as well as in San José and all the provinces of the country.

Third, there was one participant that was really rude and violent with the researcher because when she made the written interviews orally, he protested about some questions; indeed, he did not complete both interviews and his answers were totally biased arguing about racism against the "people" from the Central Valley. At the end, he apologized with the observer, but the ethnographer discarded this interview because it did not fit with the purpose of this inquiry.

Finally, in conducting the structure interviews, again some informants asked to carry the interviews to their homes, mainly some members from the Methodist church. Nevertheless, some of them lost the papers; other forgot to give them to

the ethnographer and so on. Therefore, in collecting these interviews the researcher waited almost three weeks, that was the same time she spent waiting for some teachers' interviews at St. Mark's. In spite of this situation, these interviews were the most successful among all the others because of the experiences the members of the Methodist church narrated during the open ended structured interview.

Perhaps these difficulties seemed to diminish the observer enthusiasm, however, all of them contributed to confirm the theoretical framework of this inquiry since the researcher realized all the social, cultural and linguistic impositions that the Costa Rica Hispanic culture has made to Afro Caribbean. Furthermore, the bad experience the investigator had with an informant let her know that there are injuries that have not cured yet.

V. Presentations and Analysis of Results

As it was mentioned before, language is one of the main features that best defines peoples' identities. Through language civilizations transmit knowledge, customs and history that characterize cultures. Instead, it is important to remember that also through a tongue, linguistic and cultural barriers have been established everywhere by dominant societies as a way of imposing and creating subordinated groups. However, the preservation of a language depends on the efforts communities do in order to perpetuate their tongue to new generations. As Anita Herzfeld demonstrates:

Thus, the Limonese Creole speakers' underlying sense of dignity, and a feeling of self-worth derived from their ancestral roots--apparent today in a revival of their folklore—may deter the decline in language usage. If, in light of their socio-historical background, the groups value their identity. (2004, 11)

Consequently, if the languages of minority populations begin to gain official recognition, there may eventually result in recognition, not only of their human dignity and identity, but also of the value of multiculturalism.

As a consequence, the main purpose of this investigation is to portrait a vision of how young and adult Afro-Costa Ricans perceive the influence of Spanish and English languages on their process of identity formation. Thus, within the broader objective pointed out above, this research pretends to accomplish the following specific objectives: to explore what are the aspects of the native culture enhance

Afro Caribbean customs, to analyze the students' perceptions in relation to language and identity in Limón, to identify the type of language students use at home and at school, to analyze the students' awareness in relation to Afro-Caribbean identity, to understand the Afro Caribbeans' opinions about language diversity in Limón and to determine the informants' judgment about the use of the Limón Creole.

During the interviews, students and adults were asked about how they relate language to identity. That is, in the open ended structured interview question No. 16: *Como Afro Caribeño, ¿En qué forma relaciona usted idioma con identidad?*

Exhibit No. 1

Relation between Language and Identity

	Frequency	Percentage
Part of identity, culture and history	11	59%
English is part of our culture	3	16%
There is no relation	1	5%
No answer	4	20%

Source: Students' Structured Interview Open Ended Questions, September 2011.

Among the 19 students interviewed, 59% which represents 11 learners, said that language is part of identity culture and history, 16% (3 pupils) mentioned that English is part of our culture, one student (5%) expressed that there is no relation and 4 learners (20%) did not provide any answer.

In relation to the adults, 32% that means 6 of the 19 adults interviewed, expressed that language is part of their identity, 20% (4 adults) agreed that it is part of culture and history, another 4% (4 informants) said that English and Spanish are part of our Afro Caribbean culture whereas 23% (5 participants) mentioned emphatically that only English is part of Afro Caribbean culture. Finally, one person (5%) did not provide any answer.

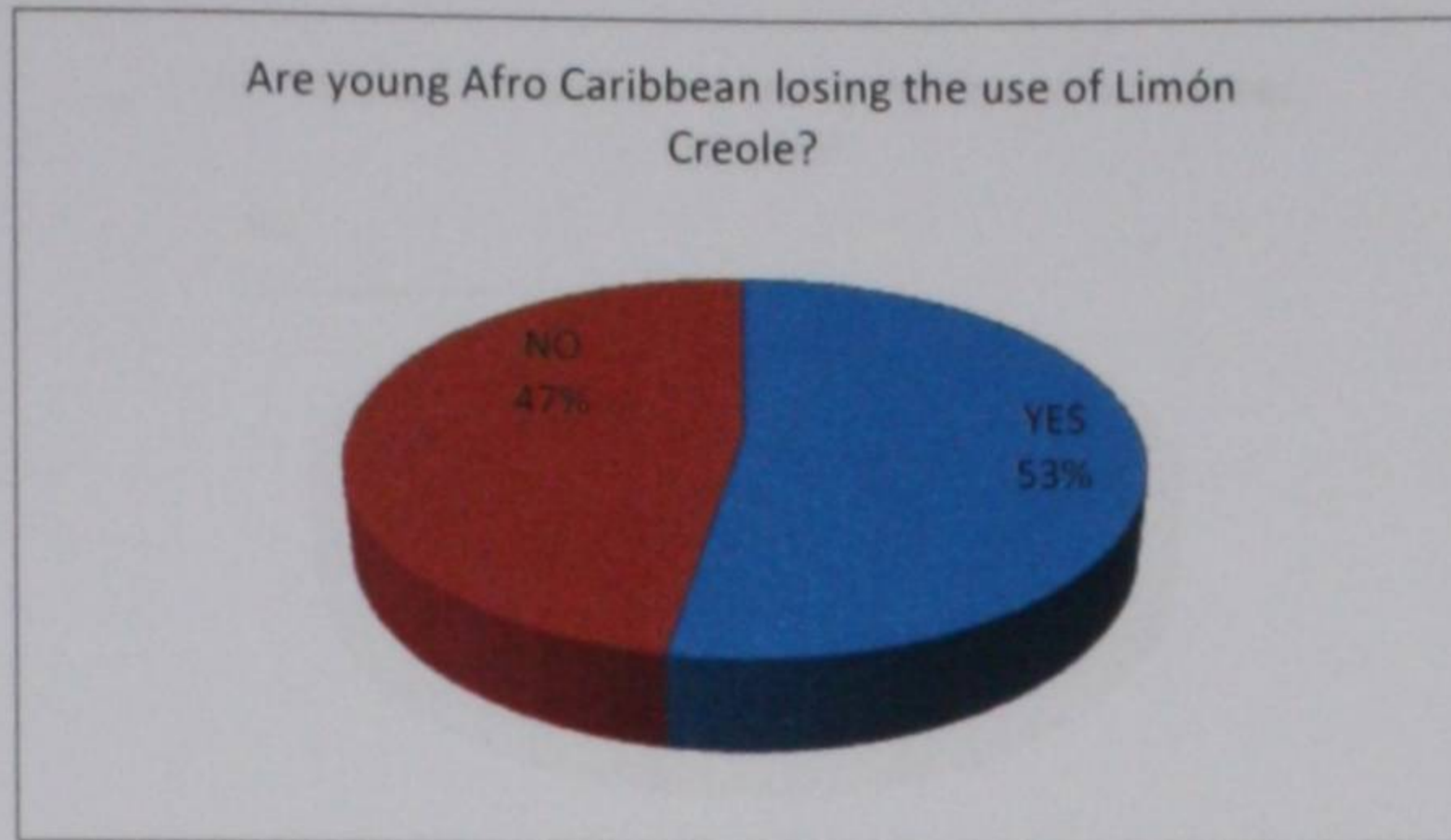
Exhibit No.2
Relation between Language and Identity

	Frequency	Percentage
Part of my identity	6	32%
Part of culture and history	4	20%
English and Spanish are part of our culture	4	20%
Only English is part of our culture	5	23%
No answer	1	5%

Source: Adults' Structured Interview Open Ended Questions, September-October 2011.

In regards to the question: *Are young afro Caribbean losing the use of Limonese Creole?* 47% students said **No**, whereas 53% affirmed that **Yes** young generations are losing the use of Limón Creole.

Exhibit No.3
Students' Perceptions about Limón Creole

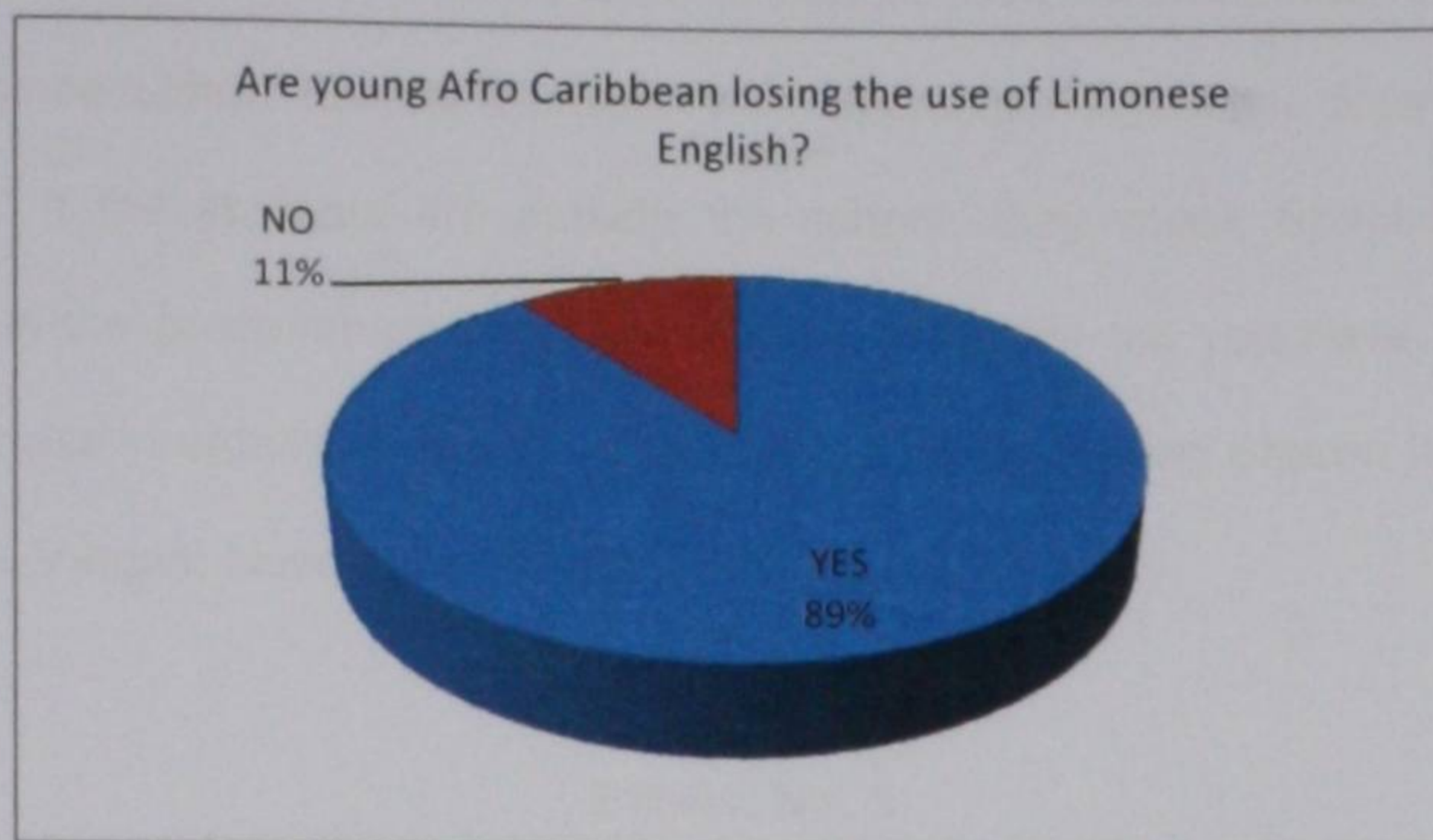


Source: Students' Structured Interview Open Ended Questions, September 2011.

Among the reasons that students gave to this question were that some young people are ashamed of *Limonese Creole* because they consider it is bad English, others explained that their parents prefer to speak Spanish at home, some clarified that there were many young people that do not know how to speak LC or even they are not interested in learning it. In addition, there was one student who declared that younger Afro Caribbeans are losing the use of LC because TES were closed in Limón. On the other hand, those who believed new generations keep Limón Creole judged that they listen to Limonese Creole everywhere and others said that some families maintain this language at home.



Exhibit No.4
Adults' Perceptions about Limón Creole

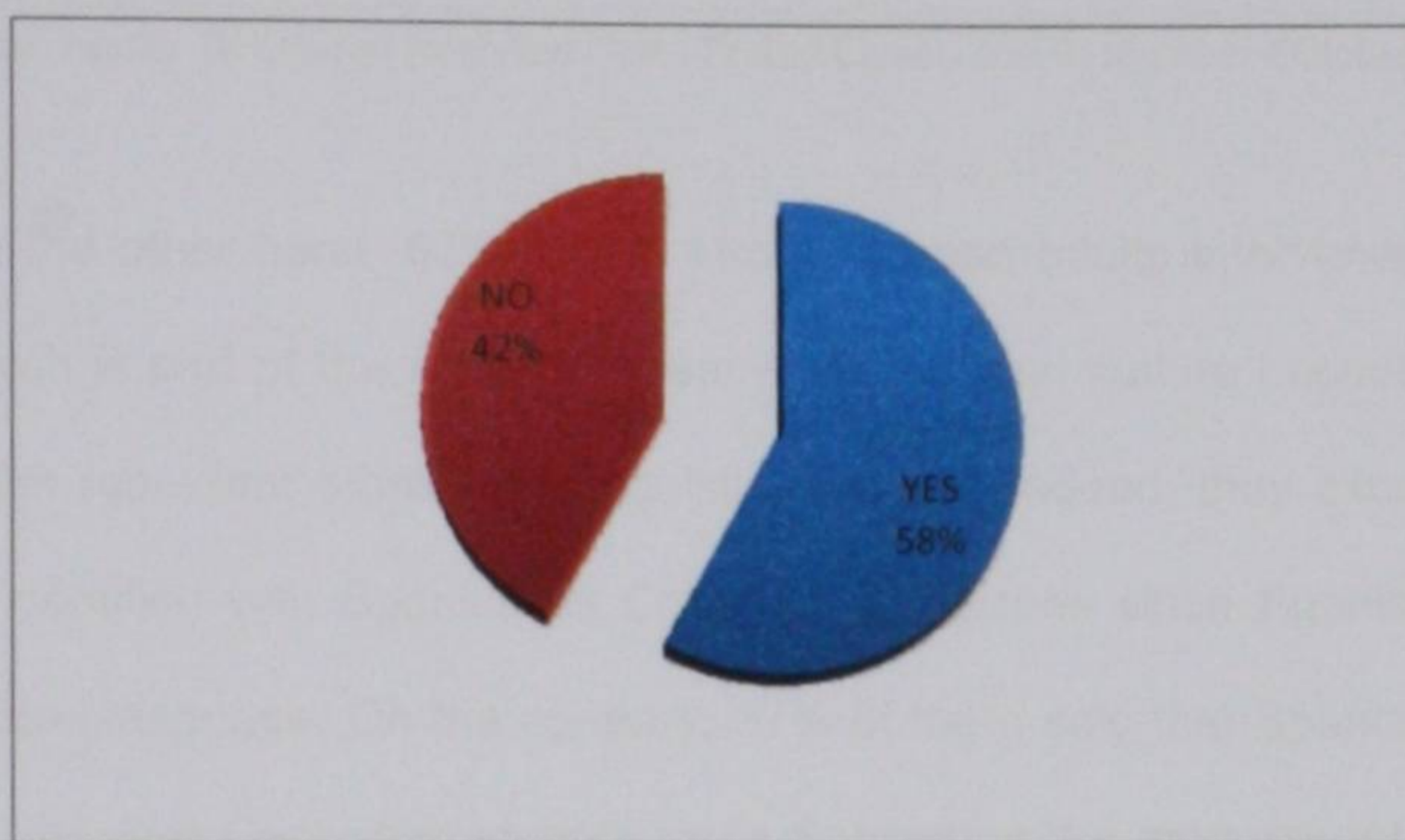


Source: Adults' Structured Interview Open Ended Questions, September-October 2011.

Instead, 89% adults affirmed that younger generations are not interested in learning Limón Creole because of the growing of racially mixed families in which white mestizo mothers speak only Spanish at home. Further, old bilingual generations are disappearing, also kids are learning American English at school and traditional English schools do not exist anymore. Whereas, 11% of the adults interviewed said that young Afro Caribbeans in Limón are not losing Limonese Creole because these children and teenagers attend to protestant churches in which people speak English.

In relation to the use of Spanish, as part of the Afro Caribbean's identity, 58% students considered that Spanish is part of the Afro Caribbean culture and identity since Limón Creole is mixed with Spanish. As teacher Sharon Foster remarks: "If the students are outside the school, they speak Spanish. In fact, Spanish is the predominant language in the classroom; but you have to be with them in class in order to make them to speak English (Foster, Sharon Interviewed by Grettel Vargas, November 1st, 2011).

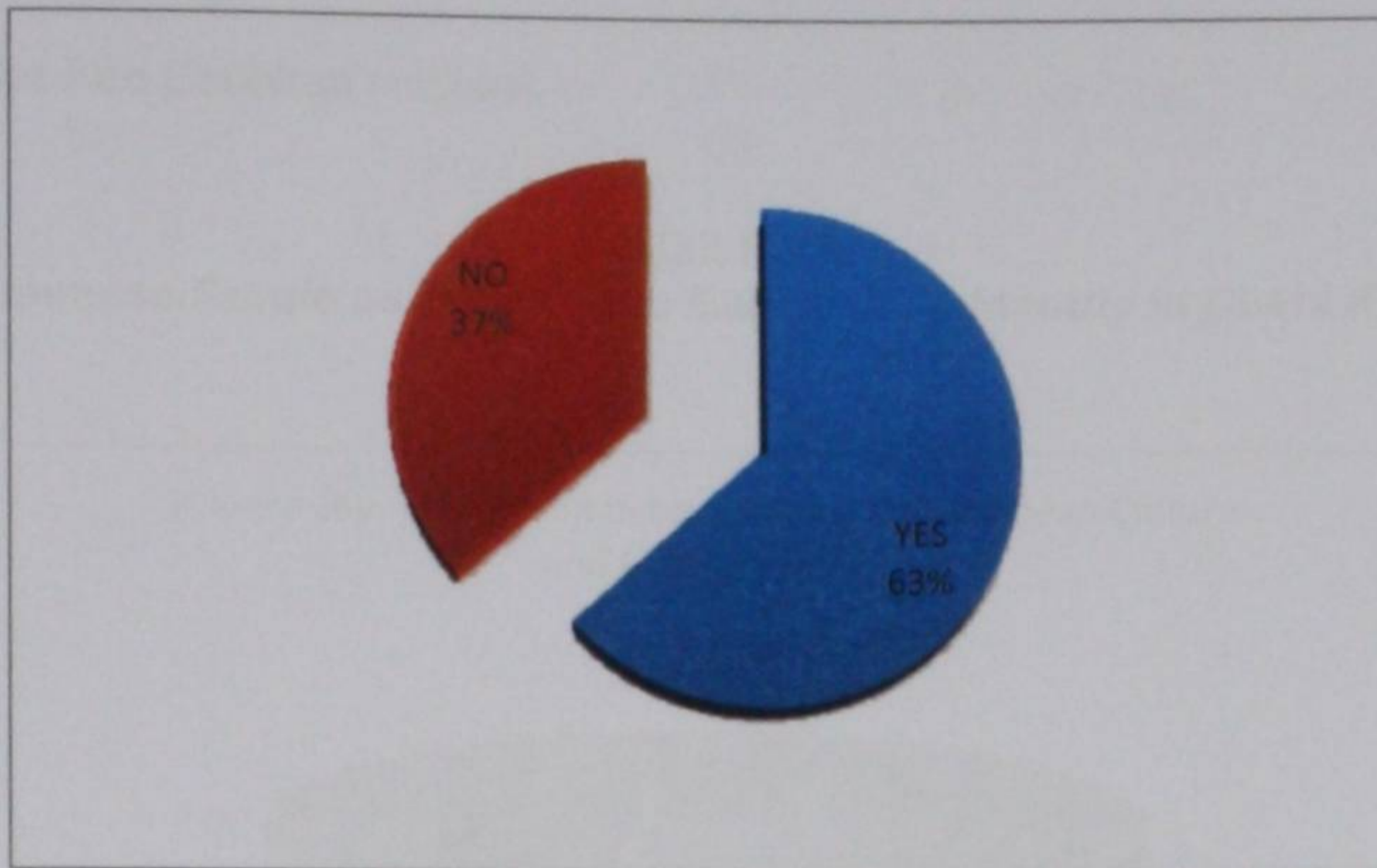
Exhibit No. 5
Spanish as Part of Afro Caribbean's Identity in Costa Rica



Source: Students' Structured Interview Open Ended Questions, September 2011.

In like manner, all Afro Caribbeans speak Spanish. Nevertheless, 42% of the learners believed that Spanish is not part of the Afro Limonese culture because English is the language spoken by groups of Afro Caribbeans. Similarly, the pupils explained that Spanish is not related to the Afro Caribbean culture and first generations of Jamaicans had to learn it for communicate with Costa Ricans in the past.

Exhibit No.6
Spanish as Part of Afro Caribbean's Identity in Costa Rica

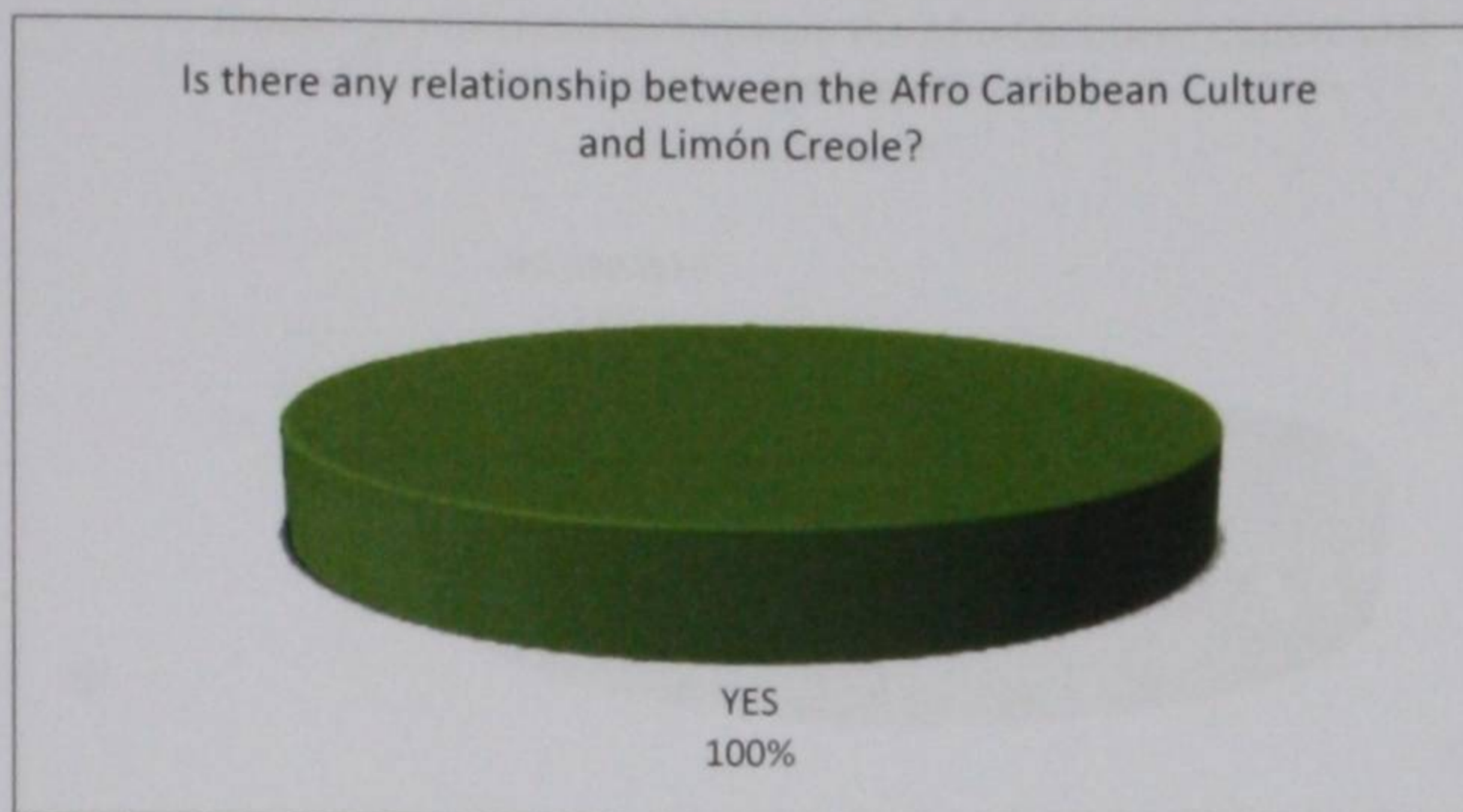


Source: Adults' Structured Interview Open Ended Questions, September-October 2011.

On the other hand, 63% of the Afro Limonese adults interviewed affirmed that Spanish is part of the Afro Caribbean's identity and culture because Spanish and English represent ethnic and linguistic diversity. Indeed, they expressed that they are identified with Spanish as Costa Rican citizens since Spanish is Costa Rica's official language. On the contrary, 37% of them said that Spanish does not belong to the Afro Caribbean identity since Spanish is the language of Spaniards and that it is the identity of Hispanic people. Likewise, one person clarified that even though she is Costa Rican she speaks Spanish because it is the country's official language, but she feels she is losing her identity as Afro descendent because her language is English as part of her ancestors' heritage.

Instead, to the question: *Is there any relationship between the Afro Caribbean Culture and Limón Creole?* all the students agreed that Limón Creole is part of the Afro Caribbean culture.

Exhibit No.7
Limonese Creole as Part of Afro Caribbean's Identity in Costa Rica

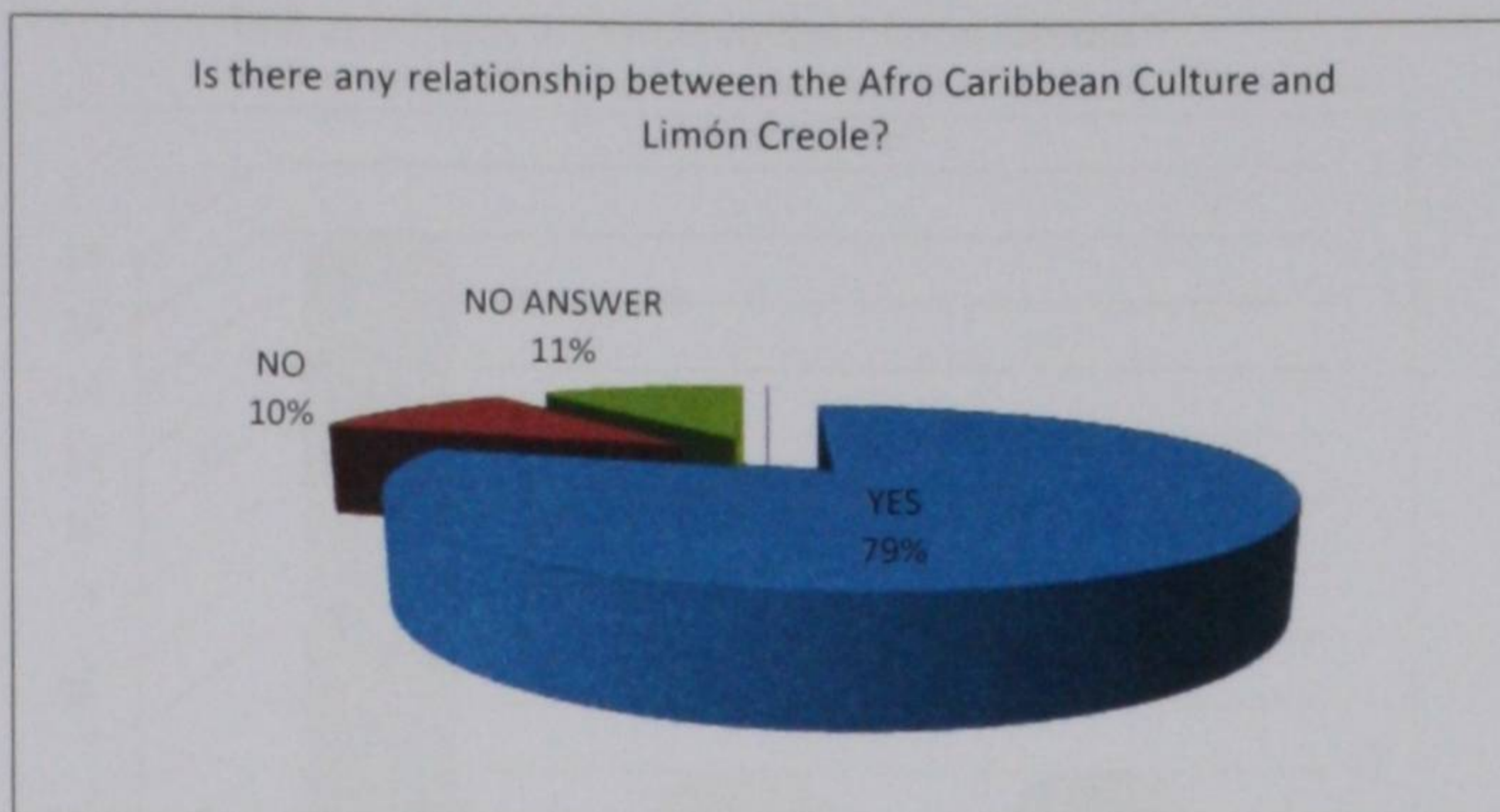


Source: Students' Structured Interview Open Ended Questions, September 2011.

Among the reasons that supported their opinions, they described that this Creole is only spoken in Limón by the Afro Caribbean population in Costa Rica; therefore, it belongs to Afro Costa Rican culture and identity. Then, it was the language Jamaicans spoke between them during the rail road's construction. Finally, they empathized that the Creole is the same language that people use for communication in other Caribbean countries and through this tongue people transmit customs, history, music, traditions and so on.

In contrast, the answers provided by adult Afro Caribbeans, 79% of the people interviewed said that Limón Creole is part of Afro Caribbean culture because they consider that their culture without English would not be the same.

Exhibit No.8
Limonese Creole as Part of Afro Caribbean's Identity in Costa Rica

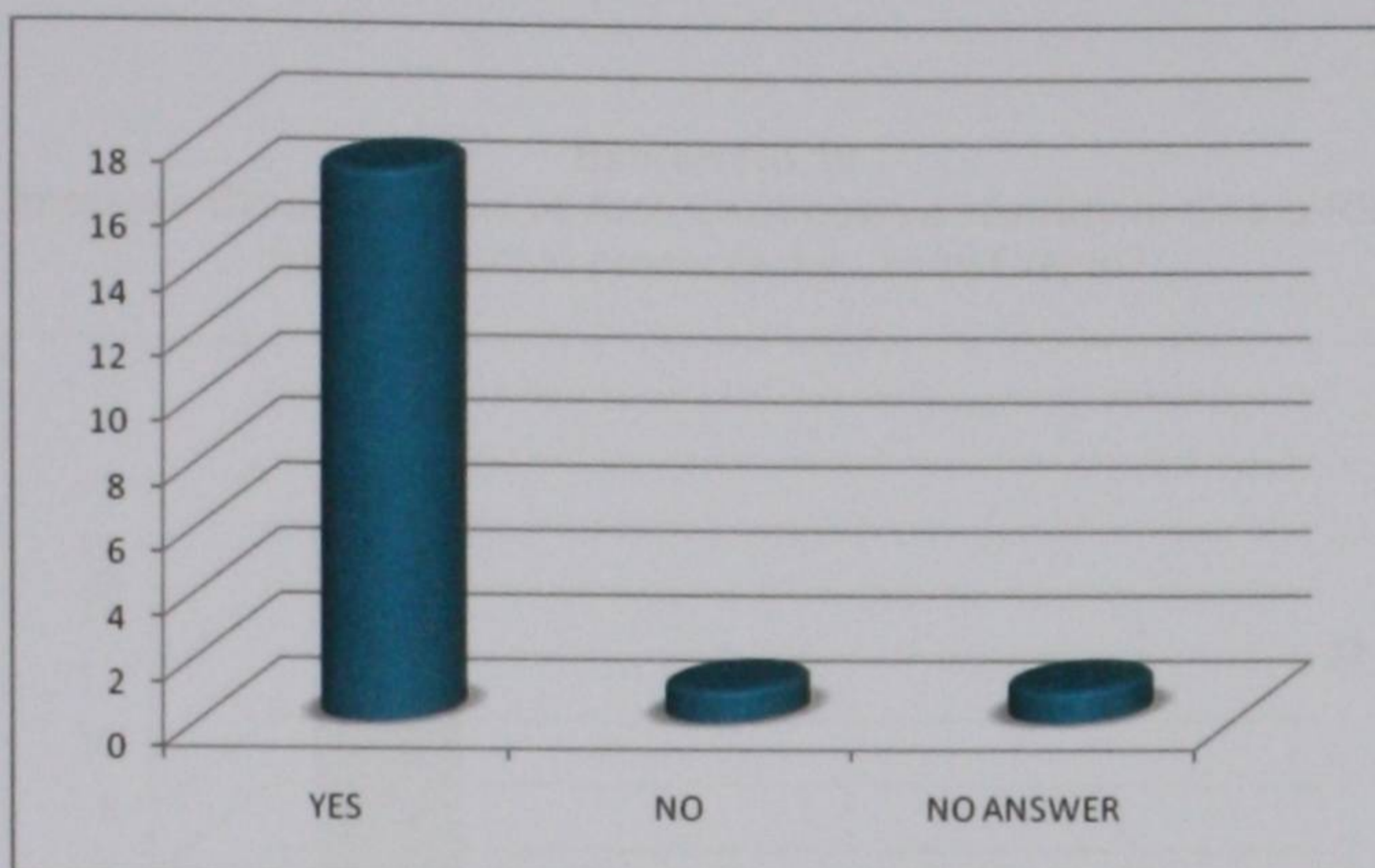


Source: Adults' Structured Interview Open Ended Questions, September-October 2011.

Similarly, they agreed that traditions must be preserved through language and indeed Limonese Creole was the language of the first generations of Jamaicans who arrived to Limón. Naturally, 11% Afro descendents believed that Afro Caribbean older generations used to speak more Limón Creole in the past. While 10% of other Afro Limonese provided no answers to this question.

Indeed, in relation to the question *Is it important to preserve the Limón Creole?* 90% of the learners considered that it is important to preserve the Limón Creole since it is part of the Afro Caribbean identity.

Exhibit No.9
Limonese Creole as Part of Afro Caribbean's Identity in Costa Rica
 Is it important to preserve the Limón Creole?



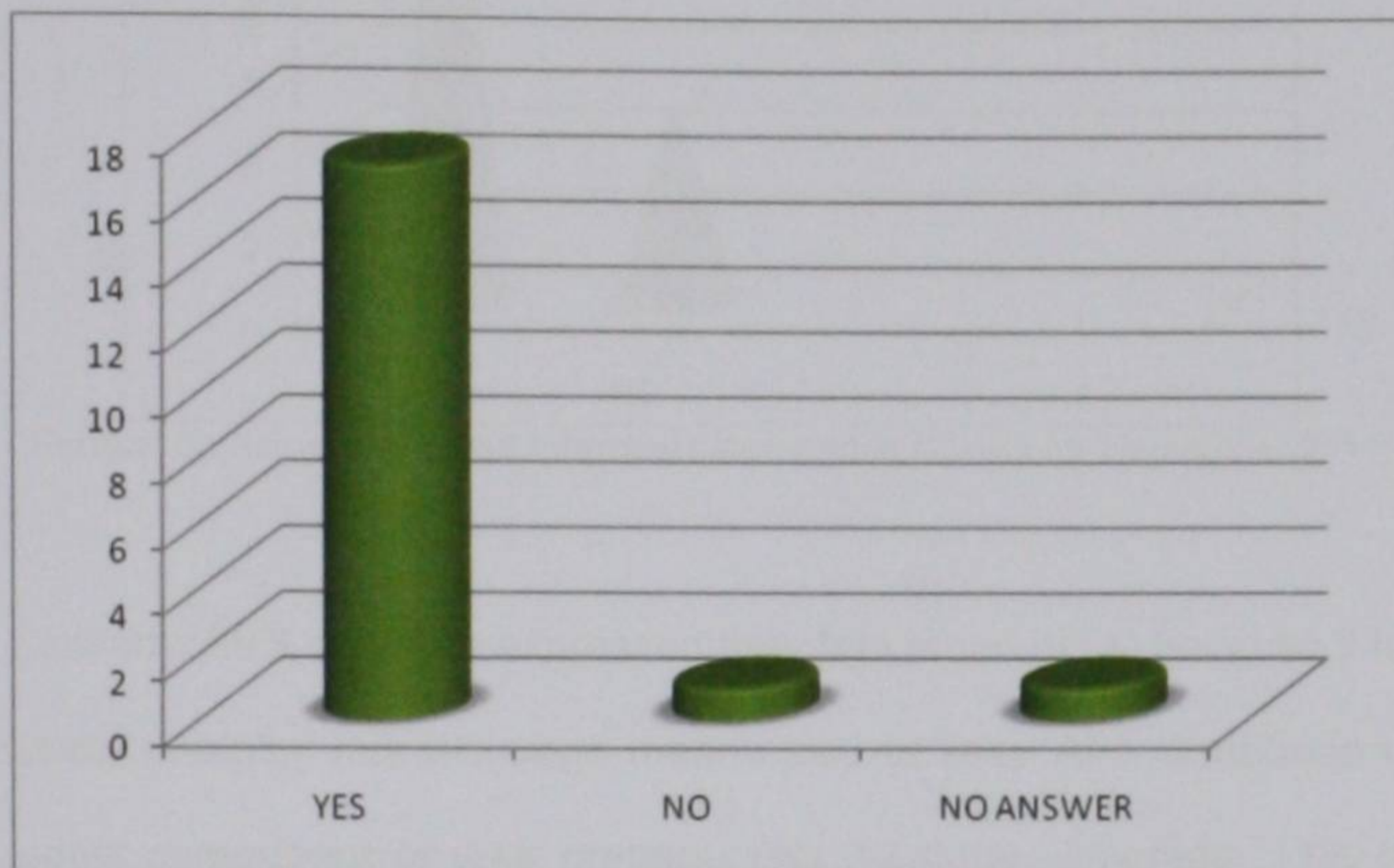
Source: Students' Structured Interview Open Ended Questions, September 2011.

In like manner, Saint Mark's students believed that young generations of Afro Caribbeans should learn Limón Creole at school and they do not have to be ashamed of their language. In fact, learners considered that mestizos should learn Limonese Creole. As teacher Foster admits: "Now, incredible we have students that are not "Black" and they use the "Creole" in order for them to be "accepted" or to understand what is taking place and that depends of their friends (Foster, Sharon Interviewed by Grettel Vargas, November 1, 2011). On the other hand, 5%

of the students believed that Limón Creole is not better than Standard English and 5% provided no answer.

In the same way, 90% of the adults considered that LC should be promoted between family members. Hence, this language should be documented in books and even in software as a way of reinforce its pronunciation. Therefore, new generations should learn the difference between Standard English and Limón Creole.

Exhibit No.10
Limonese Creole as Part of Afro Caribbean's Identity in Costa Rica
 Is it important to preserve the Limón Creole?



Source: Adults' Structured Interview Open Ended Questions, September-October 2011.

In addition, religious institutions as well as schools should motivate young people to learn LC and it has to be included in the Costa Rica's Ministry of Education. Instead, 5% of the adults interviewed (1 person) affirms that this language is difficult to understand and another 5% (1 individual) provided no answer.

In like manner, 74% of the students expressed they feel proud of the LC because it is part of their culture, it is a language that makes them unique around the country, it is something natural and some people really like it. For all that, others think that people who speak LC are disrespectful.

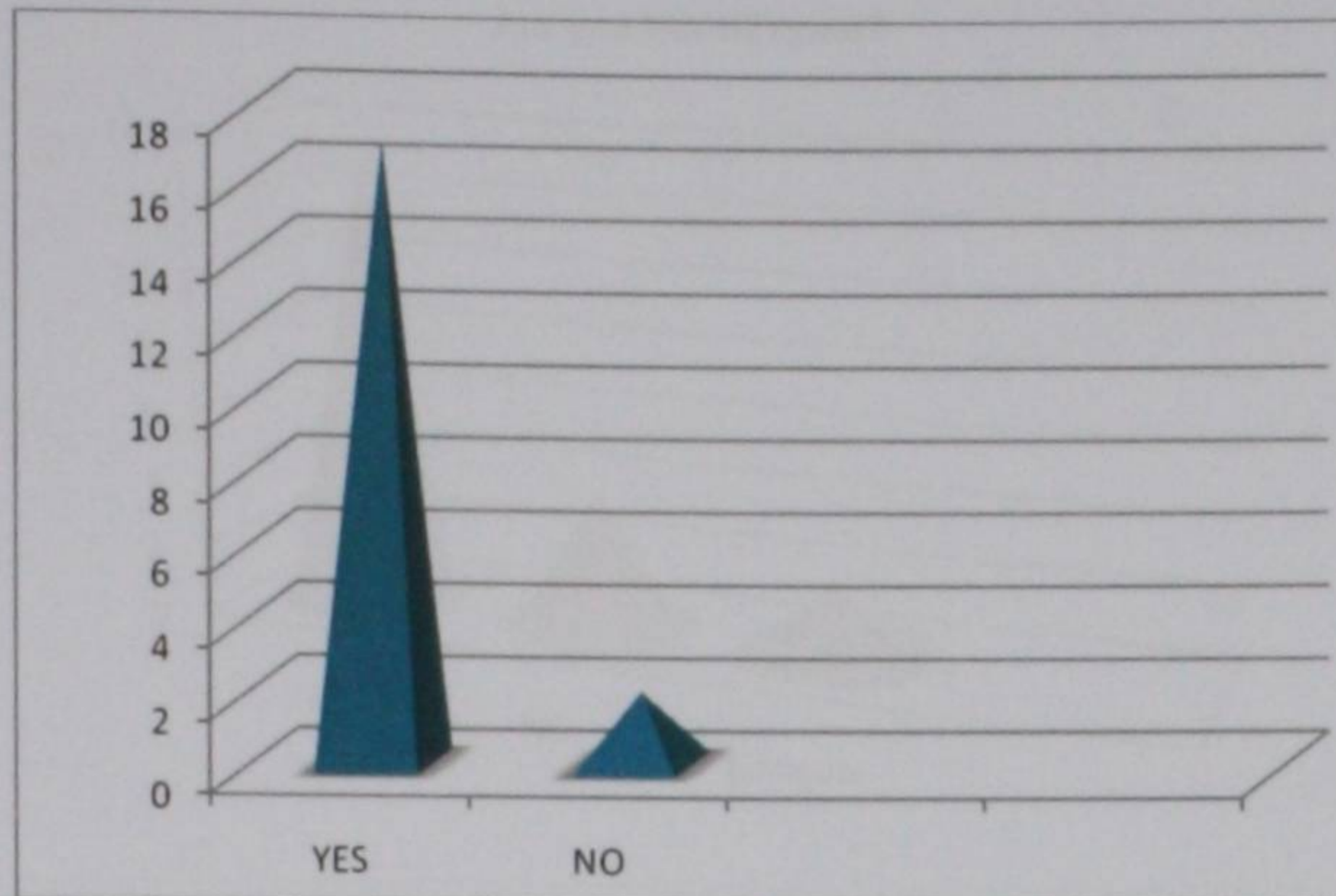
Exhibit No.11
Are you Proud of Speaking Limón Creole?



Source: Students' Structured Interview Open Ended Questions, September 2011.

Similarly, 89% of adults expressed they feel proud of LC because it is part of their identity, keeping this language means also to keep Afro Caribbean roots as an essential component of their grandparents' heritage. Whereas, 11% believed that they speak Limón Creole as well as Standard English. Indeed, another person considered that some people make fun of LC because they do not understand it.

Exhibit No.12
Are you Proud of Speaking Limón Creole?



Source: Adults' Structured Interview Open Ended Questions, September-October 2011.

Naturally, in response to the question: *Are you multilingual?* 21% that represents 4 of the 19 learners believed they are not multilingual, whereas 68% of them, which represents 13 of the 19 pupils, considered they are multilingual. At the same time, 11%, 2 of 19 students judged they are bilinguals and stated that there is no difference between Standard English and Limón Creole. In like manner, Mrs. Joycelyn Sawyers observes that: "I taught my daughter and the rest of people (in the school) that they are trilingual in Spanish, English and Limón Creole, but I would not take away the Standard English from Limón Creole (Sawyers, Joycelyn Interviewed by Grettel Vargas, September 14, 2011).

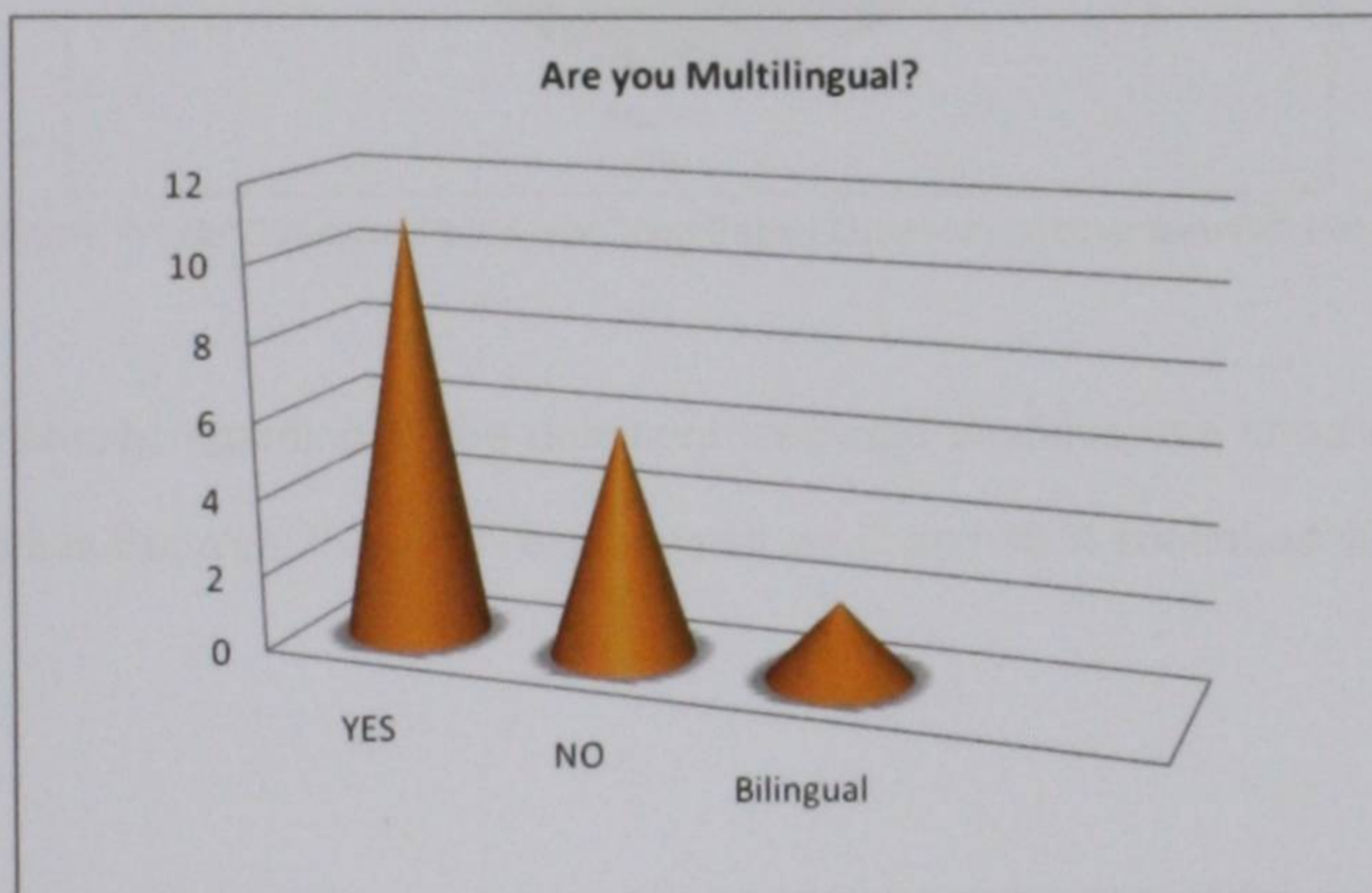
Exhibit No. 13



Source: Students' Structured Interview Open Ended Questions, September 2011.

Instead, 59% of older Afro Caribbeans said that Standard English and Limón Creole are the same and they differed in the accent. 31% expressed that they do not consider themselves as multilingual and 10% affirmed they are bilinguals.

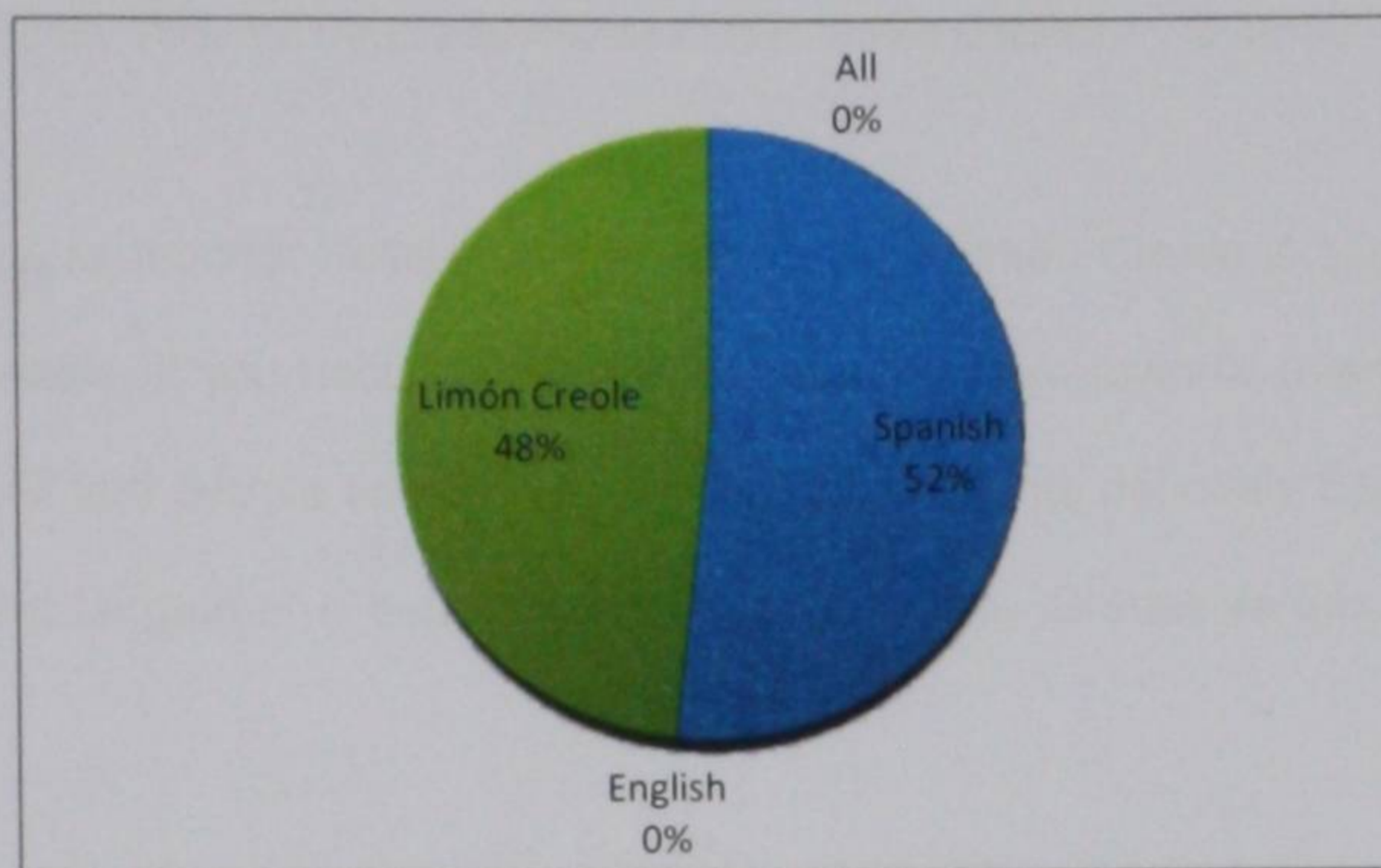
Exhibit No.14



Source: Adults' Structured Interview Open Ended Questions, September-October 2011.

On the other hand, the majority of the adults confirmed that when they were younger, they attended two schools: public Spanish school and English School. Some explained that it was forbidden to speak English and for that reason they were afraid of saying something in English, so they did it secretly. Nevertheless, 48% of the 19 adults who were interviewed confirmed they spoke Limón Creole when they attended classes in the Spanish school whereas 52% said they spoke Spanish in class.

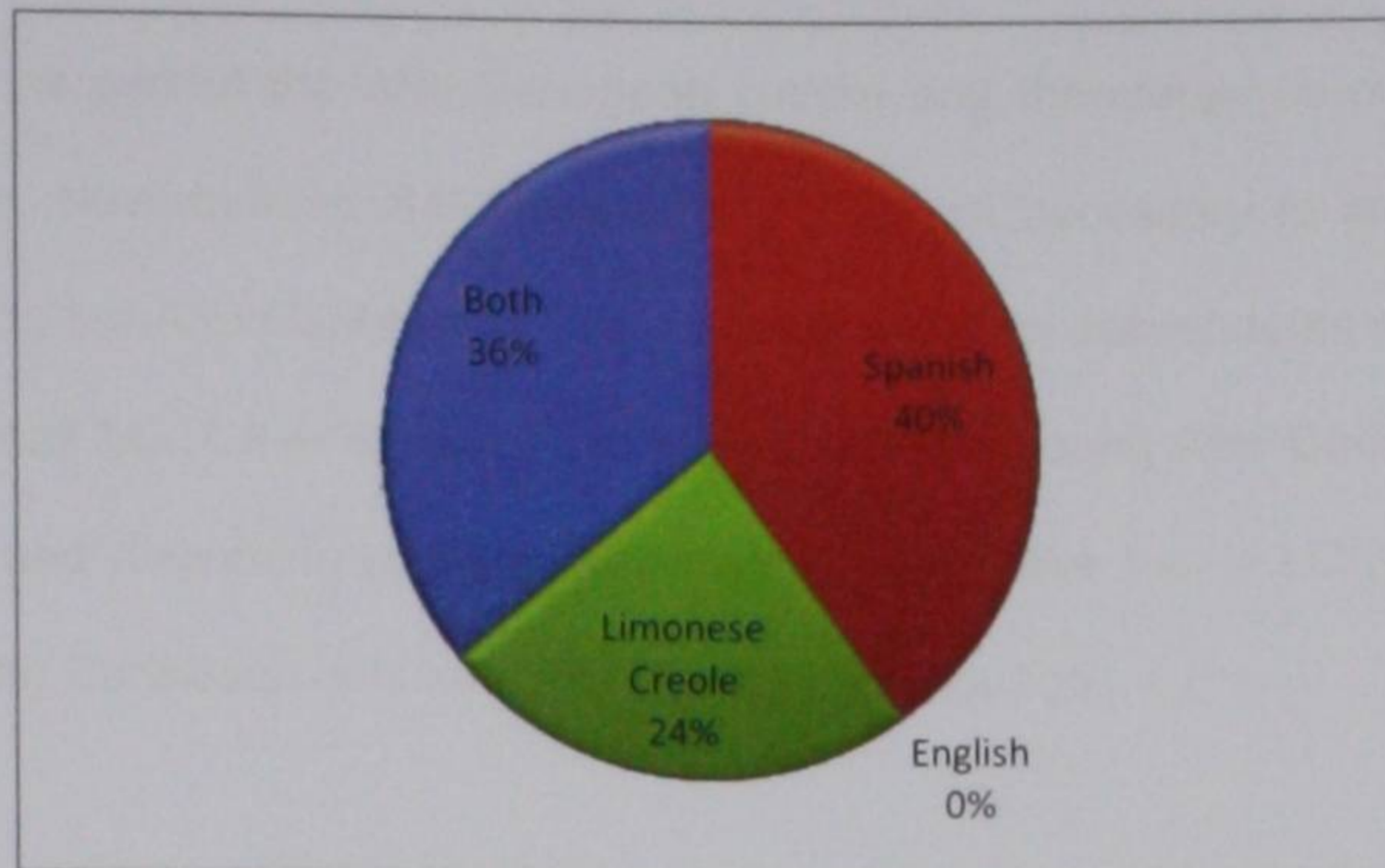
Exhibit No.15
Dominant Language Used at School by adult Afro Caribbean:



Source: Adults' Structured Interview Open Ended Questions, September-October 2011.

Instead, regarding to the dominant language students use at school, 40% affirmed it is Spanish, then 24% expressed it is LC and 36 % confirmed they speak both.

Exhibit No.16
Dominant Language Used at School by young Afro Caribbean:

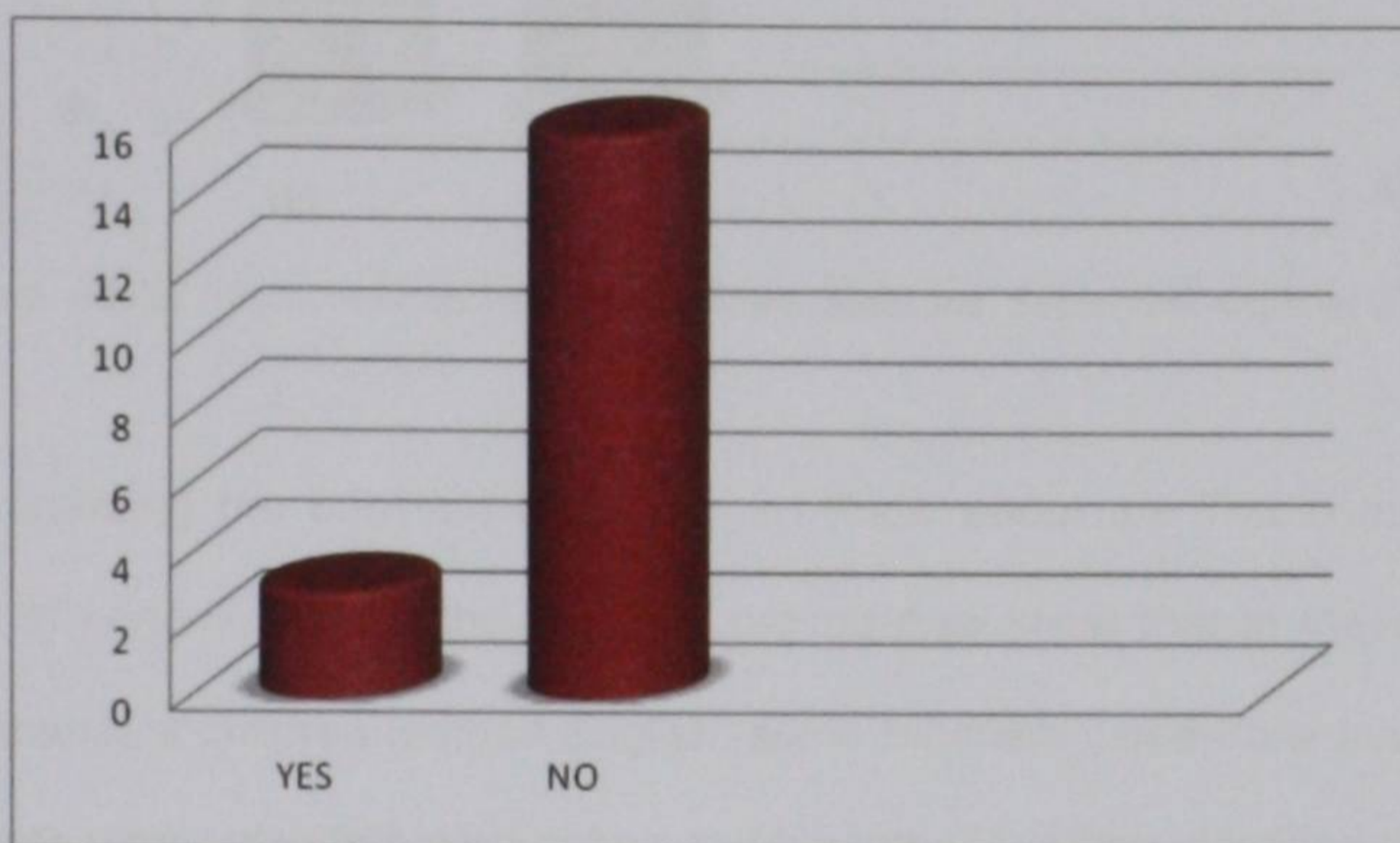


Source: Students' Structured Interview Open Ended Questions, September 2011.

Thus, as teacher Foster emphasizes: "I think Limón Creole is spoken mainly with old people, if you notice in the market area, in downtown or even at the bus stop you will find people speak in it, with among students definitely Spanish is the predominant language" (Foster, Sharon Interviewed by Grettel Vargas, November 1st, 2011).

On the other hand, in response to the question *Is it important to speak Limón Creole?* among 16% young learners said that it is important to learn LC because it is part of the Afro Caribbean culture and therefore it is necessary to preserve it. Nevertheless, 84% insisted that it is not necessary to speak LC for belonging to the Afro Caribbean culture since many Afro descendents do not know how to speak LC. Other students affirmed that some young Afro Caribbeans feel ashamed and discriminated because many people make fun of LC. Others said that the Afro Caribbean culture is more than only language.

Exhibit No.17
Is it important to speak Limón Creole?



Source: Students' Structured Interview Open Ended Questions, September 2011.

Similarly, 32% older Afro Caribbeans expressed that it is important to speak LC because that represents the Atlantic Zone of Costa Rica, it has more advantages than Spanish and also it joins old and young generations. On the other hand, 68% believed that speaking Limón Creole is more difficult for young people;

for this reason, they do not speak LC well. Then, the majority of young Afro descendents only speak Spanish. Further, one person emphasized that Afro Caribbean people do not speak *mekaytelyuw* (negative way of describing LC).

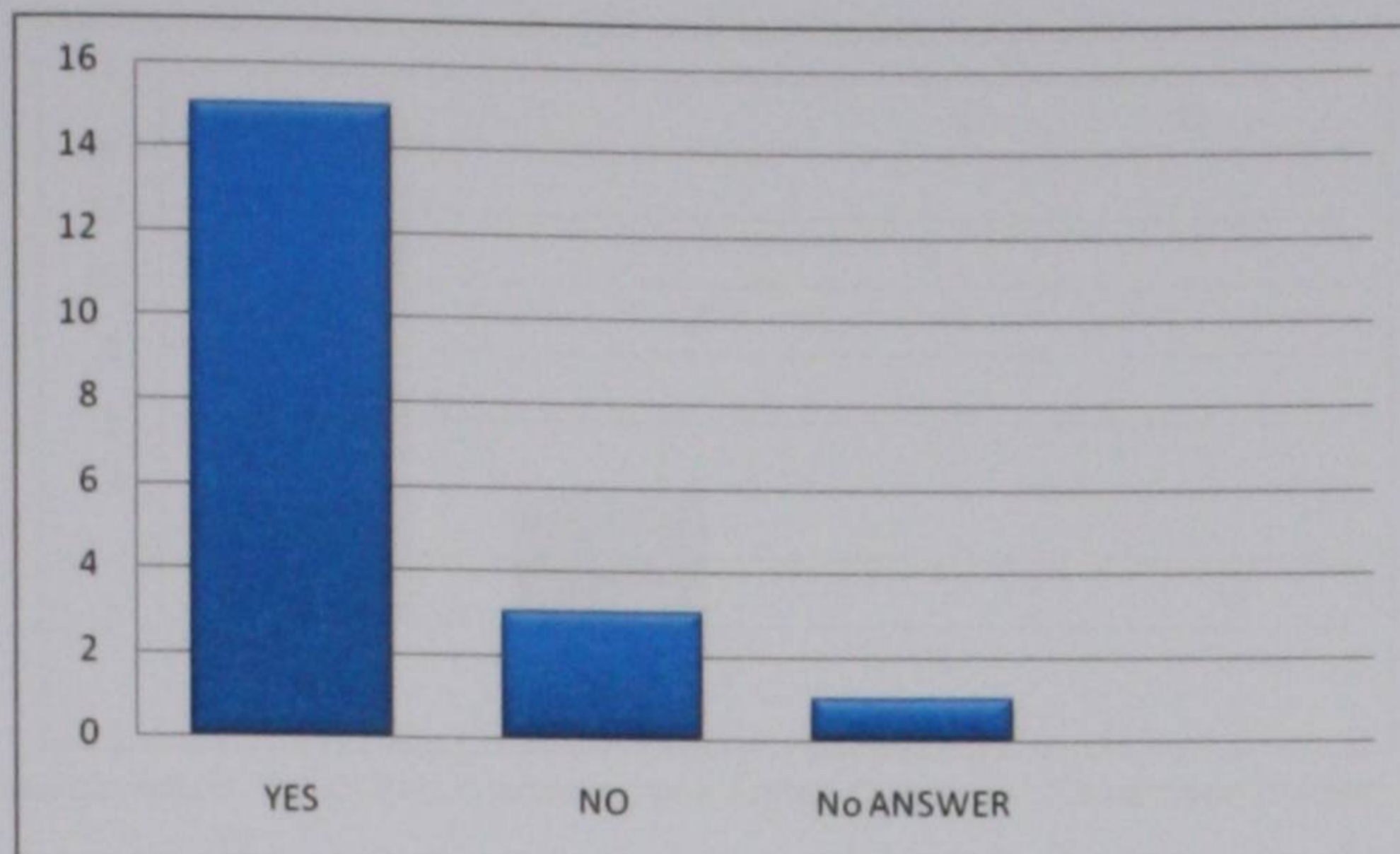
Exhibit No.18
Is it important to speak Limón Creole?



Source: Adults' Structured Interview Open Ended Questions, September-October 2011.

Regarding the question *What do you know about the Traditional English Schools in Limón?* 79% of the students proved they knew that in these schools Afro descendent children learned English; some teachers came from Jamaica and the classes were attended in churches and houses. Also they identified that pupils in that time were not allowed to speak Spanish.

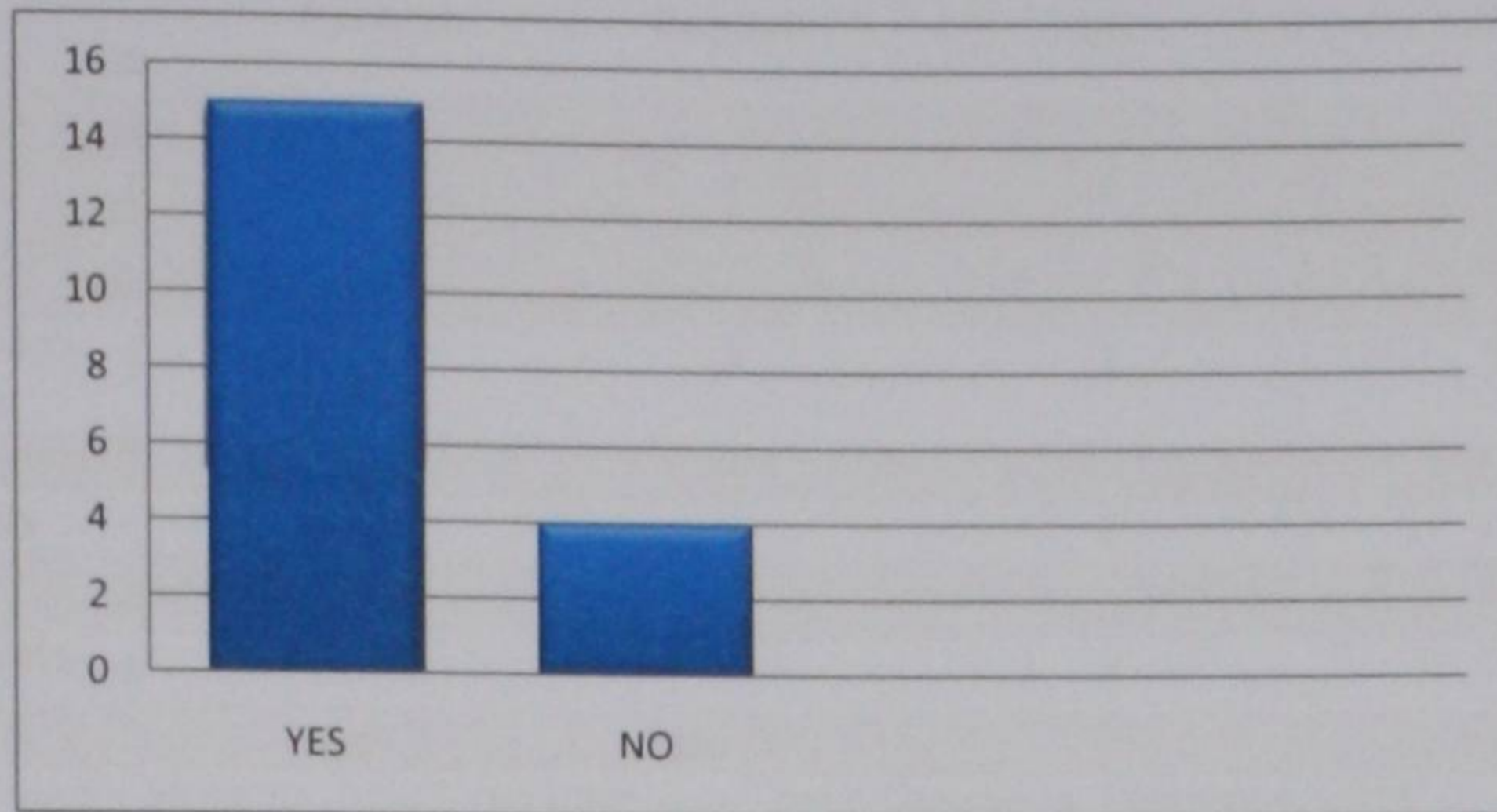
Exhibit No.19
What do you know about the Traditional English Schools in Limón?



Source: Students' Structured Interview Open Ended Questions, September 2011.

In like manner, 79% of adults responded to the question: *Did you attend to Traditional English Schools in Limón?* they affirmed that they indeed went to TES when they were younger. They explained that they attended to these schools in churches and in some houses' porches. Among the subjects that these TES implemented in Limón were: pronunciation, grammar, spelling, reading, writing, arithmetic, science, geography, history, music, poetry, typing, craft, Christian Formation such as values formation (good manners, respect, honesty, etiquette, obedience, etc). Indeed, adults corroborated that some teachers came from Jamaica and they were really demanding and strict with the students. Further, the children were not allowed to speak Spanish and every "classroom" was around twenty to twenty five students per class.

Exhibit No.20
Did you attend to Traditional English Schools in Limón?



Source: Adults' Structured Interview Open Ended Questions, September-October 2011.

These schools received children from four years old to twelve or even fourteen years old in the last grades. Certainly, one of the informants claimed that when she attended these schools she learnt in a natural way without memorization, instead today students memorize everything in order to obtain a good grade in a test. On the other hand, 20% of the informants said that did not attend to the traditional English Schools.

Exhibit No.21
Language Used by Students for Social Interactions:

	Spanish	English	LC	All
With Afro Caribbean	1	4	5	11
With No Afro Caribbean	13	3	1	5
With friends	6	-	-	14
With family	6	-	3	13
At school	12	8	-	8
With tourists	12	15	2	2
TOTAL:	44%	26%	10%	47%

Source: Students' Structured Interview Closed Questions, September 2011.

Exhibit No.22
Language Used by Adults for Social Interactions:

	Spanish	English	LC	All
With Afro Caribbean	5	1	10	9
With No Afro Caribbean	18	5	3	-
With friends	8	-	10	9
With family	3	6	12	7
At work	10	1	10	7
With tourists	5	18	1	1
TOTAL:	43%	27%	40%	29%

Source: Adults' Structured Interview Closed Questions, September-October 2011.

On the whole, a total of 44% of students asserted they use Spanish most of the time in different environments, circumstances and with different people. Instead, the young learners agreed they speak English mostly at school and with



tourists (26%). Nevertheless, only 10% of the pupils empathized they speak LC with Afro Caribbean and family members and 47% of them said they speak all of them: S, SE and LC.

In contrast, adult Afro Caribbean corroborated they are multilingual. They switched S, SE and LC easily depending on the circumstances and setting. For example, at work they use S and LC, with friends 40% speak LC and 43% S, they prefer SE for speaking with tourist. In brief, the majority 43% employ S for social interactions, while 40% LC, 27% SE and 29% all of them.

VI. Conclusions

The evidence suggests that older Afro Caribbeans are multilingual. They exchange S, LC and SE in different situations and contexts, whereas, students speak Spanish most of the time. Nevertheless, some learners expressed that they use S, SE and LC in different moments. Notwithstanding the above, the researcher realized that young learners preferred to speak Spanish in informal situations. In fact, the majority of the young participants interviewed, that is 47%, affirmed they can talk S, LC and SE depending on the context or people they are interacting. Then, only 10% said they used LC and 26% expressed they talked SE (at church and at school) and 44% Spanish.

To summarize, that was clear that older Afro Caribbeans are multilingual, they expressed proudly that they are able to speak three languages in special and concrete situations, environments and with different people. In addition, adults are identified with LC as part of their Afro Caribbean culture and identity. However, they emphasized that also Spanish is part of their culture for being the country's official language and as Costa Rican they must speak Spanish. On the other hand, some adults commented they experienced discrimination in Spanish schools when they were punished for speaking English. In spite of this situation, they were able to keep their ancestral languages LC and SE as a way to preserve their identity and culture. Some of them stated that the negative stereotypes as well as the interracial marriages have damaged the use of LC and SE at home. In fact, some expressed that some Afro Caribbean parents only speak Spanish at home. Next,

adults said that this situation should change and the solution could be to promote the use of LC and SE at home.

On the other hand, older Afro Limonese insisted they are multilingual. They switch S, SE and LC easily depending on the circumstances and setting. For example, at work they use S and LC with friends, whereas 40% speak LC and 43% S, they prefer SE for speaking with tourist. In brief, the majority of them, that is 43% employ S for social interactions, while 40% LC, 27% SE and 29% all of them.

In brief, there is a generation gap between students and adults. Indeed, some learners considered LC is a kind of *broken language* and people who speak this language are disrespectful with others who cannot understand it. Then, pupils speak SE at high school, but they showed some difficulties in expressing ideas expontaneously.

In other words, through the observations, volunteer group and interviews, the researcher concludes that young Afro Caribbeans preferred to speak Spanish in informal situations whereas they only speak SE in the classroom when their English teacher demands them to do it. Even though young learners persisted that they are able to communicate in LC in any situation, there was no evidence at least during the observations and focus group that supports this statement.

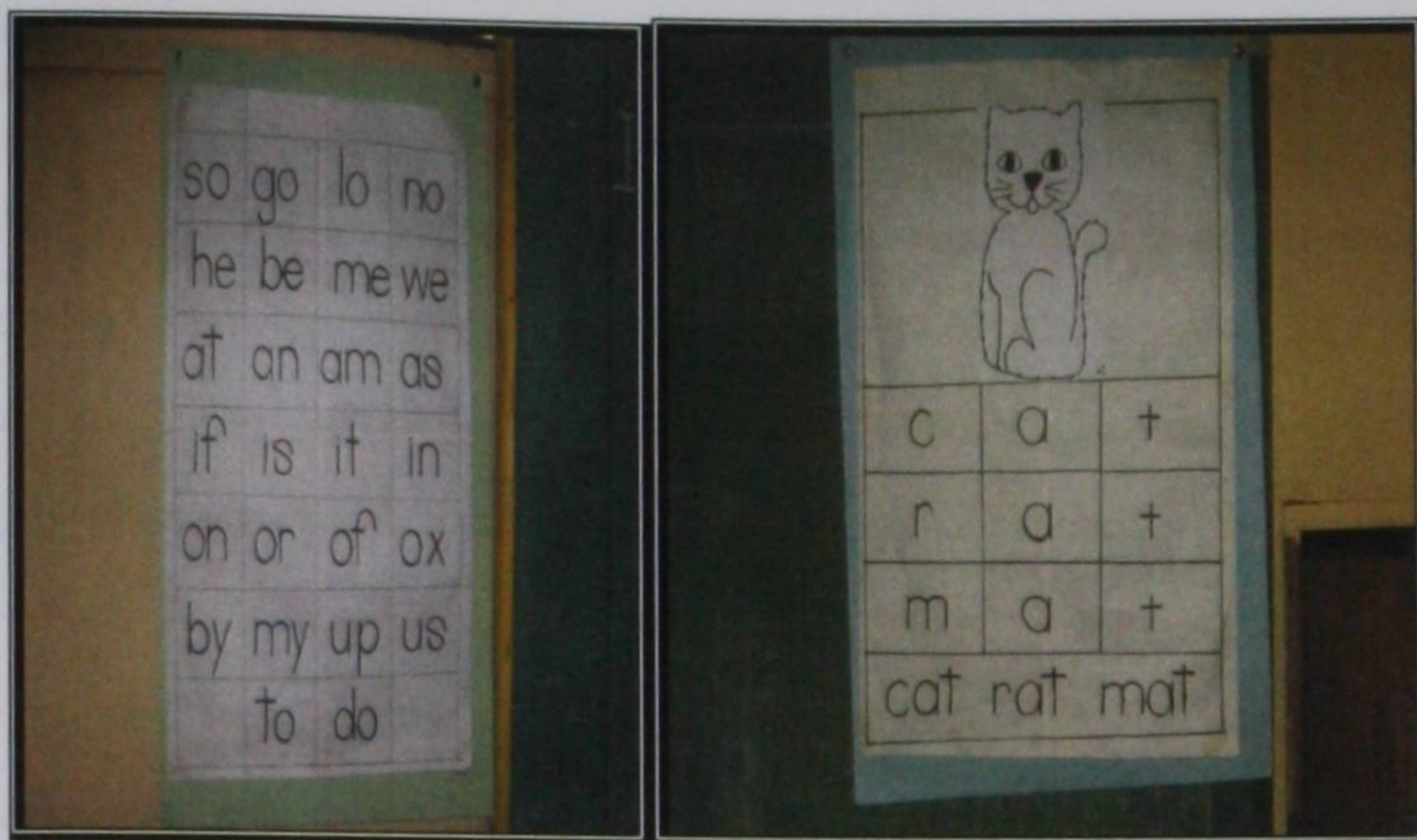
VII. Recommendations (Plan of action)

Accordingly, in order to promote the use of LC and SE among young Afro Caribbean generations in Limón, two recommendations could be considered. First, to promote a pilot plan in teaching ESL between the Methodist English School and St. Mark's school in order to teach English with the books TES used to teach. This could be done by incorporating the TES' curriculum to St. Mark's, mainly the books for learning grammar as a L2.

It is essential to clarify that through the development of this project, the researcher had the opportunity to interview Mrs. Ada Bryan Mc Claude who is a retired teacher who works at Methodist English School. This school follows a traditional English school's curriculum. In fact, Mrs. Bryan is the school's principal as well as she is the first grades' teacher. During this interview, Mrs. Bryan explained that this school implements the books: *New Royal Primer Part I and Part II* as well as *Nelson's West Indian Readers First Primer*. Indeed, according to Mrs. Bryan, these books were employed by the teachers in the TES in Limón and basically the students from elementary school learned the alphabet, the word building (syllabic division), sentence reading, spelling and pronunciation. In addition, the methodology the Methodist English School uses in teaching English is very similar to the methodology used in teaching Spanish as a first language like in the book *Paco y Lola*:

"We try to let the children to start from parts in order to give them complete sentences. In English we start with syllables and just like in Spanish, when the children go to syllables. Then, they go to words and then from words we take them

from sentences and then they go to start reading" (Bryan Mc Claude Ada, Interviewed by Grettel Vargas, September 13, 2011)



Teacher's artifacts used during an English class for first grades at Methodist English School.
Taken by Grettel Vargas J. September 13, 2011. Downtown Limón, Costa Rica.

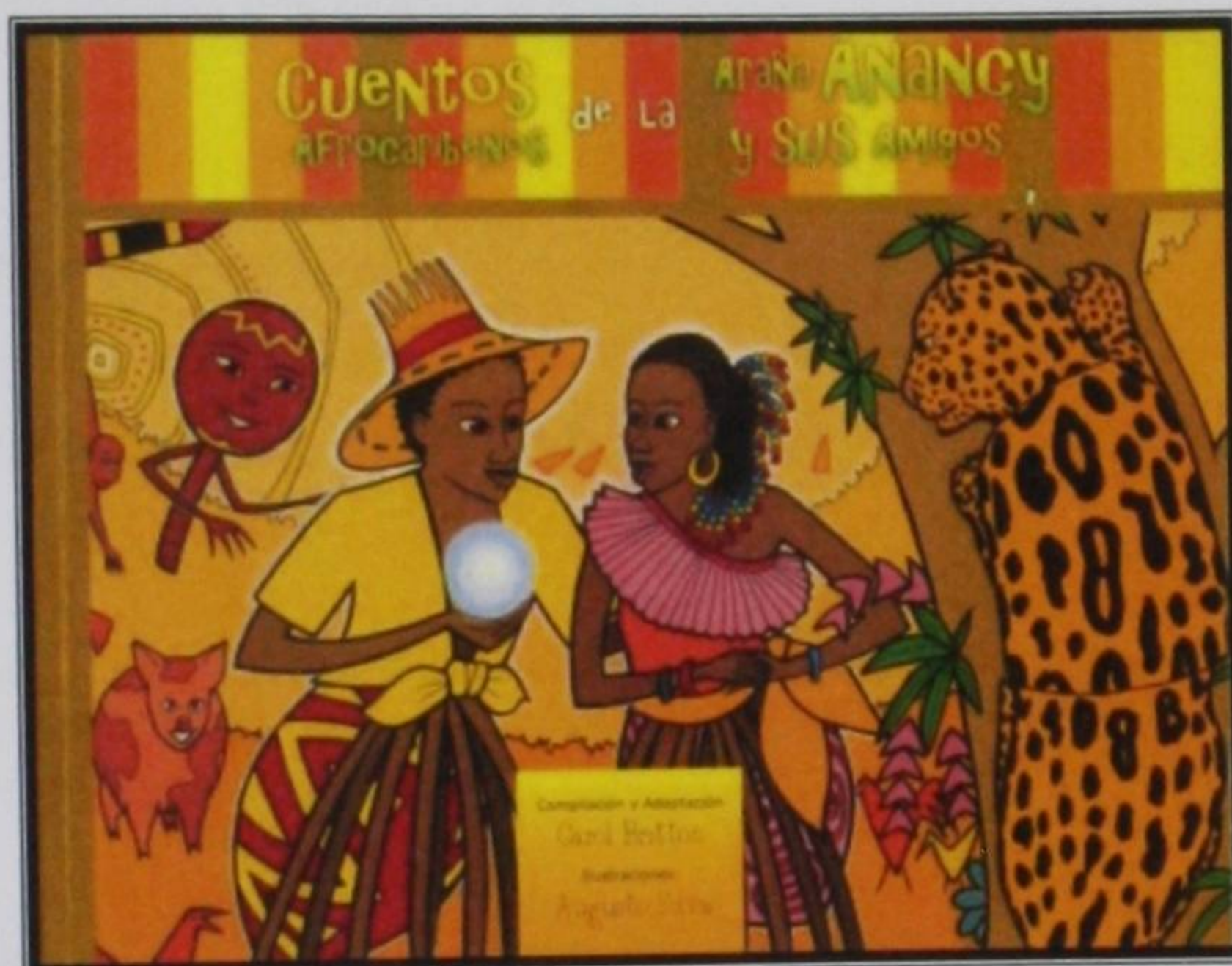
Then the researcher noticed during this interview, that Mrs. Bryan asked a little girl from the elementary school in English to give the investigator her notebook and consequently this little girl was able to respond in English to what her teacher needed; in fact, all the girl's notes were done in English even the arithmetic exercises.

Next, Mrs. Bryan gave the researcher some copies of the books *New Royal Primer Part I and Part II* as well as *Nelson's West Indian Readers First Primer*. Then, the investigator realizes that essentially, each vowel and consonant lessons in these books is introduced by a picture and corresponding key-word. Below the key-word there are other words that rhyme with it. Each of these words are presented to the eye of the child in two forms - as a whole, and with the letters separated - in order to show that the complete word is a combination of letters. On

the whole, the lessons on the Primer books are almost entirely phonic with a few words introduced by "Look and Say" or "Word a Picture Matching".

During the development of this research project, the investigator noticed that the correct use of grammar was highly emphasized through the English classes at St. Mark's high school; particularly for communicative activities such as speeches and role plays. Hence, the implementation of the *New Primer books* with its methodology based on phonics could improve the fluency and pronunciation among the students; namely, the pupils from the elementary school.

Finally, the second recommendation is to include as part of St. Mark's English curriculum, a literature class about Anancy's stories told in LC in order for the pupils to appreciate the oral traditions from their ancestral heritage. In like manner, this literature class could be included in the MEP's English curriculum as well for teaching Afro Caribbean tales and oral traditions in Limonese Creole for the rest of the Costa Rican students.



Cuentos Afrocaribeños de la Araña Anancy y sus Amigos. Author: Carol Britton
Taken from Librería UCR, 2012.

VIII. Works Cited

Books

- Herzfeld, Anita "Mekaytekyuw La Lengua Criolla" San José, Costa Rica Editorial de la Universidad de Costa Rica, 2002. Print
- Hernández Sampiere, Roberto, Carlos Fernández-Collado and Pilar Baptista Lucio. Metodología de la Investigación. México: McGraw-Hill Interamericana 2006 Print
- IDESPO-UNICEF *Percepciones de los Costarricenses sobre la Población Afrodescendiente* Publicado por Fondo de las Naciones Unidas para la Infancia (UNICEF) San José, Costa Rica, Setiembre, 2010.
- Isaacs, Harold R. *Idols of the Tribe: Group Identity Politics and Change*. Cambridge: Cambridge Publishing Company, 1995.
- Le Compte, Margaret D. and Judith Preissle. "Ethnography and Qualitative Design in Educational Research." AP: Academic Press, 2003. Print
- Powell, Bernard Lorein "The Role of the State in the Destruction of a Symbolic Institution: The TES of Limón" Universidad Nacional, Heredia, Costa Rica, 2002. Print
- Purcell, Trevor. "Banana Fallout: Class, Color and Culture among West Indians in Costa Rica." Los Angeles: The Regents of the University of California, 1993 Print
- Riley, Philip. "Language, Culture, and Identity." New York: Continuum, 2007. Print
- Royal Sawyers, Katherine and Franklin Perry "Minority Rights Group International Report Afro-Central Americans Afro-Central Americans: Rediscovering the African Heritage" British Library Cataloguing in Publication Data, 1996. Print
- Senior Angulo Diana "Ciudadanía Afrocostarricense El Gran Escenario Comprendido entre 1927-1963" Editorial Universidad Estatal a Distancia, Editorial Universidad de Costa Rica, San José, Costa Rica 2011. Print

Recorded Interviews

Writer Quince Duncan. 12 August 2011.

Teacher Joycelyn Sawyers Royal. 14 September 2011.

Teacher Ada Bryan Mc Claude 13 September 2011.

Teacher Sharon Foster 1st November, 2011.

Online Sources

Bogdan, Robert C. and Sari Knopp Bilkqd. "Qualitative Research for Education. An Introduction to Theories and Models."
<http://www.francescoianni.com/Digital%20Portfolio/pdf%20files/EDU7900%20Q%20Qualitative%20Research%20for%20Education.pdf> Web 18 March 2010.

Herzfeld, Anita "The Survival of a Creole Language in the Costa Rican Caribbean"
 Center of Latin American Studies, The University of Kansas
<http://www.continuinged.ku.edu/sb/presentations/herzfeld.html>
 Web 15 June 2004

McFall, B. and Beacham, C. "Ideal Design Programming with Photoethnographic Data and Systems Analysis. Journal of Interior Design, 3"
<http://onlinelibrary.wiley.com/doi/10.1111/j.1939-1668.2006.tb00529.x/abstract> Web 2 JUN 2008

Paul Richard and Linda Elder "The Miniature Guide to Critical Thinking Concepts and Tools" http://www.criticalthinking.org/files/Concepts_Tools.pdf
 Web 2008

Stocker, Karen "Citizenship, Wealth, and Whiteness in a Costa Rica High School" International Journal of Educational Policy, Research, and Practice, Volume 5, Number 4, Winter 2004-2005. Web. <http://eric.ed.gov/ERICWebPortal/search/detailmini.jsp?_95155> Web December 2004

Qualitative Research Methods: A Data Collector's Field Guide Module 1
 Qualitative Research Methods Overview Family Health International
http://www.fhi.org/en/rh/pubs/booksreports/qrm_datacoll.htm
 Web 10 September 2001.

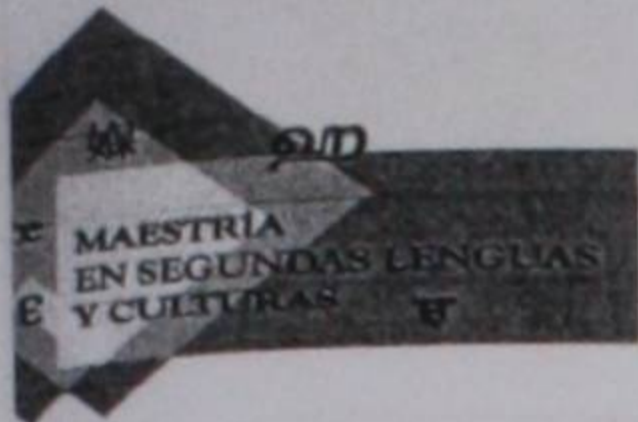
Video Documentary

Video: Identidades: El Inglés Criollo. Canal 13. San José, Costa Rica. Universidad Estatal a Distancia UNED, Documental, Televisión, Agosto 2010.

Appendixes

UNA
UNIVERSITY

Observation Records



Universidad Nacional
 Escuela de Literatura y Ciencias del Lenguaje
 Maestría en Segundas Lenguas y Culturas
 Investigación en Segundas Lenguas y Culturas
 Student: Grettel Vargas Jiménez

UNA
 UNIVERSIDAD
 NACIONAL
 COSTA RICA

Class Observation Record

High School: Saint Mark's High School
 Group Observed: 10 grade

Observation	Date	Time	Signature
1	August 16, 2011	1:25pm 2:45pm	
2	August 23, 2011	1:25pm 2:45pm	
3	August 30, 2011	8:00am 1:00pm	
4	September 13 th	1:25pm 2:45pm	
5	September 14 th	7:00am 4:00pm	
6	September 15 th	7:00am 9:00am	



Universidad Nacional
 Escuela de Literatura y Ciencias del Lenguaje
 Maestría en Segundas Lenguas y Culturas
 Investigación en Segundas Lenguas y Culturas
 Student: Grettel Vargas Jiménez



Class Observation Record

High School: Saint Mark's High School

Group Observed: 10 grade

Observation	Date	Time	Signature
1	September 20, 2011	1:25 pm 2:45 pm	
2	September 27, 2011	1:25 pm 2:45 pm	
3	October 4, 2011	1:25 pm 2:45 pm	
4	October 12, 2011	8 am 10:30 am	
5	November 1, 2011	1:25 pm 2:45 pm	
6			
7			



Universidad Nacional
 Escuela de Literatura y Ciencias del Lenguaje
 Maestría en Segundas Lenguas y Culturas
 Investigación en Segundas Lenguas y Culturas
 Student: Grettel Vargas Jiménez

UNA
 UNIVERSIDAD
 NACIONAL
 COSTA RICA

Class Observation Record

High School: Saint Mark's High School

Group Observed: 11 grade



Observation	Date	Time	Signature
1	August 16, 2011	12:15 pm 1:25 pm	
2	August 23, 2011	12:15 pm 1:25 pm	
3	August 30, 2011	8:00 am 1:00 pm	
4	September 13 th	12:15 pm 1:25 pm	
5	September 14 th	7:00 am 4:00 pm	
6	September 15 th	7:00 am 9:00 am	



Universidad Nacional
Escuela de Literatura y Ciencias del Lenguaje
Maestría en Segundas Lenguas y Culturas
Investigación en Segundas Lenguas y Culturas
Student: Grettel Vargas Jiménez

UNA
UNIVERSIDAD
NACIONAL
COSTA RICA

Class Observation Record

High School: Saint Mark's High School

Group Observed: 11 grade

Observation	Date	Time	Signature
1	September 20, 2011.	12:15 pm 1:25 pm	
2	September 27, 2011	12:15 pm 1:25 pm	
3	October 4, 2011	12:15 pm 1:26 pm	
4	October 12, 2011	8 am 10:30 am	
5	November 1, 2011	11 am 12 pm	
6			
7			

Tally Sheet

Observation #

Date:

Grade:

Number of Afro Caribbean students:

Time observed:

Students' tasks:					
Materials:					
Language used in class:	Spanish	English	Limón Creole	Frequency	Total

Teacher's methodology:					
		Translation English/Spanish /English	Use of language in context	Use of dictionary	Total
Frequency					

Students' participation:					
	Communicative Activities	Grammar Explanations	Free Participation	No participation	Total
Frequency					

Comments:

Written Interviews

Universidad Nacional
Facultad de Filosofía y Letras
Maestría en Segundas Lenguas y Culturas
Researcher: Grettel Vargas Jiménez
Topic: How Does Language Determine
Young Afro-Caribbean Descendants' Identity?

Standardized Schedule Interview
Closed Questions

Subject: Afro Caribbean students of 10th and 11th grade and Afro Caribbean adults at Saint Mark's high school

Informants: Saint Mark's high school, downtown Limón.

Interviewer: Grettel Vargas Jiménez

Date: _____

Nota: Debido a que la información es confidencial, no es necesario incluir su nombre en ella.

Edad _____ Masculino _____ Femenino _____

Objectives:

The purpose of this interview is to define the students and adults' knowledge about their Afro Caribbean identity and culture in relation to language.

Specific Objectives:

1. To collect young and adult Afro Caribbean's judgments about their customs, beliefs and values.
2. To determine Afro-Caribbean's opinions in relation to the language they use in any social context as well as in any different place and environment.
3. To verify Afro-Caribbean's perception about Afro-Caribbean language diversity in Limón province.
4. To confirm how young and adult Afro-Caribbean relate language and Afro-Caribbean identity.
5. To validate what kind of language young Afro Caribbean students use most.

Instructions

Multiple Choice. What kind of language do you use in the following situations and places? Consider the options: Spanish, English, Limón Creole and all of them. Write a **X** in your answer.

What kind of language do you use for communication in Limón?

I. For any social relationship:	Spanish	English	Limón Creole	All of them	N.A. ¹
1. With Afro Caribbeans.					
2. With no Afro Caribbeans.					
3. With friends.					
4. With boyfriend/girlfriend.					
5. With brothers/sisters.					
6. With father/mother.					
7. With the spouse					
8. With grandparents.					
9. With older people.					
10. With young people.					
11. With all the teachers ²					
12. With your classmates at high school.					
13. With the priest/minister.					
14. With God.					
15. With the high school's principal.					
16. With tourists.					
17. With neighbors.					
18. With your co workers					

¹ No answer

² Not only the English teachers.

II. At different places:	Spanish	English	Limón Creole	All of them
1. In a bus.				
2. In a restaurant.				
3. In a party.				
4. In a store.				
5. In a church.				
6. In a park.				
7. In a beach.				
8. At home.				
9. At school.				
10. On the street.				
III. Topics:				
1. Religion.				
2. Family.				
3. Sports.				
4. Music.				
5. Entertainment.				
6. Dreams.				
7. Gossip.				
8. High School tasks.				
9. To tell a secret.				
10. Love.				
11. Arguing				
12. Insulting				
13. To tell a joke.				
14. Politics.				

Universidad Nacional
Facultad de Filosofía y Letras
Maestría en Segundas Lenguas y Culturas
Researcher: Grettel Vargas Jiménez
Topic: How Does Language Determine
Young Afro-Caribbean Descendants' Identity?

Structured Interview
Open-Ended Questions

Subject: Afro Caribbean students of 10th and 11th grade and Afro Caribbean adults at Saint Mark's high school.

Informants: Saint Mark's high school, downtown Limón.

Interviewer: Grettel Vargas Jiménez

Date: _____

Nota: debido a que la información es confidencial, no es necesario incluir su nombre en ella.

Edad _____ Masculino _____ Femenino _____

Objectives:

The purpose of this interview is to define the students and adults' knowledge about their Afro Caribbean identity and culture in relation to language.

Specific Objectives:

6. To verify Afro-Caribbean's perceptions about Afro-Caribbean language diversity in Limón province.
7. To confirm how young and adult Afro-Caribbean relate language and Afro-Caribbean identity.
8. To validate what kind of language young Afro Caribbean students use most.

Note: This interview is going to be done in Spanish.

Instrucciones

Responda a las siguientes preguntas de acuerdo con su experiencia personal.

1. ¿Es importante la influencia del inglés en nuestra cultura afro caribeña? Explique.

2. ¿Se debe conservar el criollo limonense por ser parte de la identidad afro caribeña? Explique qué haría usted para conservarlo.

3. ¿Cuándo era niño asistió usted a alguna escuela tradicional de inglés en Limón? ¿Cómo eran esas clases? Si usted es adolescente, ¿le han contado algo al respecto? Explique.

4. ¿El español es más fácil de aprender que el criollo de Limón?

5. ¿El español es parte de la identidad afro caribeña?

6. ¿Cuál idioma utilizan con más frecuencia en el colegio: criollo limonense, inglés standard o español o todos los anteriores?

7. ¿No se pertenece a la cultura limonense si no se habla inglés?

8. ¿Se está perdiendo el uso del inglés por parte de los jóvenes Afro Caribeños? Explique por qué y justifique su respuesta.

9. Si usted es un (a) joven Afro Caribeño, ¿se siente orgulloso de hablar criollo limonense delante de personas que no son Afro Caribeñas?

10. ¿Vale la pena aprender criollo limonense a pesar de que el idioma oficial es español?

11. Cuando era niño (a), ¿qué idioma predominaba más en la escuela: inglés o español?

12. ¿Cuáles son las ventajas de hablar sólo español?

13. ¿Cuáles son las ventajas de hablar inglés y español?

14. ¿Usted se considera bilingüe e inclusive habla tres idiomas: criollo limonense, inglés standard y español? Explique.

15. ¿Qué aspectos de la cultura afro caribeña promueven el uso del idioma inglés?

16. Como Afro Caribeño, ¿en qué forma relaciona usted lenguaje con identidad?

17. ¿Qué caracteriza a la cultura Afro-Caribeña de las otras provincias de Costa Rica? Explique

Focus Group

Focus Group

Date:

Number of Afro Caribbean students: Number of Afro Caribbean adults:

Time observed:

Students' tasks:							
Language Used	Spanish	English	Limón Creole	Formal situation	Informal situation	Frequency	Total
By the students							
Time of exposition							

Adults' tasks:							
Language Used	Spanish	English	Limón Creole	Formal situation	Informal situation	Frequency	Total
By the adults							
Time of exposition							

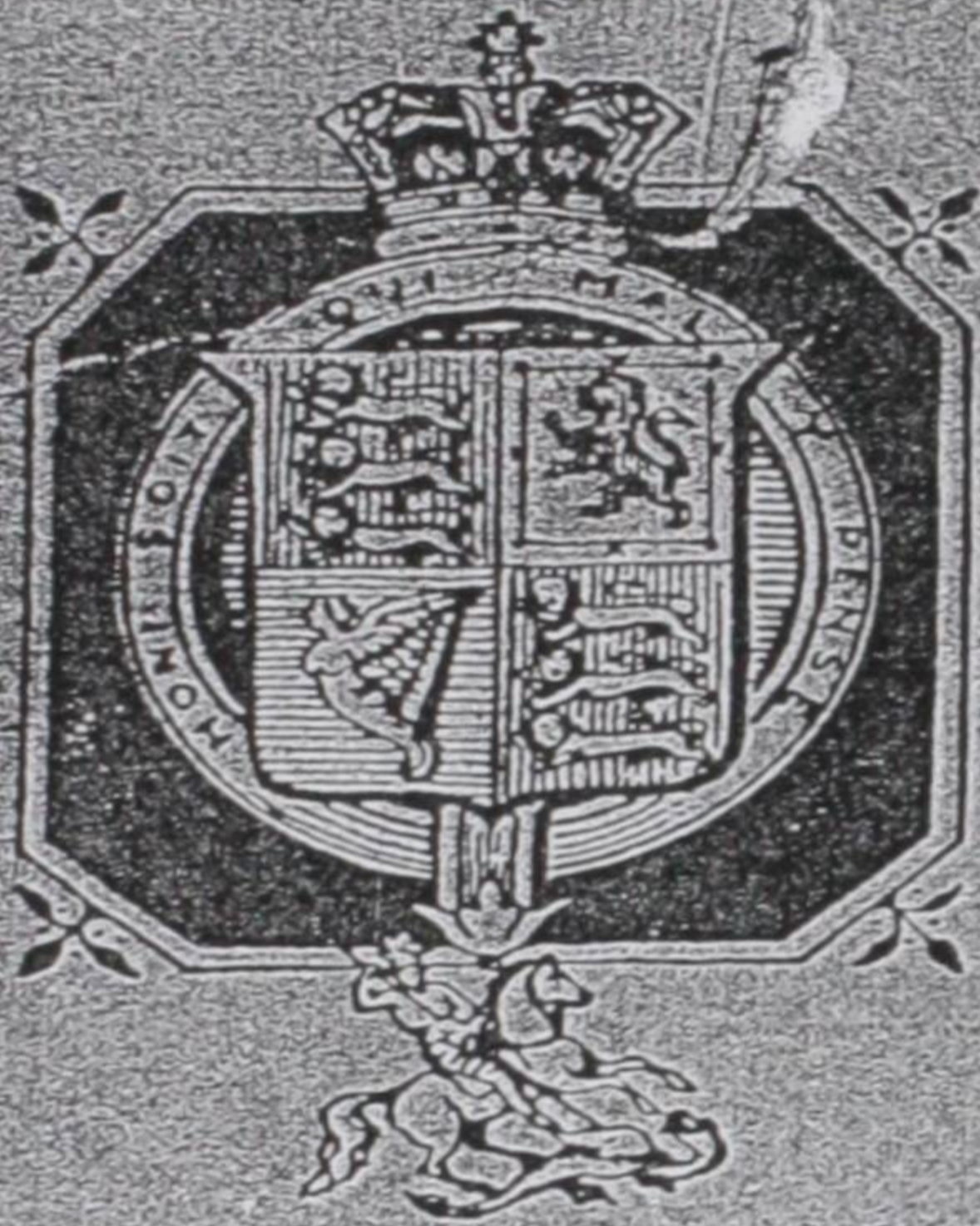
Comments:

Artifacts

NEW

ROYAL PRIMER

PART · I



T. NELSON & SONS, LTD.
LONDON

A	B	C	D
E	F	G	H
I	J	K	L
M	N	O	P
Q	R	S	T
U	V	W	X
	Y	Z	

Pub Good
28-04-11
GOOD

a	b	c	d
e	f	g	h
i	j	k	l
m	n	o	p
q	r	s	t
u	v	w	x
	y	z	

Rev



VERY GOOD

28-04-201

02-05-2011

4



ROYAL PRIMER.

so	go	lo	no
he	be	me	we
at	an	am	as
if	is	it	in
on	or	of	ox
by	my	up	us
	to	do	



1.

I am in. Go on.

2.

Is he to go in? No.

3.

He is to go on.
On, on we go.

Very good
02-05-2017





c	a	t
r	a	t
m	a	t

cat. rat. mat.

a · at · cat.

1.

A cat. A rat.

On a mat.








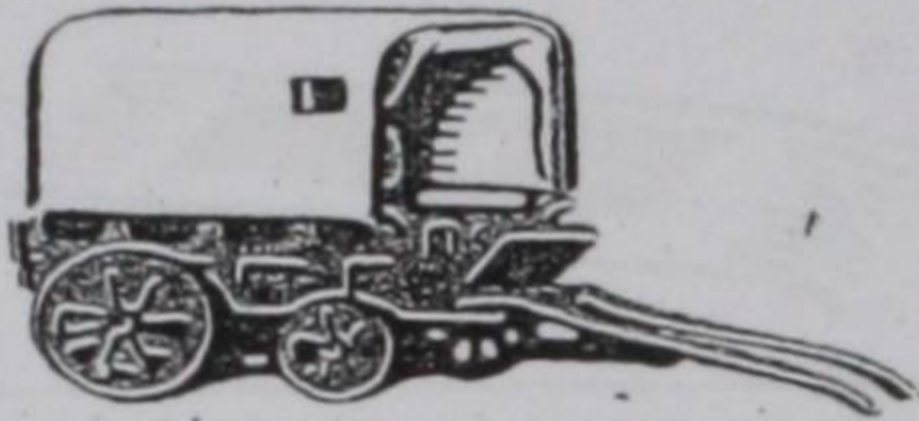





2.

A fat cat sat on
the mat.




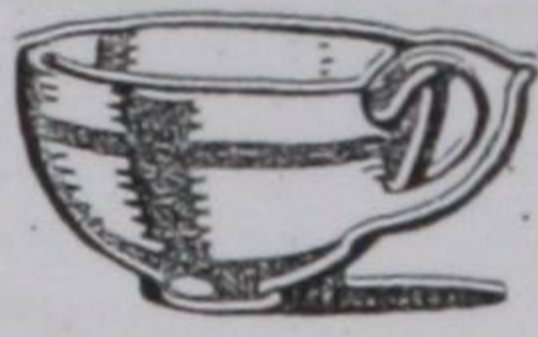



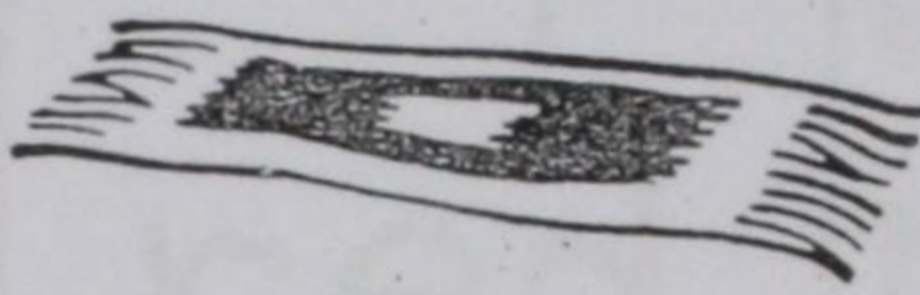
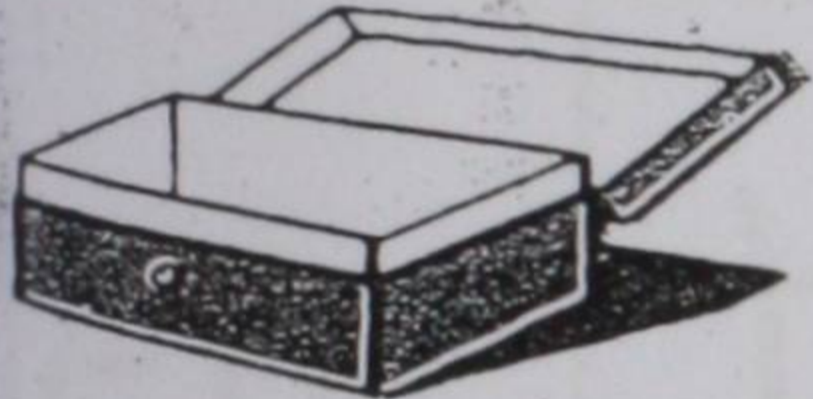


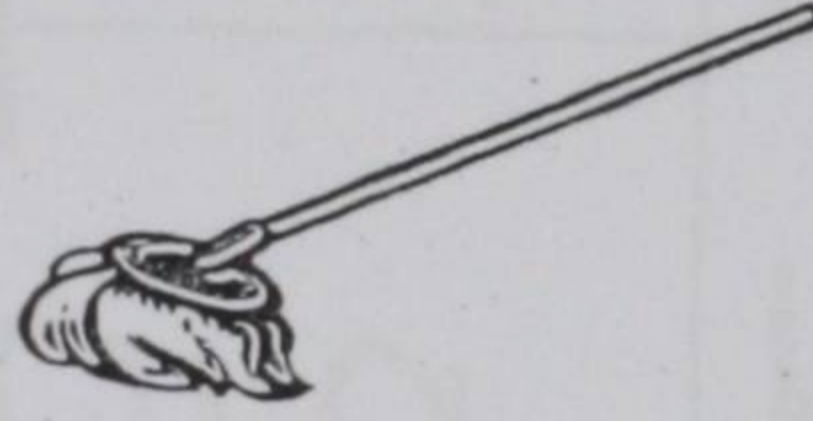


3.

Is it a hat? It is
my hat.

FORMING THREE-LETTER WORDS

	p-a-n pan		n-e-t net
	p-e-n pen		j-a-m jam
	p-i-n pin		h-u-t hut
	p-i-g pig		v-a-n van
	d-o-g dog		h-e-n hen
	h-a-t hat		s-u-n sun
	r-a-t rat		l-e-g leg

FORMING THREE-LETTER WORDS

	b-a-t bat		c-a-n can
	b-a-g bag		c-u-p cup
	b-e-d bed		m-a-n man
	b-u-n bun		m-a-t mat
	b-o-x box		m-u-g mug
	c-a-t cat		m-o-p mop
	c-a-p cap		f-a-n fan

cat	mat	van	not
rat	fat	sat	hat
ran	man	can	pan
cap	lap	map	nap
fed	bed	red	Ned
hen	ten	pen	Ben
men	den	pig	big
fig	dig	wig	pin



SIDUNA



F120689