

PHENOMENON OF TRILINGUALISM IN A *SANANDRESANO* MIGRANT: CASE  
STUDY

MILDRETH CAICEDO DOMINGUEZ

JONATHAN STEVEN JIMENEZ

DALESHK CAROLINA RODRIGUEZ NAVARRO

YENNY MARCELA TANGUA LINARES

ECCI UNIVERSITY

FACULTY OF HUMANITIES

MODERN LANGUAGES

BOGOTÁ D.C

2018

PHENOMENON OF TRILINGUALISM IN A *SANANDRESANO* MIGRANT: CASE  
STUDY

MILDRETH CAICEDO DOMINGUEZ

JONATHAN STEVEN JIMENEZ

DALESHK CAROLINA RODRIGUEZ NAVARRO

YENNY MARCELA TANGUA LINARES

Degree work as a requirement to qualify for the title of Professional in Modern Languages.

Director:

OLGA CAMILA HERNANDEZ MORALES

Doctorate in Education Andes University

Master of Education *Universidad Pedagógica Nacional*

Codirector:

MARIA DEL PILAR MONCADA

Master in Educational Technology

ECCI UNIVERSITY

FACULTY OF HUMANITIES

MODERN LANGUAGES

BOGOTÁ D.C

2018

Note of acceptance.

---

---

---

---

---

---

Jury president

---

Jury

---

Jury

Bogotá, December 2018

## **DEDICATION**

To our parents, our siblings, our teacher Olga Camila whom not only was the director of this project, but also a support and a guide in times of confusion; for all of you with lots of affection.

## **APPRECIATION**

To Olga Camila Hernández for her continuous and important support in the recognition of our participation in this project, for her dedication and guidance in the development of this work.

To the teacher María del Pilar Moncada and the assistant Bailey Bullock for the support in matters of writing and correction of the written document.

A special thanks to the student of the ECCI University, who allowed us to apply the different study tools with the best disposition and attitude.

We also thank the Vice-Rector of Research of ECCI University for having approved and supported us in the development of this project.

Finally, we would like to offer special thanks to Cultural Center of the Republic Bank of San Andres and its official Andres Steele who very kindly welcomed us in his office and gave us important information for the development of this work.

## TABLE OF CONTENTS

Introduction.....	8
Background.....	3
.....	4
<b>The use of Kriol inside and outside the Island.</b> .....	7
Statement of the problem .....	9
General objective .....	11
Specific objectives .....	11
Rationale .....	12
Theoretical Framework.....	14
<b>Bilingualism.</b> .....	14
<b>Trilingualism.</b> .....	16
<b>Identity.</b> .....	17
<b>Cultural Identity.</b> .....	18
<b>Speech Community.</b> .....	19
Research Methodology.....	27
<b>Methods and techniques.</b> .....	30
<b>Interview.</b> .....	30
<b>Photographs.</b> .....	31
<b>Population and sampling.</b> .....	32
Data Analysis.....	33
Conclusions .....	50
Recommendations and Limitations .....	52
References .....	54

**GRAPHICS INDEX**

Figure 1 .....	12
Figure 2 .....	16
Table 1 .....	17
Table 2 .....	18
Table 3 .....	19
Table 4 .....	22
Table 5 .....	24

## Introduction

The present investigation arose from the interest of resolving a question about the current situation of the inhabitants of the San Andrés Island and its reality in sociolinguistic subject, especially for the *Raizal* community that still prevails in the Island and that until today struggles to maintain their living traditions and preserve the *Raizal* language. It emerges also, from the need to recognize those contexts in which the islanders make use of the languages they learnt either empirically or theoretically and the opportunities a person can take advantage of with the proficiency and mastery of each of them.

The islanders are recognized for their linguistic diversity and their use of the three languages: Spanish, English, and Kriol, the latter, produced by different reasons, including social processes such as colonization, migration and trade. (Patiño, 2000). The Kriol arises from the contact between European employers and their subordinates, who did not share the same language; therefore, they could not easily communicate.

The Kriol languages are, then, the result of these contacts of languages in situations of serious communicative difficulties and of acute social inequality. (Patiño, 2002, p.109), thus becoming the mother tongue of the *Raizales*, which, although it is derived from the English language, has some unique phonetic, historical, social and cultural characteristics and some loans from Spanish and African languages. The teaching of Kriol in schools has been restricted given that it does not have an established writing system that can be taught in the classrooms, thus minimizing its dissemination in future generations, the island does not have enough trained teachers to teach kriol at the different levels that correspond, although kriol is a vital language among the *raizales*, in addition, a language policy has been proposed that includes different options for education, including trilingual schools that teach in the three languages (kriol, Spanish and English) and schools that dictate English as a subject more



intensively; or bilingual schools that teach English and Spanish, so that parents can choose the type of training for their children, leaving Kriol as the language of use in the home.

To carry out the present study, an identification was made of the characterization of the phenomenon of trilingualism present in the communication of a native individual of the San Andrés Island, with proficiency in Spanish, English and Kriol as languages in frequent use, identifying in addition, the behavior of the language in a context outside the island and the different speech communities which the subject of study belongs to.

Through a process of data collection, it is intended to establish what relevance for the individual has the knowledge and mastery of the three languages mentioned above and how they may or may not represent an added value for the individual in the different environments in which they operate in his daily life, such as, academic, sociocultural, among others.

Thus, the approach and development of the research thesis is based on a question that gives meaning and form to the previously established approaches. The question is how is the phenomenon of trilingualism (English, Spanish, and Kriol) presented in a native of the island of San Andres who emigrated from the island?

## Background

Ethnic-education has been a very important factor in the history of the Archipelago of San Andrés and Providencia since it has represented every part of the culture of this island, and currently the *Raizales* and an indefinite number of researchers have carried out various studies and analyzed tools to be able to keep all customs, ideologies and aspects of culture such as bilingualism, in the following section we can analyze a series of backgrounds that show the development of ethnic-education and general parameters of education that have affected the island for years.

According to Moya (2014, p. 58) the research records on the current sociolinguistic situation of the Archipelago of San Andrés and Providencia are limited to types of academic research studies that provide descriptions of historical facts that allowed to define the current model of bilingual oral speech that is developed on the island and the emphasis on the ethnic-education that seeks to preserve the culture and language of the *Raizal* population.

Likewise, the studies developed by Moya have also made it possible to identify elements that build island identity, the description of the types of bilingualism of the inhabitants of the archipelago, the contexts of use of the diverse languages spoken in the island, and the perception that the *Raizales* speakers have about the Kriol as a communicative language.

**Ethnic-education and use of Kriol in schools.** To have a better understanding of this chapter, it is necessary to define the concept of ethnic-education. The word ethnic-education consists of the union of the words ethnicity and education. Ethnicity, which is defined according to the RAE as a human community defined by racial, linguistic, cultural affinities, among others; and the term education, defined as the breeding, teaching and doctrine that is given to children and young people. Thus, the term ethnic-education is used to

denote teaching for these human communities.

According to the Mexican anthropologist Guillermo Bonfill (1981), the concept of ethnic-education refers to a differentiated cultural education for ethnic groups, which depends on the historical moment, the political thought and the institution that proposes it, thus being a set of community processes that strengthen the dynamics of an ethnic group, to conserve their cultural values and to potentiate their autonomous integral actions that guarantee their survival as an ancestral people.

In this case, for the raizal people, the model of education within the island must be ethno-educative in terms of its socio-cultural context, its life experiences, its culture and mother tongue (kriol) and its history (Mitchell et al., 2004).

Ethnic-education has become a concept to face multiculturalism in San Andrés. Through a series of interviews with some education agents of San Andrés, Falkenberg (2007) sought to identify problems regarding ethnic-education in San Andrés.

Falkenberg (2007) determined that, on one hand, the lack of training, infrastructure, and school materials are the main problems when it comes to implementing the educational process. On the other hand, while the government's participation plays a major role, they have decided to leave all of the responsibility to educational institutions. It is important to understand that even though education is the key of success, it cannot be seen as the political, economic, and social disputes' remedy, but as an instrument of support and aid.

Ethnic-education is part of the efforts to protect and acknowledge identity Moya (2004). With the creation of a newspaper written in Kriol. The idea of creating a newspaper arose with the main goal to encourage the students to use Kriol more often making them conscious of their cultural background and helping them to keep their traditions and identities alive.

Although the constitution considers the Kriol as a native language and grants it as a right, many people think learning it is not that important to develop a good communication outside the Island. Some educators believe that Kriol is a good way to keep the Islanders culture and traditions alive; however, it should be kept oral. This language should work as a bridge to reach higher levels of Standard English and Spanish as learning to write Kriol and to read it represents for them the cause of confusions for students Moya (2014).

Aldana (2005) the study focuses on the analysis of the education system on San Andrés Island, particularly with regard to the different techniques used to teach Standard English to the children on the island. According to Aldana (2005), several educational materials are used because teaching English to these children is a complex process since they are in a context of multilingualism. These children currently speak Spanish and Kriol, which complicates the form of basic education used by teachers of the common language.

Ardila (2004), In this study several reasons are found behind the problems that the island of San Andrés has with the education system, especially the problem of learning a new language like English, informing how, for several years now, for several years now, historical aspects have affected the teaching process. Additionally, there are a series of myths and facts that explain why the education system focused on bilingualism could not be adapted to the island. According to Ardila (2004), the pedagogical processes that they used in the past marked the pedagogical parameters, affecting the educational system in general, taking into account the lack of knowledge of techniques and teaching strategies.

Sanmiguel (2006) handles theories about the educational model in the basic and medium levels of San Andrés Island. Generating contribution to the way to offer an education based on the socio-cultural diversity of the island to the so-called ethnic education. The research was framed within the need to generate an approach to the worldview of the *Raizal* ethnic group, to identify those characteristics to be taken into account at the time of

developing an educational model that meets their expectations, something like a consistent with the free spirit that characterizes the Caribbean societies.

San Miguel's work relates to the ongoing research, as it takes into account the fundamental pillars of the *Raizal* ethnic group, their beliefs, their social dimension, its identity, and culture, taking into account their Kriol language called Kriol, which contains the expression of their beliefs, their roots. According to Raquel San Miguel (2001) education on the island of San Andres would have the task of fostering an intercultural educational model, based on pedagogies that foster mutual cultural knowledge in whose encounter children build, to negotiate, to create and recreate their own concepts of the world (Pg. 86).

It relates to the ongoing investigation, because it proposes to obtain evidence through the methodology of the case study getting answers from a focus group of individuals knowledgeable and speakers of the three languages (English, Spanish and Kriol) and giving a relevant importance to the preservation of the language, its culture and its history, accepting and knowing the opportunities that may be outside the context of the island and preserving the right of the *raizal* to their experiences are not modified by the continental instilling new forms and styles of life in the interior of the country.

Andrade (2004) carried out a sociolinguistic study in San Andres in which accords that English is a language used in a greater dimension than the Kriol language still alive in Colombia, from a diatopical perspective. The contributions of this study are twofold. First, it provides scientific/quantitative data based on the application of a survey that lends itself to various analyses. Second, the data collected from 660 inhabitants of the island allow the development of maps where part of the synthetic and information is represented graphically for a better understanding of certain portions of the Islanders reality.

Within the framework of the Andrade's, surveys were taken into account linguistic attitude, language acquisition, literacy process and use of languages in contexts, establishing the basis of Spanish, English, and Kriol. Determining if its use was due to the fact that it was your mother tongue, the language in which you learned to read and write, or the language you use most often.

With the result of Andrade's study that the Spanish-speaking population on the island of San Andres is in constant growth due to cultural changes and opportunities, the use of English in religious contest and in the same way job opportunities in the area of tourism, leaving a deficit in the use and dissemination of Kriol in children and adolescents in school. Due to this, Kriol continues to be part of the Colombian cultural heritage with special emphasis on the importance of the so-called ethnic-education.

**The use of Kriol inside and outside the Island.** Moya (2014) sought to identify the importance of the three languages that are in contact in the archipelago of San Andrés, Providencia, and Santa Catalina. Specifically, and also the relationship between language and ethnic and cultural identity. The research was developed in San Luis neighborhood, one of the traditional sectors of the island of San Andrés where the population is predominantly *raizal*. This research also seeks to identify the vitality of the three languages, areas of use, and the relationship between language use and the ethnic identity of a speaker.

The information collected by Moya showed that, in the neighborhood of San Luis, from the youngest community to the elderly, they speak Kriol despite the large presence of Spanish speakers on the island and the dominance of Spanish in the official and academic life of the island. Likewise, the writing and reading of the Kriol language have not yet been accepted by the community and they prefer to read and write in the English language. English, however, is in the process of being abandoned since it is usually only used in

religious and tourist contexts, although it is sometimes also used by the elderly population (Moya, 2014).

Augusto (2014) carried out a case study, which determined the linguistic ideologies as an important factor inside and outside the country since by means of these it has been possible to generate an evolution of the linguistic identity, but in this identity it is sought to reduce the paradigm of bilingualism as the ability to speak only English and Spanish. Through a national bilingualism curriculum, the author wanted to apply a reconstruction of this identity by applying the analysis of a raizal participant called “Fidel” where it could be shown how multilingualism and its practices can be implemented in discursive and sociocultural practices with nuances and ideologies applied by a social ethnic group and preserve the linguistic identity with this type of practices.

Although generalizations cannot be made based on the narrative of one case informant, it is critical to note that according to “Fidel”, Kriol is still alive and is not being challenged by its contact with Spanish, because Spanish is now a lexical donor, which keeps Kriol alive as English becomes less and less prominent on the island.

Finally, with the information studied previously, it can be concluded that education has become an important tool to conserve general aspects of the sociocultural identity of the *raizales*, although there have been factors that have affected sociolinguistic knowledge and also a part of the culture of San Andrés as it is bilingualism, however all studies focus on analyzing the positive aspects of ethnic-education and everything that has brought with it.

## Statement of the problem

The southwestern Caribbean region is composed by Central America's eastern coastal line and the Caribbean Sea, and they are considered as ethnocultural zones due to the influx of Antilleans' descendant communities called Kriol, *Raizales* or Islanders of San Andrés, Colombia. These Kriol peoples share their origins, stories of enslavement and emancipation, and trajectory of continuous colonization to which they have been subjected, as well as their current cultural expressions and struggles.

These Afro-Anglo ethnic groups descended from English speakers and/or an English-based Kriol language who were in contact with indigenous people, missionaries, European and North American business entrepreneurs and descendants of Hispanics, developed and maintained linguistic and cultural expressions that differentiate them from "Hispanic" majority of countries where they live (Gordon, 1998).

Throughout the history of San Andrés is evident how migrations have been a relevant factor in the constitution of the Island as a society and the identity of the islanders as *raizales* (Ratter, 2001). By virtue of the foregoing is important to frame the various migrations that arrived to island since the beginning of the colony and how from this time, a migratory culture began to be developed by the inhabitants of the island: From the English Puritan immigrants who colonized the islands in the second decade of the seventeenth century, from England and English colonies in the Caribbean (Kupperman, 1993) to Continental Colombians, Antiochian and coastal migrants mainly, as well as the Arabs, who flooded San Andrés after being cataloged "port free" and that in summary, these immigrants are the ones who have shaped the current composition of the population of the island.

Now, the other side of the coin of migration and object of research in this project is the emigrants from the island. For Lagos (1993), the aspects related to island mobility from



the 70s to the present day are linked to the search for a better education, sources of employment in the Colombian continent, establishing a family nucleus outside the island and even, in some situations, escape from a social problem that in the last decades hits the island of San Andrés and is the topic of drug trafficking (Abello, 2009).

In this historical and sociolinguistic context, it is necessary to ask: How does the phenomenon of trilingualism (English, Spanish, and Kriol) manifest in a native of San Andrés island who emigrated from the island?

**General objective**

To understand the trilingualism phenomenon (English, Spanish, Kriol) in a native individual from San Andrés Island.

**Specific objectives**

To identify what speaking communities the native individual from San Andrés Island belongs to.

To describe the relation that the trilingualism phenomenon has in a native individual from San Andrés island regarding its cultural identity background.

## Rationale

The current research project came up as a result of the interest to understand the phenomenon of trilingualism in San Andrés Island and its current sociolinguistics situation. The analysis seeks also to describe the relationship between the trilingualism in the island and the cultural identity background.

One of the most representative factors of San Andrés is its situation of trilingualism, where English, Spanish, and Kriol converge; however, this phenomenon can be problematic as *raizales* prefer to use English and Spanish over Kriol, which negatively impacts the cross-generational transmission of the language (Ministerio de Cultura, 2010, p.3).

Even though previous studies have addressed this issue before, most of them have overlooked the role of the historical context, specifically the colonial heritage. That being said, the value of this study is that it adds the perspective of the analysis of these colonial studies, which allow not only approach the relations between the languages as code systems, but also as the symbolic mediations, which are set up from a specific reference that in this case is the colonial thought.

The main contribution of this study consists in the identification of the bilingualism types existing in the *raizal* population, the recognition of the vitality of the Kriol and its importance as an element of the cultural identity. Furthermore, the study seeks to enable that the inhabitants of the island to recognize the current situation and identify the thoughts of their peers, in such a way that it is possible to build studies and projects that promote their protection, acknowledging its advantages and the need that the *raizal* population has to reinforce their conception about their language.

Some sociolinguistic studies on the archipelago of San Andrés show that the native language of the islanders, being a language of oral tradition, is no longer being used and is in

danger of disappearing. What in a certain way lead to lost an identity feature and that new generations are not interested in rescuing, since there is a non-*raizal* population that lives on the island, which creates the need to continue learning Spanish in order to communicate, among other exchanges that weaken it little by little as there is no an interest to maintain it alive, but there is a struggle between what must endure and what is imposed in school and in life with the continental.

This analysis seeks to be a contribution to the preservation of the native languages in order to strengthen the intercultural relations and the construction of historical memory.

## Theoretical Framework

For the purpose of giving theoretical support to this research, it becomes necessary to know the terminology related to the research; terms as bilingualism, cultural identity, identity, language, language (*langue*), speaking community and trilingualism will be defined in order to provide a better understanding of the research as these terms are part of the problematic and investigative approach.

**Bilingualism.** Before addressing the term trilingualism, which is necessary for this study, it is important to identify the points of view of some authors regarding what they consider bilingualism is. In this way, it is necessary to point out that there are many definitions of bilingualism and no definition is broad enough to cover all cases that may arise. This term is widely used in linguistic studies that involve the knowledge of a second language; however, there is no complete clarity on what it means.

Overall, bilingualism has been understood as the use of at least two languages by an individual or by a group of speakers, such as the inhabitants of a specific region or nation; and in particular, a bilingual person, is a person who knows and uses two languages, and is referred to who speaks, reads and understands two equally well-spoken languages (Richards 1997, p. 45).

Oksaar (1983, p. 19) defines bilingualism as the ability of a person to use here and now two or more languages as a mean of communication in most situation and to switch from one language to the other if necessary. Grosjean (1992, p. 51), also states that bilingualism is the regular use of two (or more) languages, and bilinguals are those people who need and use two (or more) languages in their everyday lives.

From a more complex point of view and even more utopian, Bloomfield (1933) defines bilingualism as “the native-like control of two languages”. In other words, he states

that bilingualism is the ability to speak two languages the way native speakers do, creating well-formed statements. Bloomfield's perspective describes the bilingual person as an expert in the language thus possessing a linguistic ability similar to a native person. According to him, bilingualism occurs when the person has the ability to transmit and communicate their ideas in a language other than the native language using each of the skills that it possesses.

Macnamara (1967) decides to contradict Bloomfield's statement by suggesting that a bilingual is anyone who possesses a minimum competence in one of the four language skills in a foreign language: listening, speaking, reading and writing. In opposite to Bloomfield's idea of what bilingualism means, this author believes that a person is bilingual regardless of the level or ability that could have, as long as the person has the ability to perform in any of the four skills no matter what the level is.

It is possible to conclude that the term bilingualism could be defined as the ability of a subject to express himself in a second language at a lower or higher level and to a certain extent make use of it in the daily life of their lives. This is about the scope and use of two or more languages within a community of speakers.

Taking into account the definitions developed by the aforementioned authors, to develop this research, it is important to establish an own meaning about the concept of bilingualism. This being the case and taking Bloomfield's position as a reference, it is concluded that bilingualism is the capacity of a subject to express himself in a second language in such a way that the communicative act is understandable to the receiver. However, contrary to what Bloomfield thinks, not necessarily the bilingual subject must possess communication skills at the level of a native speaker.

**Trilingualism.** The term trilingualism makes a general reference to the knowledge and use of a third language, regardless of the frequency with which the individual makes use of it. Trilingualism and multilingualism present different characteristics from bilingualism at the individual, sociolinguistic and educational levels.

Accordingly, bilingualism and trilingualism, clearly represent extensions along more than one language dimension. Given the four basic skills (listening, speaking, reading, and writing), and given further subdivisions so as to take into account divergent possibilities under headings like vocabulary, grammar, and pronunciation, we soon arrive at a considerable number of important elements (John Edwards, 2013).

The term trilingualism can also refer, overall, to the acquisition of a third or more language. The word multilingualism is also frequent, without specifying how many languages it is. This term is usually used in research at a macro-linguistic level, to talk about the knowledge of linguistic varieties of one or more languages. This is why bilingualism and trilingualism are thus seen as specific subtypes of a superordinate concept of multilingualism" (Hufeisen and Marx; 2004, p.142).

A multilingual is neither the sum of three languages or more monolinguals nor a bilingual with an additional language. Rather, in our view a multilingual is a speaker of three or more language with unique linguistic configuration often depending on his individual history, and, as such, the study of third or additional language acquisition cannot be regarded as an extension of second language acquisition or bilingualism (De Angelis and Selinker, 2001, p.45).

Trilingualism was not commonly used, however, over time and with the help of multiple authors, it has become necessary to define it without being confused with the term bilingualism and even multilingualism, since each one has different characteristics. Although bilingualism and trilingualism have multiple similarities, certain differences are present when

identifying each one. Like bilinguals, trilingual should be considered as speakers with their own specific characteristics, and cannot be expected to be three monolingual people in one.

**Identity.** Identity can be defined as a subjective and often self-reflective process by which individual subjects define their differences with respect to other subjects by self-assigning a repertoire of cultural attributes that are generally valued and relatively stable over time. It is also linked to a sense of belonging to different socio-cultural groups with which the characteristics in common are shared.

It is the set of traits inherent to an individual or a community; these traits characterize the subject or the collectivity in front of the others. Speaking of identity refers to a construction process in which individuals define themselves through symbolic interaction with other people, thus being a symbolic project that the individual is building.

On the other hand, Laing (1961) defines identity as “What one feels is "himself" in this place and this time, such as at that time and in that place past or future; is what is being identified”. (Quoted by Rodríguez Sánchez, J.L., 1989).

Drona and Fernandez (2002), establish identity as the system of symbols and values that allows facing different day-to-day situations. It works as a filter that helps to decode them, to understand them to make them work. This means, that an individual, with his values and his way of thinking, feeling and acting, will probably react in a definite way. For this, there is a repertoire of ways of thinking, feeling and acting that, at a given moment, can be combined. This repertoire is in constant recreation.

Identity and culture are linked by experience. A person experiences different processes throughout life to later join a group and develop a sense of belonging. When a sufficient number of people share the same beliefs, experiences, and values, a culture is delineated. The first function of identity is to mark boundaries between a "we" and the



"others". Identity is only the subjective side of culture, culture internalized in a specific, distinctive and contrastive way by social actors in relation to other actors.

From the concepts previously exposed, identity is defined as the set of characteristics, features and qualities developed by the individual through experience, which contribute to the construction of his personality and in turn, identifies him as a unique individual within of a community.

**Cultural Identity.** Cultural identity could be described as the hallmark of a people, its history, tradition, and customs. It is part of the self-perception of an individual, therefore, the cultural identity is both characteristics of the individual and the group of members, culturally identical.

According to Giménez (1997), the concept of identity cannot be separated from the notion of culture since identities can only be formed from the different cultures and subcultures to which it is owned or in which it participates. Individuals define themselves in terms of certain shared categories, whose meaning is culturally defined, such as religion, gender, class, profession, ethnicity, sexuality, and nationality that contributes to specifying the subject and its sense of identity. These categories could be called cultural or collective identities.

The relationship between culture and identity is then very narrow as long as they are symbolic constructions, but they are not the same thing. While culture is a structure of meanings embodied in symbolic forms through which individuals communicate, identity is a discourse or narrative about itself constructed in interaction with others through that pattern of cultural meanings. That is why studying culture is to study symbolic forms, to study identity is to study the way in which symbolic forms are mobilized in the interaction for the construction of a self-image, or of a personal narrative.

According to the opinion of González Varas (2000): "The cultural identity of a people is historically defined through multiple aspects in which their culture is embodied, such as language, an instrument of communication among the members of a community, social relationships, rites and ceremonies of their own, or collective behavior, that is, systems values and beliefs' systems (...) A characteristic feature of these elements of cultural identity is its immaterial and anonymous character, as they are the product of the community "(p. 43).

Taking into account the points of view of each author previously mentioned, all agree to affirm that identity is strongly linked to culture. The human being always seeks to fit into a group, thus adapting to the customs and traditions that the environment has. Cultural identity is related to the ability to associate and feel as part of a group, based on their culture. Although culture usually refers to language, race, heritage, religion, cultural identity, it is also associated with social class, locality, generation or other types of human groups.

**Speech Community.** The term speech community is used to describe a group of people who possess similar ideas, social structures, and norms of language. These communities can be either large or small. Each speech community develops characteristics of language and language use that are different from those of another community.

Leonard Bloomfield (1933) defines a speech community as the formation of a community by a group of people who interact through language. To carry out this linguistic interaction is essential that speakers use the same language system.

The communicative interaction includes in addition to the principles that regulate the language, the speech situation or the context, the speech-act or the issuance of statements by the speaker with its implicit intention, either: persuade, inform, invite or threaten and in turn the interpretation of said statements by the recipient.

In addition, "a speech community is composed by a set of speakers who share effectively, at least one language, but who also share a set of norms and values of a

sociolinguistic nature: they share the same linguistic attitudes, rules of use, the same criterion at the time of socially assessing linguistic facts, the same sociolinguistic patterns" (Moreno Fernández 1998, p.23).

The concept of speech community does not simply focus on groups that speak the same language. Rather, the concept takes as fact that language represents, embodies, constructs and constitutes meaningful participation in society and culture. It also assumes that a mutually intelligible symbolic and ideological communicative system must be at play among those who share knowledge and practices about how one is meaningful across social contexts Morgan (2004).

The concept of a speech community is very closely linked to cultural identity since through the speech community the subject manages to identify and establish a relationship with those people who share not only similarities at a communicative level but also have common features and distinctive characteristics that allow to create a sense of belonging to a community, a cultural group and even a specific group of society. It is through the speech community that cultural identity is being forged, because the communicative process has as a goal the social interaction which allows the association of both terms.

Sharing certain communicative aspects leads to the creation of exclusive linguistic codes that can later be identified as unique characteristics that make up a specific cultural identity. Those codes are the ones that allow individuals to recognize themselves as belonging to a specific group of society and to influence the individual and collective development of their identity.

**Language (*Langue*).** It is a complex system of signs guided by a set of rules, according to which it is allowed to combine them. Each speaker knows the code of their *langue* and uses it to communicate. It is the product of a social convention and constitutes a cultural heritage, it is acquired naturally and all people are trained to learn any *langue*. In

accordance with the Swiss linguist Ferdinand Saussure (2005), the term “*langue*” refers to the language system that exists in a speech community.

Saussure (2005, p.15) states that *langue* cannot be confused with language; even though it is only a determinate part, essential, it is both a social product of the faculty of language and a set of conventions necessary, adopted by the society to allow the exercise of this faculty in individuals. Taken in its entirety, the language is multifaceted and heterogeneous; straddling several areas, both physical and physiological, it still belongs to the individual domain and the social domain; it is not classified in any category of facts because it is unknown how to clear the unity. *Langue*, at the contrary, is an all in itself and a principle of classification. It is a collective product of linguistic communities that allows the expression and transmission of every possible human experience. *Langue* is, therefore, the most important system of signs.

It is important to be clear about the concepts and differences between the terms language and language since, although both terms are different, they tend to be confused. At a general level, language is identified as the set of signs used for communication, while language is defined as the ability of human beings to learn languages.

**Language.** Language is the set of systems, forms and signs that human beings configure in their minds and serves to communicate with people from the same linguistic community. However, the ultimate act of communication is not language but speech. It arises from the need to transmit messages that are understood by others, so oral language is mostly done, although the forms of language such as writing, sign language, among others, have come to life and expanded for various reasons.

Sapir (1921) defines language as a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols. These symbols are, in the first instance, auditory and they are produced by the so-

called “organs of speech.” There is no discernible instinctive basis in human speech as such, however many instinctive expressions and the natural environment may serve as a stimulus for the development of certain elements of speech, however many instinctive tendencies, motor and other, may give a predetermined range or mold to linguistic expression.

Chomsky (1957) states that language is a finite or infinite set of sentences, each of them of finite length and constructed from a finite set of elements. This definition emphasizes the structural characteristics of language without entering into its functions and the ability to generate action that it has for an issuer and the receiver. This aspect is essential to studies related to language. In addition, he highlighted two new aspects of language that are part of his revolutionary approach:

1. On the one hand, he affirms that the human capacity to speak is genetically determined. The acquisition of language is simply a process of unfolding innate abilities.
2. And, on the other hand, Chomsky relates the linguistic universals with the syntax, in such a way that the linguistic productions that a speaker of a specific language performs respond to his syntactic knowledge. Thus, for the study of language acquisition, from this perspective, what is involved is to discover the syntactic knowledge that underlies children's productions at each moment of development.

Piaget (1968), unlike Chomsky, does not consider language as the most specifically human aspect; rather, it is the general cognitive skill that differentiates humans from other animal species, with the language being an expression of said cognitive skill. Piaget considers that language is a symbolic system and, therefore, arbitrary. To be able to use it, the human being must previously build the ability to symbolize.

The author points out that language plays a fundamental role in the process of the formation of the symbolic function, since unlike the other manifestations that are constructed by the individual according to their needs, the language is already completely socially elaborated and it provides, therefore, a set of cognitive tools to thinking (Piaget & Inhelder, 1968).

In consideration of the above and taking some statements from Chomsky and Sapir, language can be defined as the innate system through which man or animals communicate their ideas and feelings, however, as Piaget puts it, this communication system also requires a cognitive ability that can be developed by the individual through time and experience.

Language is vital for the human being since this method allows him to establish communication with other living beings and hence, live in a community, it is the fundamental means of interaction that allows expressing his feelings and needs. It is considered a natural code of humanity that evolves over the years due to fashions, trends, geography or the change of vision of the world and reality.

## Reference Framework

The following section is intended to provide information on historical aspects of the colonization in San Andrés Providencia and Santa Catalina islands by Spanish monarchy and then, English settlements construction between 1627 and 1629. Also, in this section will be possible to demonstrate how, together with the history of the Island itself, Kriol language is developed as a communicative tool among the islanders and its influence on the social and cultural development of the Island.

To the discovery of San Andrés, Providencia, and Santa Catalina, several versions are attributed to it. The first version relates that Islands were discovered by Columbus, on his first voyage to America in 1492, however, his discovery went unnoticed, because geographical location and presence of reefs, approach to these Islands constituted a risk for Spanish boats (Márquez, 2009).

On the other hand, a different version indicates that Islands were discovered during the expedition of Diego de Nicuesa, after he separated from Ojeda to continue towards the sunset: his fleet dispersed by the violent storm, the ship of Ojeda, being thrown towards the coast of Honduras, discovered on November 25, 1510, a land to which he named with saint of the day: Santa Catalina, as it was then used, and as when he took refuge in the port that was offered to him he found another island, he put this Providence. "So much for having been saved. As for the difficulty it had in winning the coveted coat "(Gaviria, 1998)

Finally, in 1510, Spain took official possession of islands but did not promote settlements in them, because the conquistadors were more concerned about submitting the commonly known Continental Colombia. (Márquez, 2009).

Between 1629 and 1630, first European settlements in the archipelago are dated. These were English and Dutch settlers who arrived from Bermuda and Barbados among others and who settled in Santa Catalina and Providencia.

In view of the above, can be started mentioning first inhabitants of island, according to Parsons (1985) and his book "San Andrés y Providencia: a historical geography of the Colombian Caribbean islands" is known that island was inhabited initially by descendants of European settlers and enslaved Africans who at the end of the 18th century formed a stable settlement from which *raizales* of archipelago descend. However, not only did they inhabit the island at that time, little by little, neighboring towns of Caribbean Sea were added to the population which at the same time was generating controversy between Spaniards and English for the capture of territory.

During the Independence War, islands remained loyal to the Spanish Crown and they continued their trade and authority relations with the provisional colonial headquarters, which, however, quickly lost the ability to control the incendiary advances of the emancipation of the Spanish Americas. Between 1818 and 1821 French Luis Aury (1788 - 1821), took islands and put himself at the service of the troops of Simón Bolívar.

On June 23, 1822, Colombian flag was raised for the first time on islands and San Andrés and Providencia cabildos signed their adhesion to the Constitution of Cúcuta after the visit of Luis Perú de Lacroix. The five main islands became the Sixth Canton of Province of Cartagena in 1822 (Parsons 1985: 62).

**Kriol.** In this section we will identify the origin of the San Andrés Kriol from different sources supported throughout this section, it is also intended to explain how this language originated giving room to different variants of Kriol created by linguistic crosses in the colonization period of the island of san Andrés with the participation of important figures in this crossing as they were English as main exponents, African slaves and indigenous tribes housed on the island.

Taking into account the above, most of the Kriol languages arose from the interlinguistic encounter between European languages and African languages in the processes



of discovery, conquest and colonization that took place between the 16th and 20th centuries (García, 2011: 44), with the different work situations that these people went through, and the different migrations that the settlers made from African lands to the Caribbean coasts, this linguistic crossing was generated, as it says (Patiño, 2002,) European employers did not speak the language or the languages of the subordinates and vice versa and usually the slaves or workers were generally heterogeneous so that they could not easily communicate with each other either.

The Kriol languages are, then, the result of these contacts of languages in situations of serious communicative difficulties and of acute social inequality. Thanks to the lack of a lingua franca, communication became more difficult between them, therefore, various communication techniques were implemented from words which were related to actions that were carried out day by day, when this technique already existed it was evolving through words which arose by prefixes and suffixes taken from the languages applied in their context, finally and thanks to this, the Kriol is known as an oral language since it does not have an alphabetic writing system, this originated from the African Akan. a variant of African languages.

It is characterized by its linguistic and expressive turns that intermingle rhythms and silences, with ostentatious and rapid volume tones in the speech, this language has different variants depending on the linguistic bases and locations, there is knowledge of the existence of variants with English, French bases, Portuguese and Spanish in the case of the English can derive examples such as Belizean Kriol, San Andrés Kriol, Panamanian Kriol, English Kriol Nicaraguan, Costa Rican mekatelyu, Jamaican Kriol among other derivatives. Emphasis was placed on the English, taking into account the central point of the research project, and specifically, this section emphasized the case of the San Andrés Kriol for the same reason (ColombiaCo, 2013).

## **Research Methodology**

The current study seeks to analyze not only the language development of the inhabitants of San Andres Island but also their cultural identity facing the society and all those aspects that determine their linguistic behavior, inside and outside their everyday context.

It is also important to highlight that this research project is conceived as a descriptive study, which aims to "describe phenomena, situations, contexts and events of reality, to specify how they are and how they manifest people, situations, events, or any other phenomenon that undergoes an analysis (Danhke, 1989)". In this way, when using this type of study it is intended to detail the characteristics of certain events and contexts, in order to perform an analysis, description and interpretation of how these factors influence the oral discourse of the individual.

It must be said that this study takes a qualitative approach. According to Strauss and Zimmerman (2002), a qualitative research approach is used to generate findings on topics development of human life, including aspects such as experiences, behaviors, emotions, and feelings, as well as the organizational performance, social movements, cultural phenomena and the interaction among nations. Qualitative research responds to the questions "how" and "why" depending on the applied theory or Blasco and Perez (2007), the qualitative approach allows for the study of reality in its natural context, observing and interpreting phenomena from the perspectives of those involved. That being said, what is proposed with the choice of this type of research, is to discover, form and interpret the experiences and points of view of the subject of study and in this way deal with a problematic situation supported by the facts within the context chosen for the investigation.

Since this project does not seek to obtain accurate data or numerical information that give truth to the research, but it is intended to understand the reality and perspective of the subject in the face of the current situation of the bilingual phenomenon present in its place of origin and in its quality of migrant in the city of Bogotá. This qualitative method is considered the most appropriate for the collection of information that will be carried out through a series of interviews that allow the exploration and description of the problem raised.

Qualitative research involves methods of data collection such as interviewing, accounts of personal experiences, life stories, observations, historical texts, images, and sounds, which describe the routine and problematic situations as well as meaning in people's lives Rodriguez and Garcia (1999).

The qualitative research method used for the development of the current study is the case study, as this tool permits a deeper understanding of social and linguistic reality of the *Raizales* who live in the Archipelago of San Andres, Providencia, and Santa Catalina as well as *raizal* Islanders living on the Colombian mainland, aiming to get better academic and job opportunities.

On the other hand, Yin (1989) defines a case study as “as an empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used. For this method, a small geographical area or a very limited number of individuals as the subjects of study is selected. According to Yin (1989, p.1), “case studies are the preferred strategy when ‘how’ or ‘why’ questions are being posed, when the investigator has little control over events, and when the focus is on a contemporary phenomenon within some real-life context.”

Although the case study method has been challenged due to its lack of rigor, as too many times, the case study investigator has been sloppy and has allowed equivocal evidence or biased views to influence the direction of the findings and conclusions Yin (1989, p. 9), this method of study is a very important research tool. Qualitative research, namely the case study, permits for the measurement and recording of people's behavior who have been selected as the object of study Yin (1989), while the quantitative research is limited in its ability to being inductive as qualitative researchers empathize and identify with the people, they study in order to understand how those people see things Taylor (1949, p.8). For Reis (2008) the case study can be understood as a research technique that has as starting point the interaction between the researcher and the research subject, both engaged in the study of various aspects of selected object, which can be a fact or phenomenon. In this sense, Miguel (2007) proposes a sequence of defined steps to carry out a case study, as shown in Figure 1.

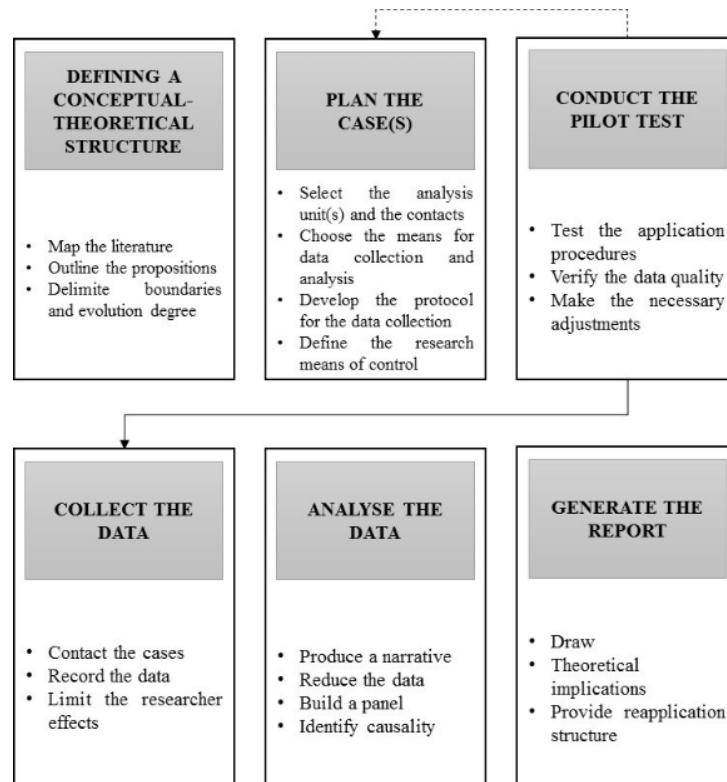


Figure 1. Sequence of steps to conduct a case study. Copyright 2017 by Peixoto et al.

According to Figure 1, it is possible to note that the case study method can be based on six major stages, involving since the construction of a theoretical reference, from the establishment of a literature mapping over the subject, and the case(s) planning, which involves the units of analysis definition, the data collection protocol, as well as the means to perform the collection and analysis, complemented by the means of control (as cited in Peixoto et al., 2017).

**Methods and techniques.** According to Sampieri (2006), data collection methods are important for both qualitative and quantitative researches. Collecting data involves developing a detailed plan of procedures that lead to gathering data for a specific purpose.

Sampieri (2006) points out the researcher as the most important data collection technique. The researcher is the one who collects (interviews, reviews documents, manages, etc.), analyzes and becomes himself in an important strategy of data collection. The biggest challenge for a researcher is to enter himself and become one with the environment he is planning to study and being able to capture the essence of his case phenomenon.

For the development of this research, it will be needed the use of interviews and photograph analysis as collect data techniques.

**Interview.** Sampieri (2006) determines the qualitative interview as deeper, looser and more open. It is defined as an assembly to exchange information between a person (the interviewer) and other (the interviewee). In the latter case, it could be a couple or a small group, such as a family.

To carry out this research, an interview will be developed, as part of this process, is important to define what an interview is and how important it is to collect data.

For Denzin y Lincoln (2005, p. 643, taken from Vargas, 2012) the interview is “a conversation, is the art of asking questions and listen to answers”. As a data collection technique, is heavily influenced by the personal characteristics of the interviewer.

The interviews, as data collection tools for qualitative research, are used when the study problem cannot be observed or is hard to develop due to ethic issues or its complexity and they allow to obtain detailed personal information. A disadvantage of this tool is that it could provide “permeated” information due to the participant’s points of view (Creswell, 2005).

The designed classification is semi-structured since open-ended questions are posed through a thematic script, which allows the interviewee to express his opinions, giving freedom to the rising of new discussion topics that are important to know by their initiative and that produce a result that is broader than what has been proposed, benefiting the development of the research. It is important that the interviewer keep enough attention in order to have a smoother and natural conversation by building new questions linking subjects.

This type of interview was selected as thanks to its structure it allows the information gathering to have an unlimited fluency; that is to say, the way in which the questions are addressed as well as the course of the interview is left to the free decision and assessment of the interviewer as long as the interaction interviewed-interviewer, does not shift away from the main objective of the investigation.

**Photographs.** According to Sampieri (2006), a valuable qualitative data source are documents, materials, and different devices. They are useful to understand the main phenomenon of the study. These instruments will help the researcher to know the background of an environment, the experiences or situations, and their day-to-day functioning. Selecting these elements needs to be done carefully as it is imperative to choose the ones that provide useful information based on the problem statement. Sometimes they are the main source of the study data and in others a complementary source.

According to Garcia (2008): “Photography is an object and research tool since it is not only a means to collect information, but also an active part of the research process, because:

The use of photographs in research works, allows to obtain evidence of the situations or studied problems, have different points of view regarding a same subject, as well as to observe and understand behaviors and facts to which otherwise it would be impossible to access, including environmental, mood, and expressive factors that may affect or intervene in the investigation's development. Photos should be understood not only as a simple instrument that allows to store and verify data but also as a research strategy that makes possible the analysis and reconstruction of reality.” (p.63)

**Population and sampling.** For the collection of information and selection of the target population, Snowball or chain sampling was determined as the sampling technique that best suits the needs of this research study. The snowball is usually used to measure characteristics in small or difficult-to-access populations. Given that the Sanandresano population in Bogotá is small, the chances of finding a person who meets the characteristics of belonging to the island of San Andrés, who has migrated to Bogotá and who is willing to participate in the case study, are very few.

Patton (1990) indicates that the sampling string "is an approach for locating information-rich key informants or critical cases". The process begins by asking individuals whose social network allows them to access a greater number of people and information. The objective of this style of sampling according to Patton (1990) is "identify cases of interest from people who know people who know people who know what cases are information rich, that is, good examples for study, good interview subjects” (p. 182)

The participant of the current case study was located with the help of the thesis director, who obtained the information of the individual through the interaction with a colleague, who thanks to his condition as a professor of the ECCI university receives information through his students regarding a student belonging to the Sanandresano

community and who migrated to the capital city. Thus, it was possible to contact the individual and conduct the research.

The participant, a 38 year old male, from the island of San Andrés, who currently resides in Bogotá and who is currently studying electronic engineering at the ECCI University, will be asked to provide some photographs that have a deep meaning and are linked to the approach of the problem, showing his personal life and part of his heritage. He will be asked to give a brief explanation or feedback of each photo in order to have a better understanding of his roots and environment.

### **Data Analysis**

In this chapter will be developed the critical discursive and photographic analysis of the interviews performed on the subject of the study.

The discourse analysis is defined as a transdiscipline of human and social sciences that systematically studies written and spoken discourse as a form of language use, as an event of communication and as an interaction, in their cognitive, social, political, historical and cultural contexts. Gee (2011) states the discourse analysis is widely used in a range of academic subjects, all concerned with how humans make meaning and communicate within and across different social and cultural groups.

Its main objective is to analyze the contextual meaning of messages through interpretation strategies marked by a high production of documentary information in all kinds of environments. According to Charaudeau (2009), discourse analysis is the theoretical framework that supports the development of a methodology that allows "conclusions to be drawn after confronting the notions and words that structure the notions or groups of notions contained in the discourse studied".

On the other hand, and supporting the above, according to Sayago (2014) it is common to resort to the analysis of discourse as a technique of analysis for two reasons:



1. The object of the study asks for it, as it is the most appropriate way for its analysis
2. It is decided to carry out a discourse analysis and, then, start from the choice of the analysis technique and, then, choose a topic that fits the possibilities this technique provides.

This narrative review of Discourse Analysis addresses language as a communicative event within a social context where human interactions are carried out. Thus, discourse analysis explores the relationships between texts and reality, making speeches visible, their source points, how they flow, and their elements.

Santander (2011) states that language is not transparent, signs are not innocent, connotation goes along with denotation, that language shows, but also distorts and hide, that sometimes what is expressed directly reflects what is thought and sometimes it is only a slight, subtle, and cynical hint. Thereby, discourse analysis allows understanding of the discursive practices of people that occur within their social life in which the use of language is part of the activities developed.

Knowing how discourse analysis is executed is just as important; However, according to Santander (2011) there is no technique to do the analysis since the discourses vary depending on their linguistic or semiotic nature and also, the analysis is dependent on the general objective or the research hypotheses, "words lie, expressions never "(Reich 1996: 138).

It is necessary to define what is being sought mainly based on the research question taking into account analytical proposals, such as: Critical Linguistics, Functional Systemic Grammar (Halliday 1994, Halliday and Hasan 1990), as well as the coherence between theoretical and analytical categories and that all research that contemplates discursive analysis and wants to successfully face sign interpretation, should always show a rigorous

coherence between conceptual categories, discursive categories, linguistic/semiotic categories, and basic grammatical resources: explained in the following chart:

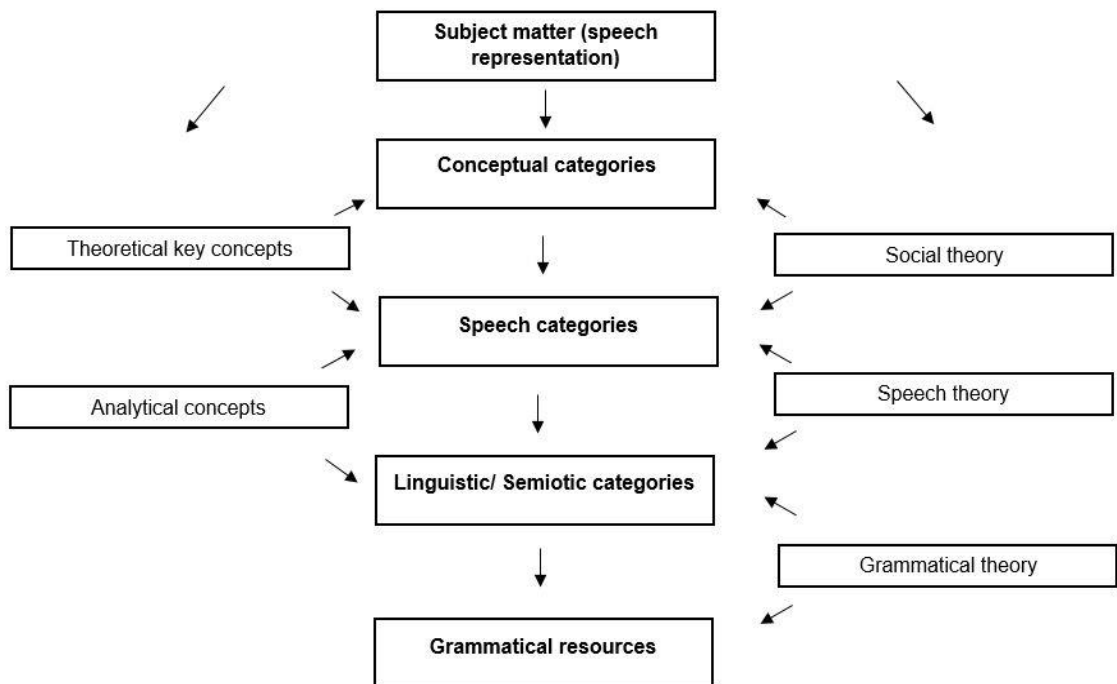


Figure 2. The coherence between theoretical and analytical categories

Every research works with a limited number of key theoretical concepts. These are directly related to the research problem, are adapted to it and are part of the theoretical framework, are, in fact, the theoretical support of the research and are used as conceptual categories since it is possible to identify an operational dimension, which is what helps to understand theoretically the object of study, this is known as discursive categories.

At this level, the theory linked to the discursive is useful. Given the need for analysis, this inevitably leads to a linguistic or semiotic categorial level and finally the grammatical resources provided by the language and which are directly related to the linguistic categories.

The second technique of data collection used is photography. In this case, some of the existing photographs from the participant's family album were used. According to Hoskins cited by Banks (2010, p.86) "the images found in the field are objects that are within a material context. As a result, it can be said that these objects have a biography.

In the first photograph the participant appears with a cousin. The photo was taken in the city of Bogotá. At that time, the cousin had just arrived in the city and he was her only relative, therefore, they were there to keep company. With his cousin, as with most of his relatives, the participant communicates in his native language: Kriol.



[Photograph of Participant with his relative]. (Bogotá D.C. 2009). Personal photo files of the participant. Photography 1

The next two photographs are from 2007, the participant along with family and friends are in San Andrés, in his cousin's house celebrating a birthday. For the celebration, rondón (a typical dish of the island) was prepared, accompanied with imported drinks. During the celebration, reggae music was played and they were speaking in Spanish because there was a friend who was not native to the island and did not speak Kriol. It is traditional for the Islanders to celebrate their birthdays with family, friends and sharing typical food.



[Photograph of Participant with his Family and friends]. (San Andres Island. 2007). Personal photo files of the participant. Photography 2



[Photograph of Participant with his Family and friends]. (San Andres Island. 2007). Personal photo files of the participant. Photography 3

The last one photograph was taken in Valledupar in December 2015. The participant was spending Christmas with a cousin and met the girl with whom he shares a place in the photo; with this person they interacted in Spanish. Based on the analysis of this photo, the

participant expresses that he feels comfortable speaking Spanish when he interacts with his friends, but in academic contexts, presentations, exhibitions, and similar situations, sometimes it is difficult for him to express his ideas. The use of Spanish during his school education was relegated to the Spanish class, and only in the year 2000 when he arrived in Bogotá, he started to make constant use of this language "... sometimes I stutter in Spanish, my English Kriol gets in there, when I have to expose a topic it happens to me. I did not study Spanish in high school, only in the Spanish class and drawing, here in Bogotá I started speaking good Spanish in 2000, for instance, expressing myself in public makes me feel uncomfortable " (Participant 1, 2018).



[Photograph of Participant with a new friend]. (Valledupar. 2015). Personal photo files of the participant. Photography 4

With regard to the categories of analysis, these photographs can be interpreted in light of their relationship with personal identity, understood as territorial, family, events and activities with which the participant identifies himself. The photographs selected by the participant present daily situations with members of his family and his close circle of friends. In these socialization activities are carried out along with key elements such as typical food, typical music and some customs typical of the context of the island.

Additionally, we can refer to the category of sociocultural identity and language associated with the use of the languages that the participant knows. Faced with the use of languages, interaction in Kriol is evident in spaces where other natives of San Andrés interact, while Spanish mediates relations with non-native speakers. It is significant that the subject mentions that despite being comfortable speaking in Spanish with continental people, when presenting and speaking in public, there seem to be some flaws. This may be due to the fact that they have not had much contact in their family and school context with this language, and also because of the differences that this language presents with their native language, given that this phenomenon does not occur to them when using Standard English.

Through the research process carried out to obtain the analysis data, two interviews were conducted, the first interview took place in the P headquarters of the ECCI University on June 7, 2018, and it had as a purpose the recollection of personal and professional life experiences of the individual to determine important aspects in the use of the language and the evolution of it in a sociocultural context inside and outside the island. The second interview developed was done with the help of a series of photos provided by the participant, to then perform a photographic analysis with the aim of understand widely the social and familiar environment the participant belongs to and the customs and characteristics of the Islanders. The individual will be asked to give a brief description of each photo, explaining also who is in it and the context where the pictures were taken.

After the application of the data collection method. A transcription of the interview was made to then carry out the creation of a code and sub codes tree in order to classify the discourse of the interviewee in a series of categories framed in the occupational, academic, personal and sociocultural levels, to this effect , fragments were taken into account, where the individual mentioned key terms that allowed to analyze how he makes use of the languages he dominates, and the relevance of them within his daily development in the different areas of his life.

Through the discourse and photo analysis, will be given an interpretation of the interview performed to the subject of the study with the help of codes and categories previously established in order to have a better analysis of the answers provided.

Category	Code	Subcode
Occupation	Work	Labor
Education	Formation	Technologic education, basic education, professional education, bilingual education, non-formal learning.
Personal identity	Breeding, background, territory, family nucleus, childhood, purchasing power, languages, migration, social circle, customs, personality.	-
Sociocultural identity and language	Heritage, languages, race, native language, communicative event, regulation.	-
Social problems	Access to education, lifestyle, drug trafficking / vandalism, overpopulation, economic resources.	-

The first category established in the analysis was called *Occupation* and refers to those moments in which the subject mentions the job he performs as a source of work and

income for his livelihood. It includes a code called work and a sub code called labor.

According to the gathered information, it can be deduced that, in the work environment, the subject does not see any competitive advantage despite his language proficiency in three languages (Spanish, English, and Kriol). The above, taking into account that his work activity is linked to informal courier activities provided by some of his acquaintances. Based on the above, it is concluded that the knowledge of Kriol, and even the mastery of English and Spanish, does not have enough influence in a stable employment sphere outside the island of San Andrés.

Table 1

*Information collected in Occupation category.*

CATEGORY	CODE	SUBCODE	SAMPLE
Occupation	Job	Labour	"Actualmente yo soy independiente, hago mensajería así, por acá, aquí alrededor de Bogotá y sola y por la noche estudio". "No, Es que yo tengo contactos con unas empresas y son amigos, o sea ellos me dicen: Ey! haceme esta vueltica y yo las hago y ellos me pagan siempre por hora".

In table 1, fragments of the interview made to the participant are transcribed in which the individual provides information regarding his work activity.

Another category that emerges from the analysis of this discourse is that of *Education*, which allows grouping aspects corresponding to the academic field of the individual, such as elementary, higher and professional education, which, in turn, were taken as sub-codes of the code formation. Based on the information given by the subject, it can be analyzed that his education process (academic and infantile) allowed the individual to obtain the mastery of the three languages. This can be evidenced as in the first place; his primary and secondary education was developed in a bilingual school and was a primary source of knowledge of



English. On the other hand, the individual confirms that the Kriol was developed particularly in its family environment but also with his schoolmates. In addition to the above, regarding the educational sector, it is also possible to infer that the individual had to leave San Andres Island and migrate to Bogotá, aiming an access to higher education due to the lack of professional education institutions in San Andres Island.

Table 2

*Information collected in Education category.*

CATEGORY	CODE	SUBCODE	SAMPLE
Education	Academic Background	Technological Education	"Yo terminé la tecnología de telecomunicaciones..."
		Mid - Level Education	"...pero prácticamente como los nativos, ese colegio es más que todo para nativos y está relacionado con una iglesia que es de allá de san Andrés y en inglés se dice First Baptist school Church y los requisitos para entrar a ese colegio se necesita que en el lugar todos sean de la misma isla y pues así es la crianza allá, ahora mismo actualmente no sé cómo es, como sea el funcionamiento porque yo he preguntado a mi tía que dice que todavía sigue con el mismo método."
		Higher Education	"...y ahora estoy terminando la ingeniería electrónica, estoy en el noveno semestre actualmente" "A estudiar, Pues en la época cuando yo salí, pues en ese tiempo cuando estaba en san Andrés en el 2001 pues no había universidades, el Sena no, había un Sena pero el Sena no daba algunos, daba era más que todo cursos no carreras como tal, entonces yo salí ..."
		Bilingual Education	"Del colegio, es un colegio bilingüe..."
		Non-Formal Learning	"El español, pues lo adquirí, como allá se fue mucha gente de Cartagena, cartageneros más que todo de la costa se fueron para san Andrés y ellos viven cerca de la casa, entonces yo aprendí a hablar el español por eso" ... "Y el Creole lo adquirí por la familia, que eso ya es nativo".

In table 2, fragments of the interview made to the participant are transcribed in which the individual provides information about his academic life.

The category named *Personal Identity* exposes those aspects related to the development in the identity of the subject where he himself, his family and social circle are immersed, in other words, all those experiences that identify him as a human being. Within this category are some codes such as: Upbringing; background, code that refers to the events that occurred in the past and had an impact on the individual's life; territory, which indicates the geographical places to which the subject refers during the interview; household; childhood; purchasing power; languages, those used by the individual; migration, refers of his status as a migrant; social circle; and customs and personality.

Table 3

*Information collected in Personal Identity category*

CATEGORY	CODE	SAMPLE
	Upbringing	"Con mi abuela, eso fue a los primeros días de recién nacido cuando me crió mi abuela..." "...a los cinco años fui a donde mi papá porque mi papá y mi mamá son separados..."
	Background	"...¿Cómo conocí la universidad ECCI? fue por un primo que terminó ahí, que pues prácticamente él comenzó cuando recién apenas estaba saliendo la ECCI, entonces él me lo recomendó.."
	Territory	"Yo me crié en avenida 20 de julio..." "En san Andrés, todos viven en san Andrés ."
Personal Identity		"Con mi abuela, eso fue a los primeros días de recién nacido cuando me crió mi abuela..." "...a los cinco años fui a donde mi papá porque mi papá y mi mamá son separados..." "En san Andrés, todos viven en san Andrés." "mi mamá, mi abuela, mi papá, mis primos con el Creole..." "...el Creole: más que todo cuando necesito urgencia económicamente con mi mamá o mi papá" "no ellos ya no, mi papá es arquitecto y mi mamá es comunicadora social trabaja en un hotel. A ella ya le va salir la pensión, el año pasado estaba trabajando tiempo extra para no quedarse aburrída, pero este año sale ella. ¿y qué más? mis primos, todos mis primos terminaron, hay como 2 o 3 que están volando."
	Household	"Si, tengo un primo, pero ya está viejito tiene como 40 tiene familia y todo eso, vive en salitre plaza maloka en esos conjuntos." "...mi abuela es isleña pura, mis dos abuelas y sus esposos fueron de por acá, por eso tengo apellido Arias." Photography 1. Photography 2 & 3

Childhood	"Entonces me fui con mi papá dure hasta el año 92 con él y después me regrese otra vez con mi abuela."
Purchase Power	"...y como yo económicamente cuando yo salí yo no estaba bien o sea yo era normal, ni tan pobre ni tan rico y económicamente no me podía pagar una universidad cara y por eso escogí la ecci." "...el Creole: más que todo cuando necesito urgencia económicamente con mi mamá o mi papá." "El español lo hago uso más que todo aquí en la universidad..." "El español, el Creole y el inglés , son las tres que conozco" "El español, pues lo adquirí, como allá se fue mucha gente de Cartagena, cartageneros más que todo de la costa se fueron para san Andrés y ellos viven cerca de la casa, entonces yo aprendí a hablar el español por eso..." "...amigas con una amiga en estados unidos y en Canadá manejo el inglés mucha gente por allá sabe."
Languages	"...y el inglés es ya ustedes saben con una amistad que tengo yo allá afuera, y ya más nada, cuando necesito un favor, amiga cómprame esto allá un bolso, una ropa, la botas que yo uso mucho botas." Photography 1. Photography 2 & 3 Photography 4
Migration	"Eh fuera de san Andrés vivo desde el 2001 , como por ahí en abril salí de allá de la isla" Photography 4
Social Circle	"...amigas con una amiga en estados unidos y en Canadá manejo el inglés mucha gente por allá sabe." "Por acá no tengo mucho amigo por acá por Bogotá..." "...y el inglés es ya ustedes saben con una amistad que tengo yo allá afuera, y ya más nada, cuando necesito un favor, amiga cómprame esto allá un bolso, una ropa, la botas que yo uso mucho botas." "todos ya se fueron, ya todos aquí la mayoría de mis amigos ya todos son mayores, tienen 40, 39 años 35 por ahí por ahí. ustedes conocen la banda zambi Instagram, les voy a mostrar el instagram..." "...extrañar en el sentido por las amistades tengo contacto con ellos..." Photography 1. Photography 2 & 3 Photography 4
Customs	"yo voy todos los años" Photography 2 & 3
Personality	"en caso mío que no quiere meterse en esa vida y estudiar..."

In table 3, fragments of the interview made to the participant are transcribed in which the individual provides information about his Personal Identity.

In this section it is not possible to identify the phenomenon of trilingualism frequently in the individual's daily life, because he informs in the interview how Kriol and Spanish are

the two most commonly used languages for regular communication between acquaintances and friends, and English as a language used only in the academic field or as a mean of communication with foreign visitors from the Island. On the other hand, it was also possible to identify that the subject's household was a key factor for the learning of Kriol, since he mentions his grandmother belongs to a group of individuals that spreads the Kriol language as the island's own language and a component that identifies the islander as a *raizal* of San Andres Island.

In the category of *Socio-cultural identity and language*, the interviewee talks about the socio-cultural factors that affect him directly from his environment, such as patriotism, which is associated with the ownership of his condition as a *raizal* islander, languages, code that refers to the languages spoken on the island; race, which is established as the pride of belonging to a community of black descent; native language, communicative event, those moments that allow the communicative interaction between the members of the community; and regulation, which refers to the official documentation that identifies them as natives of the island. In this section, it is worth highlighting the influence of the different congregations of people from Continental Colombia who inhabit San Andrés Island and surrounded the subject in its stage of growth. According to the information provided by the subject in the interview, the learning of the Spanish language is attributable to his constant contact with a family from the city of Cartagena who lived near his home and some friends from the coastal areas of Continental Colombia; these events caused him to obtain a domain of the Spanish language.

Table 4

*Information collected in Socio-cultural Identity and Language category*

CATEGORY	CODE	SAMPLE
	Patriotism	<p>"...pero prácticamente como los nativos, ese colegio es más que todo para nativos y está relacionado con una iglesia que es de allá de san Andrés y en inglés se dice First Baptist school Church y los requisitos para entrar a ese colegio se necesita que en el lugar todos sean de la misma isla y pues así es la crianza allá, ahora mismo actualmente no sé cómo es, como sea el funcionamiento porque yo he preguntado a mi tía que dice que todavía sigue con el mismo método."</p> <p>"...por eso es que yo hablo como cartagenero, como costeño pero yo no soy cartagenero, soy isleño nativo."</p>
Socio-cultural Identity and Language	Languages	<p>"Eh se habla pues como se dice el nombre el inglés y el español..."</p> <p>"El inglés, como el inglés se ve semejante al Creole, pues entonces eso lo hace un poquitico más fácil de hablar en el inglés, para el isleño que habla el Creole..."</p> <p>"español: los estudios..."</p> <p>"para finalizar, pues el inglés allá en san Andrés se usa pero para los turistas, el Creole se usa internamente y el español como hay mucho costeño..."</p> <p>"...por eso es que yo hablo como cartagenero, como costeño pero yo no soy cartagenero, soy isleño nativo."</p> <p>Photography 1. Photography 2 &amp; 3 Photography 4</p>
	Race	<p>"¿Yo no parezco verdad? La raza negra (risas) cura las arrugas"</p> <p>"...mi abuela es isleña pura, mis dos abuelas..."</p>
	Native Language	<p>"Y el Creole lo adquirí por la familia, que eso ya es nativo..."</p> <p>"...y el Creole lo hablo mucho con mi familia..."</p> <p>"...el Creole: más que todo cuando necesito urgencia económicamente con mi mamá o mi papá."</p> <p>"mi mamá, mi abuela, mi papá, mis primos con el Creole..."</p> <p>Photography 1.</p>

---

Communicative Event	<p>"...y el Creole lo hablo mucho con mi familia..."</p> <p>"El español lo hago uso más que todo aquí en la universidad..."</p> <p>"...amigas con una amiga en estados unidos y en Canadá manejo el inglés mucha gente por allá sabe."</p> <p>"...y el inglés es ya ustedes saben con una amistad que tengo yo allá afuera, y ya más nada, cuando necesito un favor, amiga cómprame esto allá un bolso, una ropa, la botas que yo uso mucho botas ."</p> <p>"...más que todo con gente que está por allá por la costa, eh el inglés inglés puro así lo hablo con una amiga que está por estados unidos"</p> <p>"...mas que todo lo hablo por whatsapp"</p> <p>"a veces nos enviamos audios y hablamos un poquito así es cuando yo quiero intimidarla a ella."</p> <p>"no, aquí trato de no, no se me han salido, no."</p> <p>"para finalizar, pues el inglés allá en san Andrés se usa pero para los turistas el Creole se usa internamente y el español como hay mucho costeño..."</p> <p>"...por eso es que yo hablo como cartagenero, como costeño pero yo no soy cartagenero, soy isleño nativo."</p> <p>"mi mamá, mi abuela, mi papá, mis primos con el Creole..."</p> <p>"...el Creole: más que todo cuando necesito urgencia económicamente con mi mamá o mi papá."</p> <p>Photography 2 &amp; 3</p> <p>Photography 4</p>
Regulation	<p>"...de la isla entonces con esa OCCRE ingreso y puedo salir cuando quiera y no tengo que pagar nada y es el permiso que me dan."</p> <p>"Actualmente están sacando a los que no son de allá pero como tienen hijos allá están criando es difícil, entonces se está usando lo que es la OCCRE..."</p>

---

The last category corresponding to *Social problems* refers to the current situation of the island in terms of security and development as a society. Access to education, lifestyles, drug trafficking, overcrowding and economic resources are some of the codes that represent the problems that the individual highlights as aspects that negatively impact the island. Based on the analysis of the interview, the subject considers the drug trafficking as a big issue whose impact affects the Island negatively. Due to the Island being strategically located and considered a transit point for drug trafficking between continental Colombia and Central America. For the inhabitants of the island, drug trafficking is a viable way to uphold a livelihood due to the lack of job offers. It is also possible to infer that the perception of the subject of study in regard the security issues and opportunities for growth of the island is

negative as well, aspects that cause high migration of islanders to places where they can improve their quality of life.

Table 5

*Information collected in Social Problems category*

CATEGORY	CODE	SAMPLE
	Access to education	"A estudiar, Pues en la época cuando yo salí, pues en ese tiempo cuando estaba en san Andrés en el 2001 pues no había universidades, el Sena no, había un Sena pero el Sena no daba algunos, daba era más que todo cursos no carreras como tal, entonces yo salí ..."
		"...entonces en si, no extraño la isla porque como veo que ha cambiado la isla, las costumbres y toda la cosa..." "y algunos que tienen con qué hacerlo en las mejores universidades y todo pero amistades les dañan la cabeza he tenido amigos que han caído que han muerto que son isleños eso lamentablemente."
Social problems	Lifestyles	"...entonces a veces el isleño ahora mismo sabe lo que quiere hacer , abrirse de la isla salir de la isla, hay muchos que se van para el extranjero. ¿que método hacen para ir al extranjero? son turisteros saben que son turisteros, conquistan una chica de allá y entonces esa es la forma más fácil que hacen para irse, ese es el turistero. Y allá hay muchos tengo un amigo que se fue así y vive mucho mejor que yo ahora mismo y está trabajando en Canadá en el aeropuerto."

---

Drug Trafficking	<p>"...es que el isleño en sí lamentable decirlo, pero vive del narcotráfico, y san Andrés es un punto donde se están peleando mucho las rutas para llegar a los estados, ¿saben que son rutas?</p> <p>Rutas es por decir que yo tengo una ruta un camino para llegar más fácil que no me pille la guardia costera de EE UU, los mexicanos esas son rutas que van con las lanchas fast, fast es rápido que llevan 4 motores las lanchas ni tocan el mar son para traficar, y el isleño lo usan para algunos son los que van pasando por san Andrés ellos toman una lancha por las noches para que no lo pille el ejército o la policía no se den cuenta, lamentablemente no tengo que contarles eso pero así es la vida en san Andrés y entonces ahora mismo la isla internamente está caliente en el sentido de que están matando, ustedes llegan y ven el turismo y toda la cosa chévere pero internamente en el punto isleño a los isleños los están matando mucho."</p>
Overcrowding	<p>"bandas, vandalismo y coger las rutas que están pagando mucha plata..."</p> <p>"...porque san Andrés está invadido esta sobrepoblado, esta sobre poblado..."</p>
Economic Resources	<p>"esa es la vida del isleño poco el isleño que tiene recursos para venir a la ciudad ..."</p>

---



## Conclusions

Through the development of this research based on the historical and sociolinguistic context of an individual from the San Andres Island that migrates to the Colombian capital, and taking into account some general findings, it is necessary to make some final reflections. This research sought to have a better perspective of the phenomenon of trilingualism in the San Andrés population and how it is part of the daily life of the islanders.

From the information collected it is possible to conclude that, first of all, the territorial origin of the individual and the context in which the participant transits, in addition to the people with whom he shares his spaces in labor, personal and educational issues are factors that infer and influence the moments in which the individual object of study makes use of each of the languages that he dominates, and how they allow a more assertive communication channel.

The phenomenon of trilingualism is presented in a natural way in the individual, since this phenomenon is reflected in the different stages of the individual's development as a person, having as a reference the contexts in which he coexists and has coexisted, being in such a way his daily life. Initially it works within his family nucleus, in which the first encounter with his native language, the Kriol, occurs. Complementing the process in his educative transit from the scholastic stage; it is here where the individual comes into contact with universal languages such as English and Spanish, thus giving him linguistic competence in the use of three languages, all within the island of San Andrés.

When migrating from the island to the capital, there is a disconnection with his native language, given that in the city of Bogotá the use of Kriol is null in educational and work environments. In his personal relationships, the use of Kriol is limited to communication with acquaintances and some islander relatives who inhabit in Bogotá. By virtue of the foregoing, it is concluded that Spanish and English are the two languages most used by the individual in

the development of academic, work and personal daily life. On the other hand, it was also possible to conclude that the phenomenon of trilingualism represented by the mastery of English, Spanish and Kriol, does not mean an added value for the individual in his work life, because currently, the individual subject of study works as informal courier.

Although the individual has knowledge in the three languages mentioned above, this does not guarantee a differential value compared to a general level or a competitive advantage over other people in the workplace. In fact, it could be said that having mastery of a language of Creole origin such as the Kriol, does not represent any use to the outside of the island. Being the Kriol a language of colonial origin, it does not have the same valuation and use at competitive level, it is a language without any economic and productive connotation.

In contrast to the phenomenon of trilingualism in which all languages that are dominated belong to the group of imperial or universal languages, which represents for those who manage them, a higher status compared to others, whether in the workplace or personal; own or master a Creole language or not belonging to those that have been established as "important" within the political or economic framework, are not considered or taken into account as part of the globalization and internalization that has been advancing lately.

For the last several years, the teaching and dissemination of Kriol has been reduced due to the large number of islanders who decide to migrate to different cities in search of better academic and employment opportunities, since although there are currently several institutions offering higher education on the island, there is still a lack to meet the needs of high -quality education. Furthermore, the fact that the island is of great tourist attraction and most of the people who visit it for leisure and recreation purposes establish English as the dominant language and main communication and interaction method.

Lastly, and although it is not part of the guidelines of the current research work, it is important to state the additional information that was collected in the development of the

interview applied to the participant subject of the study. This refers to the perception in terms of security and social issues that the individual has regarding the current situation on the island. In the interview, the participant mentions that San Andrés island has become into a drug collection center, which has caused criminal phenomena such as arms trafficking and organized crime to move around; to this fact are added factors such as the overpopulation of the island and the sanitary emergency that plagues the island and motivate the participant to wish to return to the island.

### **Recommendations and Limitations**

To terminate this research project, it is necessary to expose limitations and difficulties encountered in the development of it and that way, future researchers can foresee these situations. The main factor limiting the development of this work is the lack of information about Isleño-raizal culture and use of Kriol as language of the inhabitants in San Andres Island in the different contexts in which they are immersed. Likewise, a factor which presented difficulties in the investigative process was sampling, because the small population of migrant Sanandresanos in the city of Bogota generated the search for the participant will take longer than initially planned.

On the other hand, it is necessary to expose, as a limitation, the lack of financial resources to travel to San Andres Island and submerge within the usual context of the Islanders - Raizales to learn more closely, not only their form of communication in the three languages spoken (English, Spanish and Kriol), but also their traditions, customs and other relevant factors that are decisive at the time of analyzing the data collected.

The results of this study do not intend to give absolute conclusions, but only to encourage the beginning of the study of great diversity of native languages that are still valid in the country, from a sociolinguistic perspective. To achieve the above, it is imperative that future students who wish to venture into this type of socio-linguistic research, apply the

different methods of data collection in a large group of participants and that in this way, the investigation yields more generalized data regarding to the problematic object of study.

Based on the experience gained in the development of this research work is necessary for the project managers to carry out field work that allows them to be immersed in the different contexts in which the participants coexist on a daily basis. The above, in order to make an analysis more objective of data and based on the experience of each researcher.

## References

- Aldana, S. C. (2005). Making Languages Visible: Exploiting Contrastive Analysis. San Andres Kriol-speaking Environment. National University — Bogotá, Colombia. 7-8.
- Arias, C. (2014). Agency in the Reconstruction of Language Identity: A Narrative Case Study from the Island of San Andrés. *Gist Education and Learning Research Journal*. Bogotá, Colombia. 9, 103-123
- Andrade, J. (2006). Estudio sociolingüístico de San Andrés, isla: un aporte a la cultura sanandresana. *Cuadernos del Caribe*. Universidad Nacional – Bogotá, Colombia. 8, 42-55
- Arbeláez, J., & Vélez, P. (2008). La etnoeducación en Colombia. Una mirada indígena. Monografía para optar por el título de Abogado. Medellín: Universidad EAFIT.
- Barrio del castillo, I., González, J. J., Padín, M. L., Peral, S. P., Sánchez M. I., Tarín, L. E. (2015). El estudio de casos. Universidad Autónoma de Madrid. Madrid, España.
- Blasco, J. E., Pérez, J. (2007). Metodologías de investigación en las ciencias de la actividad física y el deporte. Editorial Club Universitario, Alicante, España.
- Bloomfield, L. (1933). *Language*. Holt, Rinehart and Winston publishing company. New York, Estados Unidos
- Cano, A. (2006). *Comunicación y lenguaje*. Universidad de Castilla - La Mancha. Ciudad Real, España
- ColombiaCO. (2013). El valor lingüístico de la comunidad raizal de San Andrés. Recuperado de <https://www.colombia.co/esta-es-colombia/cultura/el-valor-linguistico-de-la-comunidad-raizal-de-san-andres/>

- Danhke, G. L. (1989). Investigación y comunicación. En C. Fernández - Collado y G.L. Danhke (EDS). La comunicación humana: Ciencia social (pp. 385-454). Mexico: MacGraw-Hill. Barcelona.
- Denzin, N. K., & Lincoln, Y. S. (2012). Manual de investigación cualitativa (Vol. 1). Barcelona: Gedisa.
- Drona, B., Fernandez, S. (2002). El concepto de identidad. Dossier pedagógico. Campaña de Educación para el Desarrollo “Annoncer la colour”. Secretaría de Estado para la Cooperación al Desarrollo de Bélgica. Traducción CIP-FUHEM: Elsa Velasco.
- Edwards, J. (2013). Bilingualism and Multilingualism: Some Central Concepts. The Handbook of Bilingualism and Multilingualism. Blackwell Publishing Ltd. New Jersey, Estados Unidos.
- Eastman Arango, J. (1992). El Archipiélago de San Andrés y Providencia: formación histórica hasta 1822 [Versión electrónica]. *Revista Credencial Historia, San Andrés y Providencia*. Vol 38.
- Falkenberg, M. (2006). El significado del otro y la etnoeducación: otro reflejo de San Andrés, isla. Cuadernos del Caribe. Universidad Nacional – Bogotá, Colombia. 8, 28-41.
- García León, D. L. (2011). THE CREOLE LANGUAGES OF THE CARIBBEAN: AN APPROACH TO THEIR ORIGINS AND SOCIOLINGUISTIC SITUATIONS. *Forma y Función*, 24(2), 41-67.
- Gaviria, E. (1998). Derecho Internacional Público. Editorial Tamis SA. Bogotá, Colombia.
- Gil, M. G. (2008). Voces fotográficas: el uso de la imagen en proyectos de comunicación y desarrollo en el sur de Bolivia. *Hallazgos*, 5(9).
- Giménez, G. (2005). La cultura como identidad y la identidad como cultura. Consejo Nacional de la Cultura y las Artes. México.
- Guevara, N. (2007). San Andrés Isla, memorias de la colombianización y reparaciones.

- Afroreparaciones: memorias de la esclavitud y justicia reparativa para negros, afrocolombianos y raizales. Bogotá: Universidad Nacional de Colombia CES.
- Hall, S. (2010). La cuestión de la identidad cultural. Sin garantías: trayectorias y problemáticas en estudios culturales, 363-401.
- Hamers, J. F., Blanc, M., & Blanc, M. H. (2000). Bilinguality and bilingualism. Cambridge University Press.
- Hernández Sampieri, R., Fernández Collado, C., & Baptista Lucio, P. (2006). Metodología de la investigación (Vol. 3). México: McGraw-Hill.
- Kupperman, K. (1993). Providence Island, 1630–1641: The Other Puritan Colony. Cambridge: Cambridge University Press. doi:10.1017/CBO9780511583834
- Lozano González, L. (2012). Adquisición de terceras lenguas y de lenguas adicionales. El proceso de comprensión escrita. Facultad de letras, Universidad Autónoma de Barcelona. Barcelona, España
- Martínez, C. P. (2006). El método de estudio de caso: estrategia metodológica de la investigación científica. *Pensamiento & Gestión*. 20, 165-193.
- Marquez Jaramillo, J. (2009). Soberanía Colombiana en el archipiélago San Andres. Universidad La Gran Colombia. Armenia, Colombia.
- Meisel-Roca, A. (2003). La continentalización de la isla de San Andrés, Colombia: Panyas, raizales y turismo, 1953-2003. *Documentos de Trabajo Sobre Economía Regional y Urbana*; No. 37.
- Ministerio de Cultura, (2014). Informe de gestión 2010 - 2014. Gobierno de la República de Colombia. Bogotá, Colombia.
- Morgan, M. H. (2014). Speech communities. Cambridge University Press.
- Moya, S. (2006). Fi Wii News A Kriol Writing Experience. Cuadernos del Caribe. Universidad Nacional – Bogotá, Colombia. 8, 89-96

- Moya, D. S. (2014). La situación sociolingüística de la lengua Kriol de San Andrés Isla: el caso de San Luis. *Colombian Applied Linguistics Journal*, 16, 55-66.
- Miguel, P. A. C. (2007). Estudo de caso na engenharia de produção: estruturação e recomendações para sua condução. *Revista Produção*, 17(1), 216-229.
- Murillo, F. J. y Martínez, C. (2010). Investigación etnográfica. Universidad Autónoma de Madrid – Madrid, España.
- Murillo Torrecilla, J., García Hernández, M., Martínez Garrido, C., Martín Martín, N., & Sánchez Gómez, L. (2012). La entrevista.
- Noriega, J. Á. V., & Medina, J. E. V. (2012). El concepto de identidad como recurso para el estudio de transiciones. *Psicología & Sociedade*, 24(2), 272-282.
- Pérez, A. I. M. (2013). Culturas migratorias en el Caribe colombiano; El caso de los isleños raizales de las islas de Old Providence y Santa Catalina. *Memorias*, 204(19), 204-229.
- Parsons, J (1985). Una geografía histórica de las islas colombianas del Caribe. El Áncora Editores. Bogotá, Colombia
- Parsons, James J. [1956] 1985. San Andrés y Providencia: una geografía histórica de las islas colombianas del Caribe. Bogotá, El Áncora.
- Peixoto, M. G. M., Mendonça, M. C. A., Musetti, M. A., Batalha, M. O., & Sproesser, R. L. (2017). Grain intermodal terminals: evaluation of pure technical efficiency by Data Envelopment Analysis. *Production*, 27. P,7.
- Reis, S. A., & Leal, J. E. (2015). A deterministic mathematical model to support temporal and spatial decisions of the soybean supply chain. *Journal of Transport Geography*, 43, 48-58.
- Ríos Hernández, I. (2010). El lenguaje: herramienta de reconstrucción del pensamiento. *Razón y palabra*. 2010; 72.



- Rodríguez, G., Gil, J., García, E. (1999). Metodología de la investigación cualitativa. Ediciones Aljibe. Málaga. P, 32
- Rodriguez, J. (1989). Trastorno de identidad, factor común en los alumnos “problema”, de bachillerato. Tesis maestría de Psicología Clínica, Departamento de Psicología. Universidad de las Américas – Puebla, México
- Rosano, M. C. J. (2005). El ensayo fotográfico como Diseño de Información. El uso de la fotografía en la investigación exploratoria de un fenómeno social.
- Sanmiguel, R. (2006). Mitos, hechos y retos actuales del bilingüismo en el Archipiélago de San Andrés, Providencia y Santa Catalina. Bogotá. Cuadernos del Caribe. Universidad Nacional – Bogotá, Colombia.
- Sanmiguel, R. (2006) El debate sobre la educación en la Isla de San Andrés: un análisis cultural. Cuadernos del Caribe. Universidad Nacional – Bogotá, Colombia. 8, 77-88
- Santander, P. (2011). Por qué y cómo hacer análisis de discurso. Cinta de moebio, (41), 207-224. Universidad de Chile. Santiago, Chile.
- Sapir, E. (1921). An introduction to the study of speech. New York: Harcourt, Brace.
- Strauss, A. L., Corbin, J., Zimmerman, E. (2002). Bases de la investigación cualitativa: técnicas y procedimientos para desarrollar la teoría fundamentada. Universidad de Antioquia – Medellín, Colombia. 341.
- Saussure, F. D. (1995). Cours de Linguistique Générale/Ferdinand de Saussure; publié par Charles Bally et Albert Séchehaye; avec la collaboration de Albert Riedlinger; ed. critique préparée par Tullio de Mauro; postf. de Louis-Jean Calvet. Paris: Payot.
- Sayago, S. (2014). El análisis del discurso como técnica de investigación cualitativa y cuantitativa en las ciencias sociales. Cinta de Moebio, (49), 1-10. Universidad de Chile. Santiago, Chile.
- Taylor, S. (1949). Introduction to qualitative research methods: a guidebook and resource.

John Wiley & Sons Inc. Nueva Jersey, Estados Unidos.

- Tulcán, P., & Marcela, D. (2016). De isleños a sanandresanos: ¡la construcción de identidades en San Andrés Isla vista desde las novelas *No Give Up, Maan!* de Hazel Robinson Abrahams y *Los pañamanes* de Fanny Buitrago (Doctoral dissertation, Universidad Nacional de Colombia-Sede Bogotá).
- Turrión Borralló, P., & Ovejero Bernal, A. (2013). ¿Es eficaz el aprendizaje cooperativo para la mejora del rendimiento académico en la enseñanza del inglés? Estudio experimental en alumnos de Primaria. Universidad de Valladolid. Valladolid, España.
- Urra, E., Muñoz, A., & Peña, J. (2013). El análisis del discurso como perspectiva metodológica para investigadores de salud. *Enfermería universitaria*, 10(2), 50-57.
- Van Dijk, T. (1996). Análisis del discurso ideológico. *Versión*, 6 (10), 15-42.
- Vera, J., Valenzuela, J. (2012). El concepto de identidad como recurso para el estudio de transiciones. *Psicología & Sociedades*. Hermosillo, México. 24, 272-282.
- Vives, A. A. (2009). Cultura y narcotráfico en una frontera del Caribe occidental: el caso de Colombia y Nicaragua. *Cuadernos del Caribe*, 7(12), 72-80.
- Yin, R. K. (1989). *Case study research: Design and methods*. Sage Publications. California, Estados Unidos.
- Zegarra, C., & García, J. (2010). *Pensamiento y lenguaje: Piaget y Vygotsky*. Trabajo final del Seminario sobre Piaget.

## ANNEXES

## Appendix 1. CASE STUDY IDENTIFICATION SHEET

<b>Título</b>	<b>Entrevista</b>	
<b>Autor/es</b>	<b>Nombres y Apellidos</b>	<b>Código de estudiantes</b>
	<b>Mildreth Caicedo</b>	<b>34798</b>
	<b>Jonathan Jimenez</b>	
	<b>Carolina Rodriguez</b>	
	<b>Marcela Tangua</b>	
<b>Fecha</b>	<b>07/06/2018</b>	

## Sketch of interview

1. ¿Cuáles son las lenguas que conoce y utiliza?
2. ¿En qué lugar adquirió el conocimiento de estas?
3. ¿Con qué personas ha hecho uso de las lenguas que conoce?
4. ¿En qué contexto en la actualidad, suele hacer uso de ellas?
5. ¿Qué elementos de su identidad están vinculados al uso de las lenguas que conoce?
6. Con base en las evidencias fotográficas y vivencias relate brevemente su experiencia con el uso de las lenguas.

**Transcript interview**

**Jonathan:** Buenas tardes mi nombre es Jonathan Jiménez y estamos acá con mis compañeras Marcela Tangua, Daleshk Rodríguez y Mildreth Caicedo y estamos con nuestro compañero Richard y le haremos unas preguntas sobre su vida personal. De acuerdo Richard coméntanos sobre tu ocupación.

**Richard:** Actualmente yo soy independiente, hago mensajería así, por acá, aquí alrededor de Bogotá y sola y por la noche estudio.

**Marcela:** Pero mensajería algo así como ubereats o rappi o algo así, no?, Si?

**Richard:** No, Es que yo tengo contactos con unas empresas y son amigos, o sea ellos me dicen: ey! haceme esta vueltica y yo las hago y ellos me pagan siempre por hora.

**Marcela:** Ah ya ok, ok, ok, bueno.

**Jonathan:** Coméntanos por favor sobre tu carrera, ¿Qué carrera estudias?

**Richard:** Yo termine la tecnología de telecomunicaciones y ahora estoy terminando la ingeniería electrónica, estoy en el noveno semestre actualmente.

**Marcela:** Bueno.

**Jonathan:** ¿Hace cuántos años vives fuera de san Andrés?

**Richard:** Eh fuera de san Andrés vivo desde el 2001, como por ahí en abril salí de allá de la isla

**Marcela:** Abril del 2001

**Jonathan:** Coméntanos por favor exactamente ¿En qué parte de la isla te criaste?

**Richard:** Yo me crié en avenida 20 de julio con mi abuela, eso fue a los primeros días de recién nacido cuando me crió mi abuela, a los cinco años fui a donde mi papá porque mi papá y mi mamá son separados. ¿Toca decir eso? Entonces me fui con mi papá dure hasta el año 92 con él y después me regrese otra vez con mi abuela.

**Marcela:** O sea, ¿Tú cuántos años tienes? Ah no, está bien no

**Richard:** 38

**Marcela:** ¿De verdad? ¿En serio?

**Richard:** ¿Yo no parezco verdad?

**Marcela:** No, te ves súper joven

**Richard:** La raza negra (rizas) cura las arrugas

**Marcela:** oye sí, pero en serio no para nada se te nota. Los de 38 son jóvenes, jóvenes, jóvenes, son los treintateenagers

**Richard:** De acuerdo

**Jonathan:** Por favor coméntanos sobre el colegio donde te graduaste.

**Richard:** Del colegio, es un colegio bilingüe, eh se habla pues como se dice el nombre el inglés y el español, pero prácticamente como los nativos es el Kriol, el Kriol es para nativos y estábamos en una iglesia que es de allá de san Andrés y en inglés se dice baptiste school church y los requisitos para entrar a ese colegio se necesita que todos sean del lugar o sea de la isla y pues así es la crianza allá, ahora mismo actualmente no sé cómo es , porque yo he preguntado a mi tía que dice que todavía sigue con el mismo método

**Jonathan:** ok, De acuerdo, ¿Actualmente donde vive tu familia?

**Richard:** En san Andrés todos viven en san Andrés

**Jonathan:** De acuerdo y por último ¿Por qué decidiste irte de la isla?

**Richard:** A estudiar, pues en la época cuando yo salí, pues en ese tiempo cuando estaba en san Andrés esto en el 2001 pues no había universidades el Sena no, había un sena pero el sena no daba, daba era más que todo cursos no carreras como tal, entonces yo salí y ¿Cómo conocí la universidad ECCI? fue por un primo que terminó ahí, pues prácticamente el comenzó cuando apenas estaba saliendo la ecci, entonces me lo recomendó, entonces cuando salí prácticamente yo no estaba bien o sea yo era normal ya tengo mi cartón, económicamente no me podía pagar una universidad cara y como la ecci.

**Jonathan:** De acuerdo después de esta breve introducción, por favor coméntanos cuales son las lenguas que conoces y que utilizas

**Richard:** El español, el Kriol y el inglés son las tres que conozco

**Jonathan:** De acuerdo, ¿Cómo, con quiénes y en qué lugares adquiriste el conocimiento de estas lenguas?

**Richard:** El español pues lo adquirí como allá se fue mucha gente de Cartagena, cartageneros más que todo se fueron para san Andrés y ellos viven cerca de la casa entonces yo aprendí a hablar el español por eso, por eso es que yo hablo como cartagenero, como costeño pero yo no soy cartagenero, soy isleño nativo y el Kriol lo adquirí con la familia, que eso ya es nativo, mi abuela es isleña pura, mis dos abuelas y sus esposos fueron de por acá, por eso tengo apellido Arias,

**Marcela:** ah ok

**Richard:** ¿Se puede decir?

**Marcela:** Relax, relax

**Jonathan:** Y ¿El inglés?

**Richard:** El inglés como el inglés se va semejante al Kriol pues entonces eso lo hace un poquitico más fácil de hablar en el inglés, el isleño que habla el Kriol

**Jonathan:** es como la relación que tienen

**Richard:** Esa es la relación que tienen solamente más que todo

**Jonathan:** De acuerdo, vale. ¿En qué contextos en la actualidad sueles hacer uso de estas lenguas?

**Richard:** El español lo hago uso más que todo aquí en la universidad y el Kriol lo hablo mucho con mi familia, el inglés lo hablo con amigas con una amiga en estados unidos y en Canadá manejo el inglés mucha gente por allá sabe

**Jonathan:** De acuerdo eh, con qué personas has hecho y haces uso de estas lenguas?

**Richard:** mi mamá, mi abuela, mi papá, mis primos con el Kriol y el español pues con mis amigos, no tengo mucho amigo por acá por Bogotá más que todo con gente que está por allá por la costa, eh el inglés inglés puro así lo hablo con una amiga que está por estados unidos

**Marcela:** Umm ¿Por whatsapp o algo así?

**Richard:** lo hablo por whatsapp

**Marcela:** ¿Si?, mmm

**Jonathan:** ok

**Richard:** a veces nos enviamos audios y hablamos un poquito así es cuando yo quiero intimidarla a ella

**Marcela:** (risas) oh my god

**Richard:** es que esa boca mía si es bendita

**Jonathan:** bueno eh y finalmente, que elementos de tu identidad están vinculados al uso de las lenguas

**Richard:** ¿Qué elementos?

**Jonathan:** si

**Richard:** español: los estudios, el Kriol: más que todo cuando necesito urgencia económicamente con mi mamá o mi papá

**Marcela:** risas

**Richard:** y el inglés es ya más como ustedes saben con una amistad que tengo afuera amiga cómprame un bolso una ropa la botas que yo uso mucho botas

**Marcela:** pero digamos aquí en la universidad ¿Tú te comunicas con alguien el Kriol o se te salen palabras en Kriol?

**Richard:** no, aquí trato de no, no se me han salido, no

**Marcela:** o sea cero, ¿Cero acá?

**Richard:** cero acá, pues lamentablemente cero pues con el Kriol de pronto en los bares de isleños arriba, allá si llega mucho isleño y también con quien más por acá, ah ¿Ustedes conocen a Heartan lever?

**Jonathan:** no señor

**Richard:** sí, no? él es el Jiggy drama

**Carolina:** por el nombre sí, es un cantante

**Richard:** el cantante

**Marcela:** ah, no ni idea

**Jonathan:** ¿Tú te comunicas con él?

**Richard:** sí y hablo con él

**Jonathan:** qué chévere

**Richard:** él me saluda y él me pregunta que hago o cómo voy yo tenemos tiempo que no, porque como él es amigo mío desde el colegio

**Jonathan:** ¿Si?

**Richard:** sí, desde el colegio

**Jonathan:** qué chévere

**Richard:** ahí donde ven a Heartan él es viejito

**Carolina:** tampoco se le nota

**Richard:** soy un poquitico mayor que él por dos o tres años desde el preescolar juntos, la secundaria

**Carolina:** ¿Pero no hay como un grupo de isleños como digamos con el que tu compartas aquí en Bogotá?

**Richard:** todos ya se fueron, aquí la mayoría de mis amigos ya todos son mayores, tienen 40, 39, 35 por ahí. Instagram. Un grupo que son isleños ellos tocan acá, aquí si tengo gente pero son como ya mayorcitos y elemento con ellos hablo con el criol



**Carolina:** y ¿Hace cuánto no vas a la isla?

**Richard:** yo voy todos los años

**Carolina:** ¿si? Y es lo mismo, ¿Que costumbres?

**Richard:** cambia un poco, es que el isleño en sí lamentable decirlo, pero vive del narcotráfico y san Andrés es un punto donde se están peleando mucho las rutas saben ¿que son rutas? Rutas son yo tengo un camino para llegar más fácil que no me pille la guardia costera de EE UU lo mexicanos. que van con las lanchas fast, fast es rápido que llevan 4 motores las lanchas ni tocan el mar son para traficar, y el isleño lo usan para algunos son los que van pasando por san Andrés ellos toman una lancha por las noches para que no lo pille el ejército o la policía no se den cuenta, lamentablemente no tengo que contarles eso pero así es la vida en san Andrés y entonces ahora mismo la isla internamente está caliente en el sentido de que están matando, ustedes llegan y ven el turismo y toda la cosa chévere pero internamente en el punto isleño a los isleños los están matando mucho.

**Carolina:** pero ¿O sea por bandas o los mata el ejército?

**Richard:** bandas, vandalismo y coger las rutas que están cogiendo mucha plata, esa es la vida del isleño poco el isleño que tiene recursos para venir a la ciudad en caso mío que no quiere meterse en esa vida y estudiar y algunos que tienen con qué hacerlo en las mejores universidades y todo pero amistades les dañan la cabeza he tenido amigos que han caído que han muerto que son isleños eso lamentablemente.

**Marcela:** pero digamos ¿Extrañas cómo vivir allá o comunicarte en tu lengua o algo así?

**Richard:** extrañar en el sentido por las amistades tengo contacto con ellos entonces en si no extraño la isla porque como veo que ha cambiado la isla, las costumbres y toda la cosa entonces a veces el isleño quiere abrirse de la isla salir de la isla, hay muchos que se van para el extranjero que método hacen para ir al extranjero son turisteros saben que son turisteros, conquistan una chica de allá y entonces esa es la forma más fácil para irse, ese es el turistero

y allá hay muchos tengo un amigo que se fue así y vive mucho mejor que yo ahora mismo y está trabajando en Canadá en el aeropuerto.

**Jonathan:** que bien

**Richard:** no sé en qué parte no sé qué cursos hace pero ahora estudio un curso en la parte mecánica.

**Jonathan:** bueno finalmente Richard no sé si deseas comentarnos algo ya para finalizar sobre el uso de estas tres lenguas en tu vida cotidiana

**Richard:** para finalizar pues el inglés allá en San Andrés se usa pero para los turistas el Kriol se usa internamente y el español como hay mucho costeño porque San Andrés está invadido esta sobrepoblado actualmente están sacando a los que no son de allá pero como tienen hijos allá están criando es difícil entonces se está usando lo que es la ocre

**Marcela:** es como una tarjeta que te dice que eres de allá y no te cobra la entrada

**Carolina:** ¿Pero solamente es para los nativos?

**Richard:** para los nativos está borroso porque ya es de hace tiempo, y eso es una cara de preso

**Jonathan:** ¿Es como una cédula de la isla?

**Richard:** de la isla entonces con esa ocre ingreso y puedo salir cuando quiera y no tengo que pagar nada y es el permiso que me dan. y que más, la vida en San Andrés ahora mismo como les comente esta difícil.

**Carolina:** y ¿Tus papás no han pensado en salir de la isla?

**Richard:** no ellos ya no, mi papá es arquitecto y mi mamá es comunicadora social, trabaja en un hotel. Ella ya va salir de la pensión el año pasado está trabajando tiempo extra para no quedarse aburrída, pero este año sale ella. y qué más mis primos todos mis primos terminaron hay como 2 o 3 que están volando.

**Marcela:** ¿No tienes familiares acá en Bogotá?

**Richard:** si tengo un primo pero ya esta viejito tiene como 40 tiene familia y todo eso, vive en salitre plaza maloka en esos conjuntos.

**Marcela:** ¿Y la familia de él también habla Kriol?

**Richard:** si todos

**Marcela:** ¿Y con ellos hablas Kriol?

**Richard:** si con ellos

**Jonathan:** de acuerdo Richard básicamente eso es todo muchas gracias por tu colaboración.

## Appendix 2. Letter of consent.

### TRILINGUISMO EN SAN ANDRÉS

#### Carta de consentimiento informado

Mildreth Caicedo Dominguez [Mildreth.caicedod@ecci.edu.co](mailto:Mildreth.caicedod@ecci.edu.co)  
 Jonathan Jiménez  
 Daleshk Rodríguez Navarro [daleshkc.rodriguezn@ecci.edu.co](mailto:daleshkc.rodriguezn@ecci.edu.co),  
 Marcela Tangua Linares [Yennym.tangual@ecci.edu.co](mailto:Yennym.tangual@ecci.edu.co)

Docente: Olga Camila Hernández Morales [ohernandezm@ecci.edu.co](mailto:ohernandezm@ecci.edu.co)

Somos estudiantes de lenguas modernas con énfasis en administración de empresas, estamos actualmente desarrollando nuestro proyecto de tesis que tiene por finalidad comprender cómo se presenta el fenómeno del trilinguismo (inglés, español, Creole) en un sujeto nativo de la Isla de San Andrés. La tesis tiene como objetivo además identificar a que comunidades del habla pertenece un individuo nativo de la isla de San Andrés.

Para la recaudación de información necesaria, se le pedirá participar en una entrevista de cinco preguntas con una duración aproximada de una hora (60 minutos) sobre el fenómeno del trilinguismo (inglés, español, Creole) presente en la isla de San Andrés. Nos interesa de igual manera conocer su punto de vista de este fenómeno lingüístico y como el mismo tiene relación con su identidad cultural.

Se le pedirá además, realizar un análisis de algunas fotografías relacionadas con diferentes comunidades de habla con las que usted se vincula.

Toda la información que usted proporcione será estrictamente confidencial, y su nombre no será revelado.

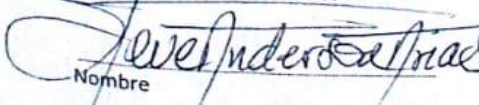
Su participación es voluntaria. Usted puede negarse a participar o puede terminar su participación en cualquier momento de la entrevista. Aunque no podemos compensarlo por su tiempo, su participación será invaluable para nuestro proyecto ya que buscamos comprender el fenómeno del trilinguismo (inglés, español y creole) en un sujeto nativo de la isla de San Andrés.

Tendrá la oportunidad de preguntar y de que sean respondidas todas sus preguntas sobre esta investigación. Todas las consultas serán confidenciales.

Si usted acepta participar en nuestro estudio, le agradeceríamos que firme con su nombre y fecha en este formulario. Mediante su firma usted autoriza que la entrevista y el análisis sean grabados en audio.

\*\*\*\*\*

He leído toda la información proporcionada anteriormente. Acepto de forma voluntaria participar en este estudio.

  
Nombre

07/06/2018  
Fecha

Una vez recibida su carta de consentimiento informado, iniciaremos la entrevista.

Gracias.

Sinceramente,