

When Creole and Spanish Collide

Caribbean Series

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When Creole and Spanish Collide

Language and Cultural Contact in the Caribbean

Edited by

Glenda-Alicia Leung

Miki Loschky



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*A special dedication to Francis Njubi Nesbitt who has joined the ancestors
and worked on his contribution to this volume till the end. Thank you.*

*For the ancestors—
the current generations—
and the descendants to come—*



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Acknowledgements

Remarks from Glenda. The curiosity that inspired *When Creole and Spanish Collide* started back when I was a graduate student at Ball State University in 2004. I was enrolled in Professor Elizabeth Riddle's "Language and Culture" class and had to write a term paper. In my exploration, I learned there were English Creole-speaking communities in Central America. Of particular interest to me was the research I had found on calypso music sung in Limonese Creole.¹ My initial reaction was, "My people are out there in Costa Rica," being a Creole-speaker myself from Trinidad. It was a visceral feeling of connection to the diaspora that I have never forgotten, like a strange longing to speak with my cousins from the borderlands of the Caribbean Sea.

Fast forward to 2016, I met Dr. Leticia Burbano de Lara, a scholar in applied linguistics and education, who at that time was at the Center for Intercultural and Multilingual Advocacy, Kansas State University. As our collegial relationship and friendship unfolded, I learned that Leticia was from Costa Rica. I had the wild and admittedly very ill-defined idea of collaborating on something that would somehow land us in Costa Rica. When I mentioned Limón in particular, I remembered how Leticia's pores raised as she spoke about the discrimination and injustice that had been meted out to Afro-Costa Ricans by the Costa Rican government during the early to mid 20th century.

Though in the early inception, that interaction with Leticia was a defining moment. I knew then that *When Creole and Spanish Collide* needed to be polyphonic space. We brought our colleague and friend Dr. Miki Loschky into the fold, given her rich research experiences and grounded personality.

Remarks from Miki. As a linguist, the intertwined nature of language and culture has always been fascinating to me. Although my doctoral dissertation at Kansas State University was based on experimental research on reading, my heart has always been with descriptive research on how language is actually used in a given society. For my Master thesis at the University of Hawaii, I collected and analysed data on code-switching (one of the distinctive bilingual phenomena) in Honolulu, Hawaii where multiple languages and cultures co-exist. The university was home to Dr. Derek Bickerton, who is well known

1 Side note: At Ball State University I had the pleasure of working with Professor Frank Trechsel, an avid music lover, who embraced my idea of using lyrical data for sociolinguistic analysis of a genre of soca music (the descendant of calypso) that was emerging in Trinidad during the late 1990s through early 2000s.

for his research on how children's innate language acquisition processes (the language bioprogram hypothesis) transform their parents' pidgin contact languages into grammaticalized creole languages. While at University of Hawaii, I also studied language acquisition from an ethnographic perspective under Dr. Karen Watson-Gegeo. When my respected colleagues (Dr. Glenda-Alicia Leung and Dr. Leticia Burbano de Lara) first approached me to collaboratively work on this book on sociolinguistics, I instinctively said, "Yes." I hope that my training in this area, and my passion for researching how a language is acquired while interacting with its culture, have had a positive impact on editing this special issue of language and cultural contact in the Caribbean.

• • •

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Acronyms

BCV	bilingual compound verbs
c	consonant
CAA	Central American Atlantic
CE	English-lexifier Creoles
CS	codeswitching
CV	consonant followed by vowel
DEM	demonstrative
DP	determiner phrase
DST	Dynamic Systems Theory
EGIDS	Expanded Graded Intergenerational Disruption Scale
EK	English Kriol
EN	American English
EO	English-origin
ICR	Islander Creole English
IPA	International Phonetic Alphabet
JC	Jamaican Creole
L1	first language
L2	second language
LC	Limonese Creole
LCSC	Limonese Creole speech community
LL	linguistic landscape
LOC	locative particle
MDS	multidimensional scaling
MJ	metalinguistic judgement
MW	multi-word
NAC	Nicaraguan Atlantic Coast
NBS	Northern Belizean Spanish
NI	Nicaraguan/Miskito Coast Creole English
NP	noun phrase
NUD	natural use data
PC	principal component
PCA	Principal Component Analysis
PR	Providence Creole English
PS	picture sequencing
RAAN	Región Autónoma Atlántico Norte
RAAS	Región Autónoma Atlántico Sur
RCC	Rama Cay Creole

SA	San Andrés Creole English
SC	word initial /s/ plus consonant
SCT	scenario consideration task
SP	Spanish
StE	Standard English
STT	St. Thomas
STTEC	St. Thomas English Creole
UFC	United Fruit Company
VOT	Voice Onset Time
WBS	Western Belizean Spanish

Notes on Contributors

Angela Bartens

is Professor of Spanish at the University of Turku and has held this position since 2009. She was previously the Acting Chair of Iberoromance Languages at the University of Helsinki (2001–2006) and has held other positions. Angela received her Ph.D. in Romance Linguistics from the University of Göttingen in 1995. Her areas of research include Creole languages, language contact, language policy and planning, Iberoromance morphosyntax, and discourse analysis.

Marcelo José Cabarcas Ortega

is a doctoral student at the University of Pittsburgh, Pennsylvania in the graduate program in Hispanic languages and literatures. He was educated in the University of Cartagena and the University of Atlantico and holds a graduate degree in Latin American and Caribbean Literature. Marcelo specializes in Caribbean theories and literatures. He has been a speaker in different national and international events. He has published articles in Latin American and North American journals, such as *Estudios de Literatura Colombiana* and *Catedral Tomada*.

Daniel D'Arpa

earned his Ph.D. in Spanish Sociolinguistics from Temple University in 2015, an M.A. in Spanish Literature and Linguistics from Florida State University in 2000, and a B.A. in Sociology/Anthropology from Stockton University in 1997. He has over 15 years of experience in public education, teaching beginner Spanish and French language and leading student groups to study in Spain, Costa Rica and Cuba. He is currently a professor and the department coordinator of languages at Mercer County College in New Jersey. His research is on Spanish dialects in contact with Caribbean English Creole. In Daniel's own words, he explains his connection with the community he researched:

I definitely feel connected to the place of my research by a personal purpose. I was brought up biculturally and bilingually in northern New Jersey by my immigrant Cuban mother. When I lived on St. Thomas, U.S. Virgin Islands, where I conducted the research in this volume, often the access I was granted into the Dominican community there was thanks to my claim as the son of a Caribbean-born Hispanic mother. Living in the Caribbean awakened memories of my mother's language from my

youth: for instance, I relearned what it means to “suck teeth”, an exaggerated *tisk* sound made by sucking saliva through the teeth on the sides of the mouth and which has several, mostly taboo, meanings ranging from cat call to discontent. I learned this communication from my unwitting mother, who then scolded me for pronouncing it; “No me frías huevos” she would say, referencing how the sound is similar to that of eggs frying in oil. After a few years in New Jersey, this expression was lost from her linguistic repertoire and I forgot it too. I was happy to rediscover it as an adult in the Caribbean and learn it’s alive and well and still frowned upon by moms there.

Felisha Maria

is an artistic researcher who lives and works in Paris and Kiel. Her artistic practice engages the recontextualization of cultural assets within Franco-German language, literature and history. She employs painting, embroidery and performative installations in her work. Felisha Maria has exhibited in Germany, Poland, China and Trinidad and Tobago. She has also interned at 14°N61° W in Martinique and at the University of Paris VIII. In 2019 she interpreted George Simenon’s *Les Anneaux de Bicêtre* for the Pharmacy and Medical History Museum in Kiel, and continues researching the phenomenon of Bio-Mythography in Benoîte Groult’s *Salz auf Unserer Haut*.

Nicté Fuller Medina

holds a Ph.D. in Linguistics from the University of Ottawa and is currently a CLIR-Mellon fellow in Data Curation in Latin American and Caribbean Studies at the University of California, Los Angeles. Prior to that she was an Assistant Professor in the Faculty of Arts at the University of Belize. As an insider-outsider researcher, she brings critical perspectives to examining the ways in which data from the Belizean linguistic ecology can inform linguistic science and, in turn, how linguistic analysis can further the goals of language pedagogy, policy and linguistic justice. She leads two on-going projects: *Linguistic outcomes of Language Contact in Belize* and *Language, Culture and History: Belize in a Digital Age*. The latter project aims to digitize, preserve and repatriate legacy sociolinguistic data to Belize. Her most recent publication “How bilingual verbs are built: Evidence from Belizean varieties of contact Spanish” (*Canadian Journal of Linguistics*) examines the internal structure of bilingual compound verbs.

Marisol Joseph-Haynes

is a Professor in the English Department at the University of Puerto Rico, Río Piedras. She was born in Limón, Costa Rica to a very diverse family. Her

first language is the English-lexifier Creole spoken in Limón, called Limonese Creole, hence her passion for Limonese culture, language, and identity. She also speaks Spanish and English. Marisol's research interests include sociolinguistics, phonology of Creole languages, and Central American Creole languages, specially Limonese Creole, and is also interested in Creoles of Belize, Nicaragua and Panama. She teaches various undergraduate courses in linguistics, communication, and English as a Second Language. She has published many articles in sociolinguistics. Although Marisol lives and works in Puerto Rico, she considers herself a member of Limón community and the community of speech. She uses Limonese Creole everyday with her Puerto Rican children and when communicating with her family and friends via phone or video chat. For Marisol, Creole language is not simply a subject of research, but her heritage.

Ashley LaBoda

is the Spanish Course Director for Verto Education. She earned her Ph.D. in Spanish Linguistics from the University at Albany, SUNY in 2015. Her scholarship focuses on bilingualism and language contact among Afro-Cost Ricans in Puerto Limón, Costa Rica. In addition to studying speaker attitudes toward language use, her work analyses Spanish borrowings and code-switches in naturalistic Limonese Creole speech. Other research interests include language acquisition, language documentation, dialects of Afro-Central America, and language variation and change.

Glenda-Alicia Leung

is a linguist strongly positioned the localization industry, having held roles at some of the world's leading localization companies. She is currently a Strategic Implementation Manager at TransPerfect. Previously, she was a Linguistic Validation Project Manager at RWS Life Sciences, an industry-leading language service provider (LSP) that specializes in medical translation and clinical outcomes assessment (COA) translation. She formerly worked as a Linguistic Solution Consultant at SDL, one of the world's largest LSPs in translation services and translation software. Prior to her career in localization, she lectured in applied linguistics and English to speakers of other languages at Kansas State University, the University of Freiburg, and the University of the West Indies, St. Augustine. Glenda earned her B.A. in English from the University of Florida and her M.A. in applied linguistics from Ball State University. She holds a Ph.D. in English linguistics from the University of Freiburg. Her doctoral research, *A Synchronic Study of Monophthongs in Trinidadian English* (2013), was funded by the prestigious German Academic Exchange Service (DAAD). Her dissertation was a quantitative acoustic and sociophonetic

study that reported on contemporary vowel usage in Trinidadian English. Her research has appeared in *World Englishes*, *Multilingua*, and *Journal of Bilingual Education Research and Instruction*, as well as in the *Varieties of English Around the World Series* from John Benjamins and *Data Analytics in Digital Humanities* published by Springer. Glenda currently has her eye out on the horizon on how to cultivate intuition in research design and how to bridge the gap between academic linguistic study and industry.

Miki O. Loschky

is an educator in Applied Linguistics. She has worked at the Graduate School of Education at Touro College, New York City, where she designed and taught courses in its Master's Program in TESOL. Prior to that, she served as an Assistant Professor in second language linguistics and culture and language in classroom practices at Kansas State University. Miki earned her M.A. in Second Language Studies from the University of Hawaii and her Ph.D. in Teaching English as a Second Language with an emphasis of second language reading from Kansas State University. In her doctoral research, "The Role of questioning in creating situation models while reading in a second language: Does explaining events in a text matter?" (2014), Miki conducted experimental research in psycholinguistics, exploring ways in which teachers can increase their second language learners' reading comprehension through constructing situation models. Her related paper "From schema-based information to situation models: How can we bridge theories of comprehension and practice?" (2015) has appeared in the *Studies of Languages and Cultures*. Her additional research interests include code-switching and other sociolinguistic phenomena as well as visualizing and verbalizing thoughts through art. Furthermore, Miki has always been interested in linguistic diversity, including the concepts of World Englishes and lingua franca. These concepts certainly connect with the idea of how language and culture intersect with each other to create a Caribbean identity.

Karen López Alonzo

is an Assistant Professor of Spanish at Baylor University. She holds a doctorate in Hispanic Linguistics from The Ohio State University. Her primary concentrations are sociolinguistics and phonetics, with research focused on three areas: Spanish in language contact situations in Nicaragua and the U.S., *voseo*, and Heritage Spanish. Part of her work deals with the production of rhotics in the Spanish of bi/multilingual speakers in Bluefields, Nicaragua. She has also created a free public digital archive, entitled "Nicaragua: Languages and Cultures" available at http://sites.baylor.edu/k_lopezalonzo. It provides language samples (Indigenous, Creole/English, Spanish) and data resources on culture and

dance. She published her research on *voseo* in “Use and perception of the pronominal trio *Vos, Tú, and Usted* in a Nicaraguan community in Miami, Florida” (2016). Karen is from Western/Central Nicaragua, but the Atlantic Coast is very close to her heart because of how its cultural and linguistic history is reflected in its people.

Trecel Messam

is a Lecturer in Linguistics at the University of the West Indies, Mona Campus, the institution at which she attained her doctorate in linguistics. Her research interest lies in the field of first language attrition, which investigates the degradation of one’s native language in an L2 dominant environment. Her primary focus has been on Creole contact as exemplified by her body of work, which investigates the effects of the acquisition of Papiamentu on Jamaican Creole.

Francis Njubi Nesbitt

was a Kenyan Associate Professor of Africana Studies at San Diego State University. He taught African and African-American politics and conflict resolution. His research interests included international migration, conflict resolution, civil rights, and anti-apartheid movements. Francis was a visiting professor at UCLA (2003–2004) and at the United States International University in Nairobi, Kenya in 2013. His first book *Race for Sanctions* was published by Indiana University Press in 2004. Since then, he has published numerous articles in academic journals in Europe, Africa and the United States. Much of Francis’ research has been on the African diaspora. He was fascinated to find a thriving community in Panama when he first visited the country in 1993. He is married to a Panamanian woman and spent many months traveling and conducting research on the isthmus and surrounding islands and countries.

Rhea Ramjohn

is a writer, educator and podcaster from Trinidad & Tobago via Boston and Berlin. She hosts the podcast *Hormonal* and is the creator and executive producer of the *Tanti Table* podcast. In 2019, Rhea co-founded the Black Brown Berlin organization and is an avid community organizer and anti-discrimination facilitator. Her work centers on vernacular expression, social justice and nature, which is most evident in her poetry film *Live chile* commissioned in 2020 by Germany’s Haus der Kulturen der Welt.

Falcon Restrepo-Ramos

has a Ph.D. in Hispanic Linguistics from the University of Florida (2019). He is currently an Assistant Professor of Spanish and Linguistics at the College

of Charleston. His work focuses in the outcomes of language contact in the Caribbean between English-based Creoles and the national language of Spanish. He also addresses issues in sociolinguistics and Spanish L2 development with the use of natural language processing tools.

Yolanda Rivera Castillo

is a Professor at the University of Puerto Rico, Río Piedras. Her research interests include the study of Spanish phonology and the prosodic systems of Creole languages. She has published various papers on Creole languages and Caribbean varieties of the Spanish language. Some of her work includes the study of the syllable structure of Papiamentu, Saramaccan, Haitian Creole and Saint Lucian Creole, and the prosodic systems of Papiamentu and Saramaccan. Additionally, she is currently working on sign languages from Puerto Rico, her native country. As a speaker of a stigmatized variety (Caribbean Spanish in Puerto Rico), often described as a contact variety, she has had a personal interest in Creoles and languages in situations of contact throughout her career. Her experiences with the public-school system in Puerto Rico, which imposes a foreign language (American English) and a foreign register (Standard Spanish) upon speakers of the vernacular, have taught her that this diglossic situation can lead to language loss or resistance. In collaboration with Marisol Joseph, a linguist and native speaker of Limonese Creole, and Camille Wagner Rodríguez, a linguist and native speaker of Papiamentu, she welcomes the opportunity to contribute to the description of a language in a situation similar to that of Puerto Rican Spanish.

Britta Schneider

is a German sociolinguist and Junior Professor at Europa-Universität Viadrina, Germany. Britta's interest in Belize began when she attended a class on Pidgin and Creole languages as an undergraduate student. Fascinated by the linguistic situation of the small nation and intrigued by LePage's and Tabouret-Keller's studies that had been conducted in Belize, she visited the country in 2005 for the first time and has remained captivated by its superdiverse makeup ever since. Britta's general research interests are the sociolinguistics of globalization, multilingualism, language ideology under conditions of diversity, English, Spanish and transnationalism, language ideologies and music, language policy, linguistic ethnography and the epistemology of language. She has recently finished a study on language ideologies in Belize that studies the symbolic functions of languages in contexts where ethnic communities and language choice are not congruent.

Monique Schoch Angel

was born and grew up in Old Providence Island as part of a minority group of Colombians living in the ancestral territory of a Creole-speaking ethnic group. She has a bachelor's degree with a major in language sciences from the University of Neuchâtel, and a master's degree in multilingualism from the University of Fribourg (Switzerland). After finishing her master's degree, she returned to Colombia and now lives and does research in both San Andrés and Providence islands. In 2014, she funded an NGO to work for the children whose first language is Creole www.piknini.org. For the last 6 years, she has been doing linguistic research in the islands and working in different projects alongside the islander community, being currently affiliated to Piknini Foundation. Among her work is the series of illustrated videos *Patrimonio Ilustrado*, the short videos explain in a simple, colorful and Caribbean way sociolinguistic and sociocultural aspects of the Archipelago of San Andrés, Providencia, Santa Catalina and the Caribbean. This audiovisual project aims to spread linguistic knowledge in a language understandable to all audiences. The videos are available in both San Andrés and Providence Creole and in Spanish and are downloadable from the Piknini Foundation's YouTube channel: <https://www.youtube.com/playlist?list=PLJ94jxtiglwwoviIquPc7KNSomlyAPuDj>.

She is also the director of the Language Fair that takes place every year since 2016 in the Island of San Andrés, and the Regional Television show named "All About Creole." Key journal publications include "Retos de la educación intercultural trilingüe en el contexto de una isla del Caribe colombiano: caso San Andrés Isla" and "Retos y oportunidades contemporáneos del *kriol* en el archipiélago de San Andrés, Providencia y Santa Catalina, Colombia."

Marva Spence Sharpe

is a Linguistics Professor and researcher at the Universidad de Costa Rica. She holds a B.A. in Teaching English as a Foreign Language from the Universidad de Costa Rica and an M.Sc. in Bilingual Cross-Cultural Education conferred at the University of Miami. She graduated from Georgetown University with a Ph.D. in sociolinguistics in 1993. Her research interests include Limonese Creole in social context, language attitudes, language maintenance and shift, bilingualism, and languages in contact.

Camille A. Wagner Rodríguez

holds a B.A. in Psychology and an M.A. in English Linguistics with emphasis on the Creole Speaking Caribbean from the University of Puerto Rico, Río Piedras. Her research interests include sociolinguistics, language planning and policy

in the Caribbean, as well as assessment and treatment of speech and language disorders in linguistically and culturally diverse populations. She is currently pursuing a graduate degree in Speech Language Pathology at the University of Texas at Austin and hopes to become part of the group of professionals who is defining the standards for evidence-based treatment of speech and language disorders in the Creole-speaking Caribbean.

When Creole and Spanish Collide

Glenda-Alicia Leung and Miki Loschky

1 Introduction

Since Europeans and the indigenous peoples of the Americas made contact on Western Hemispheric land during the 15th century, the Caribbean Basin has been an arena where European nations have competed for control and conquest.¹ The linguistic diversity of the region bears testament to these conflicts. Throughout the Caribbean and the region, Creoles are spoken to varying degrees—either island-wide or within minority populations, typically within geographical enclaves.²

The Creoles of the Caribbean were born out of communicative necessity within the socio-historical context of colonialism, slavery, and trade. Whether at trading forts or on plantations, Europeans and Africans needed to communicate. In Creole studies, several theories abound as to the origin of the Atlantic Creoles.³ Some scholars maintain that the Atlantic Creoles share an ancestor pidgin spoken along the West African Coast in the 17th century (Hancock, 1986; McWhorter, 1997). Others support relexification theories, while some propose that Atlantic Creoles are restructured varieties of European (lexifier) languages (Chaudenson, 1992; Mufwene, 2001). Other views include substratist creole formation (Siegel, 2008; Thomason & Kaufman, 1988), and relexification theories (Lefebvre, 1998; Lumsen 1999). Some common terminology around creoles include superstrate, substrate, and lexifier (see Holm, 2000; Sebba, 1997; Singh, 2017). For instance, Haitian Creole draws from West African languages

1 The term “indigenous” is used here to refer to the original peoples/populations who inhabited the Americas prior to European conquest, colonialism, and settler activity.

2 In this volume, “Creole” is capitalised when it refers to a specific Creole language or in context of a specific Creole (e.g., The Creole spoken in Limón, Costa Rica is known as *Mekatehyu*; Jamaican Creole English). We do not capitalise “creole” if it refers to general creole formation/development as a process or without specific reference to a certain region, country, or population.

3 We do not refer to the Creoles of the Pacific since they are not pertinent to the scope of this volume.

(substrate) and French (superstrate or lexifier). In this example, the substrate language provides the syntactic template for the Creole in question, while the lexifier language supplies primarily the lexicon or vocabulary.

Creoles characteristically share the linguistic landscape with their lexifiers. For instance, English, Spanish, French, and Dutch—languages of conquering European nations—are official languages that coexist alongside other Creole language varieties that may or may not carry official language or equivalent status. For instance, in the former British colonies of Jamaica, Guyana, and Barbados, English is designated and recognised as the sole official language although their Creole counterparts are used just as widely, if not more robustly (Lacoste, 2017; Winford, 1997). Jamaican Creole, Guyanese Creole, and Bajan lack official language recognition despite their pronounced usage among the populace and their importance to national identity. These Creole languages are de facto national languages in light of their pervasiveness and prominence within their respective speech communities. Even in places in the Caribbean where Creoles have been granted national language status, it has not been without tension or trepidation. In the case of Haiti—the first nation in the Caribbean to liberate itself from the clutches of French colonialism in 1804—the challenge continues even now for Haitian Creole (Hebblethwaite, 2012). Haitian Creole established an official alphabet in 1979. It has also been an official language since 1987 (as stated in the Haitian Constitution) and has been undergoing language standardisation for a long time as evidenced by the numerous dictionaries and grammars on the language. In spite of these outward advancements, Haitian Creole does not enjoy the same prestige and equitable affordances as French (Spears & Berotte Joseph, 2010). For instance, it is estimated that 95% of the population is fluent in Haitian Creole only, yet French is the primary vehicle of academic instruction. Naturally, privileging French over Haitian Creole in educational contexts places Creole-speaking children at a disadvantage, positioning them for academic struggle or even failure (DeGraff, 2016).

It is not all doom and gloom though. While the status of Creoles has ameliorated over time and language attitudes have shifted, there is still residual tension surrounding Creole usage in the Caribbean region. Perhaps this sentiment is felt even more intensely in *the Rimland* where Creole languages are spoken among minority populations. The Rimland, a term coined by Augelli (1962), points specifically to the geographic enclaves in Latin America (though predominantly Central America) where English/Creole-speaking West Indians settled, and their language and culture still survive.

2 The Caribbean: The Rimland

Geographically defined, the Caribbean encompasses all that is touched by the ebb and flow of the Caribbean Sea. Not only does the Caribbean include the archipelago of islands between Florida to the north and Venezuela to the south, but also the surrounding Central and South American coastal areas of the mainland, constituting the Caribbean Basin. Beyond this physical delineation, John Augelli, a prominent cultural geographer at the University of Kansas, introduced the Mainland-Rimland framework in the 1960s, which contrasted coastal and mainland areas within Central America as they could be differentiated by patterns of habitation, agrarian land usage, culture, society, and economy, tracing back to the time of European settlement. Briefly put, the cultural inputs to the Mainland were derived strongly from indigenous Pre-Columbian populations and Europeans. In contrast, the Rimland demonstrated a marked “African influence on non-material cultural expressions such as music ... dance, folklore, religion, and social structure” (Augelli, 1962, p. 123) with some European traits. As regards to land usage and labour, the plantation economy and slavery dominated the Rimland and were the bases of economic development of Caribbean and border societies from the 15th to the 19th century. Easy access to seaports meant the Rimland was prime territory for developing trade, as goods could easily be transported to European commercial centres. Although slavery was also part and parcel of the colonial Central American experience, hacienda culture, a distinctive Hispanic institution, significantly “shaped man-land relations” (p. 125). Indigenous workers made up the labour force and maintained a serf-like relationship with the hacienda. Hacienda land-use and economics were not driven by capitalism at a comparable scale as compared to the plantation economy of the Rimland, which was characteristically exhaustive and exploitative. Land ownership in hacienda culture was driven more by (aristocratic) prestige rather than by profit; additionally, land usage was typically expansive and inefficient.

As a broad generalisation, English Creoles have existed in the Rimland for approximately 400 years. For example, Belize’s history with Creole English can be traced back to the 17th and 18th century, long before the territory was even under British rule; British settlers seeking to exploit Belize’s logwood resources brought labourers from Jamaica and Bermuda with them who were primarily Creole English speakers. Even though the English Creole reality in Belize is perhaps the inverse of the rest of the Rimland (i.e., with Spanish as a minority language in Belize), there are still commonalities in linguistic and lived experiences.

Let's fast-forward to the mid to late 18th century by which time slavery was coming to an end across the Spanish and British empires.⁴ Augelli's (1962) Mainland-Rimland framework helps here in describing patterns of migration that occurred throughout the region. After the collapse of slavery and the plantation system in the 19th century, Creole speakers from the British West Indies were freed and thus began a period of migration of English/Creole speaking Afro-Caribbean peoples throughout the Rimland (or coastal area) of Central America. Successive generations of West Indians sought opportunities on Central American soil. For instance, many went to Panama and contributed to building the Panama Railroad and Panama Canal (Senior, 2014), while others found work in Costa Rica at the United Fruit Company (Martin, 2018) in railway construction and on banana plantations during the late 19th to early 20th century. Titles such as *Dying to Better Themselves: West Indians and the Building of the Panama Canal* (Senior, 2014) and *Banana Cowboys: The United Fruit Company and the Culture of Corporate Colonialism* (Martin, 2018) point at the hardship and exploitative conditions that Afro-Caribbean people in the diaspora endured in their newly adopted homelands.

The English/Creole speakers who migrated to Central America were primarily of Afro-Caribbean origin. The narrative of displacement and exclusion is common among African descended peoples in the Caribbean and Latin America, though finer details on their experiences may vary across groups and countries (Hooker, 2005). For English Creole speakers who migrated to Latin America, the prejudices they experienced went far beyond linguistic stigmatisation. Children born to West Indian parents were denied passports in both Panama and Costa Rica (Hadeed, 2006, p. 3). Afro-Costa Ricans were not allowed to enter the city of San José as recently as 1948 because of segregation policies that were in effect (Purcell, 1993). Similar policies existed for Afro-descendants in Honduras (Anderson, 2007, p. 391).

A poignant portrait of the Afro-Caribbean presence in Central America can be found in Trinidadian photographer Abigail Hadeed's (2006) small but mighty photobook *Trees Without Roots: The Caribbean and Central America* in which she chronicles the lives of West Indian communities in Colón, Panama and Limón, Costa Rica. She writes the following commentary:⁵

4 In the Caribbean and Latin American region, abolition took place during the early to mid 19th century.

5 To get a glimpse of Abigail Hadeed's photo narrative from *Trees Without Roots*, visit Caribbean Beat at <https://www.caribbean-beat.com/issue-84/trees-without-roots#ixzz6SWJ0jnJL>.

The history of the West Indies and Central America is a complex story of slavery, migration, mercantilism, trade, transportation, and transmigration. My artistic commitment strives to root the latent personal story of Afro-Caribbean people merging with Hispanic culture and traditions. In Limón, one finds Caribbean culture at the crossroads of a painful past and an uncertain future as a vanishing part of the region's heritage gives way to new and pluralistic genealogy. Historic migration demarcates the deteriorating cityscape of Colón, an international thoroughfare that continues to undergo challenging transformation. (p. 4)

For Afro-Caribbean descendants in the Rimland, there is shared history, shared trials and tribulations, shared toil of the soil, shared resonances, alliances, and comfort in the tongues and heritage their West Indian forebearers guarded and passed down from generation to generation. This sense of connection is embodied not only within the Rimland, but is also felt and extends to the West Indian homelands of their foremothers and forefathers.

3 The Scope of the Present Volume

Within linguistic scholarship, a few edited volumes have brought together research on English Creole enclaves in the Rimland. Pioneering in its time, John Holm's (1983) *Central American English* was seminal as it documented extensive fieldwork and provided the reader with a synchronic snapshot of each Creole variety, in addition to cross-creole comparative analysis. Coverage was dedicated to Belize, the Bay Islands of Honduras, Nicaragua, Costa Rica, Panama, and the Archipelago of San Andrés of Colombia. In recent scholarship, *The Survey of Pidgin and Creole Languages* (Michaelis, Maurer, Haspelmath, & Huber, 2013), a highly ambitious and the most comprehensive work to date on creoles around the world, lends a contemporary look at a small subset of Central American English-based Creoles, namely those spoken in Belize, Colombia, and Nicaragua. Of notable mention too is Michael Aceto's (2020) recent survey chapter on English in the Central American Rim.

The premise of this book is straight-forward and explores a simple yet powerful theme, captured in the lyrics of Atlanta-based Trinidadian calypsonian Empress Natty: "We divided by water, but we join by we culture."⁶ In spite of a combination of physical and political boundaries, English Creoles of the

6 Lyrics from "Together by culture" by the Atlanta-based Trinidadian calypsonian Empress Natty (Natalie Joseph Settle).

Rimland do not exist in isolation, devoid of connection. We position Creole speakers of the Rimland as having become “twice diasporized” within the Black Atlantic experience (Hall, 1991). The notion of twice diasporised comes from the cultural theorist Stuart Hall. Being Jamaican-born, Hall was a descendant of the first diaspora (i.e., the first wave of movement/displacement of peoples who came to the region willingly or unwillingly). Hall spent his adult life deeply immersed in activism and scholarship in the UK, which marked a second diaspora (i.e., a second migration) in his lifespan. At the time, Hall used the term twice diasporised to describe himself and others of the Windrush generation:

The Caribbean is the first, original and the purest diaspora. These days, [B]lacks who have completed the triangular journey back to Britain sometimes speak of the emerging [B]lack British diaspora, but I have to tell them that they and I are twice diasporized. This is more than just living in a place where the centre is always somewhere else: we are the break with those originating cultural sources as passed through the traumas of violent rupture ... I simply want to make the point that in the histories of migration, forced or free, of peoples who now compose the populations of these societies, whose cultural traces are everywhere intermingled with one another, there is always the stamp of historical violence and rupture.

HALL, 1991

The sense of being twice diasporised runs deep throughout this volume as much of the research showcased here examines transplanted English-based Creoles in context of intra-regional Caribbean migration. That said, we wish for the reader to approach *When Creole and Spanish Collide: Language and Cultural Contact in the Caribbean* as a collection of scholarly narratives that explore (a) the unfolding of Afro-Caribbean people who have been twice diasporised in the Rimland and (b) how being twice diasporised manifests linguistically and culturally.

It is worth mentioning here that whereas more traditional definitions of diaspora may focus sharply on the forced displacement of people, the works within this volume take a broader understanding of diaspora into consideration, one that is very much in line with the International Organization for Migration's (2019) definition of diaspora:

[Diaspora refers to] migrants or descendants of migrants whose identity and sense of belonging, either real or symbolic, have been shaped by their migration experience and background. They maintain links with

their homelands, and to each other, based on a shared sense of history, identity, or mutual experiences in the destination country. (p. 49)

In similar vein, the Global Migration Data Portal (2020) describes the features of a diaspora as follows:

Diasporas are usually characterised by most, if not all, of the following features:

- **Migration:** Migration from a country of origin in search of work, trade, or to escape conflict or persecution;
- **Collective memory:** An idealized, collective memory and/or myth about the ancestral home;
- **Connection:** A continuing connection to a country of origin;
- **Group consciousness:** A strong group consciousness over time;
- **Kinship:** A sense of kinship with diaspora members in other countries.

The contributions in this volume touch on diaspora to varying degrees. For instance, post-emancipation gave way to intra-regional migration, notably in the case of supplying labour to the construction of the railway in Panama and Costa Rica, and later for the building of the Panama Canal. More current waves of work migration include the movement of Jamaicans to the Dutch island of Curaçao and Dominicans to the U.S. Virgin Islands. Kinship and a sense of connection is surely felt among the Colombian islands of the Archipelago of San Andrés where English-based Creoles are spoken across the three islands of San Andrés, Providence, and Santa Catalina. Furthermore, the Creoles within the Archipelago of San Andrés can be positioned in a Creole continuum within the Rimland alongside Creoles from other territories such as the Miskito Coast of Nicaragua. A sense of unique belonging is not uncommon among Creole English speakers because within their respective host countries, their Afro-Caribbean ancestry is distinctive and serves as a source of ethnic, cultural, and linguistic pride.

When Creole and Spanish Collide: Language and Cultural Contact in the Caribbean brings together academic voices from the Rimland and the Caribbean—areas that on the surface may appear divided by water (or any other boundary, real or imagined), but are in fact united by language and culture. The book provides up-to-date coverage of language issues relevant to Creole-speaking communities in the Rimland and the Caribbean. Its interdisciplinary treatment of language has attracted contributions from regional and international scholars as well as those in the diaspora, from the fields of linguistics, literature, education, and anthropology. The volume presents analyses of contemporary data, with particular attention to linguistic novelty, the

intersection between cultural identification and language, language ideology, and issues of representation and vitality of minority languages. The overarching goal of *When Creole and Spanish Collide* is to provide a space for comparative, contemporary scholarship as it pertains to the territories/communities where English/Creole is spoken in primarily Spanish-speaking societies, thus deepening our understanding of cultural and linguistic pluralism. Furthermore, this is a space for emerging scholars to decolonise research in the spirit of collective agency.

At this juncture, we would like to call attention to the publisher Brill, who graciously embraced our idea of the authors presenting their scholarship in the variety of English of their choice. Within this volume, individual chapters observe either British or American flavours of English spelling conventions.⁷ The variety of English the authors present their scholarship in is a reflection of myriad aspects of their identity, which lends insight into the authors' collective rich life experiences (both personal and professional). The variety of English they present in their scholarship may suggest:

- Where they might be positioned in the diaspora (some authors have roots in their respective Creole speech communities, but may now be based abroad);
- What is happening in the research speech community itself in terms of which variety is referenced for orthography;
- Where they are located (e.g., scholars in English-speaking Caribbean and Europe may be more likely to use British spelling for socio-historical reasons);
- What kind of educational experiences they had (e.g., those who went to graduate school in the US may choose US spelling conventions);
- What their mother tongue/place of birth is (e.g., Jamaicans may use British spelling while Puerto Ricans or those from the U.S. Virgin Islands may use American spelling).

Because the authors come from a range of backgrounds, if we had chosen a single variety for orthography (American or British only), we would have linguistically homogenised this volume, which is indeed counter-intuitive to the essence of this work. This volume draws inspiration on the very notion of celebrating linguistic diversity. Brill has supported us in having the scholars select their preferred spelling conventions. From our perspective as volume editors, this allows aspects of the scholars' academic identities—which is in part conveyed through their language choices—to shine through.

In terms of what to expect in *When Creole and Spanish Collide*, Figure 0.1 highlights the geographical coverage of the volume. *When Creole and Spanish*

⁷ “Flavours of English” or other languages is common way in the field/industry of localisation to refer to language varieties.

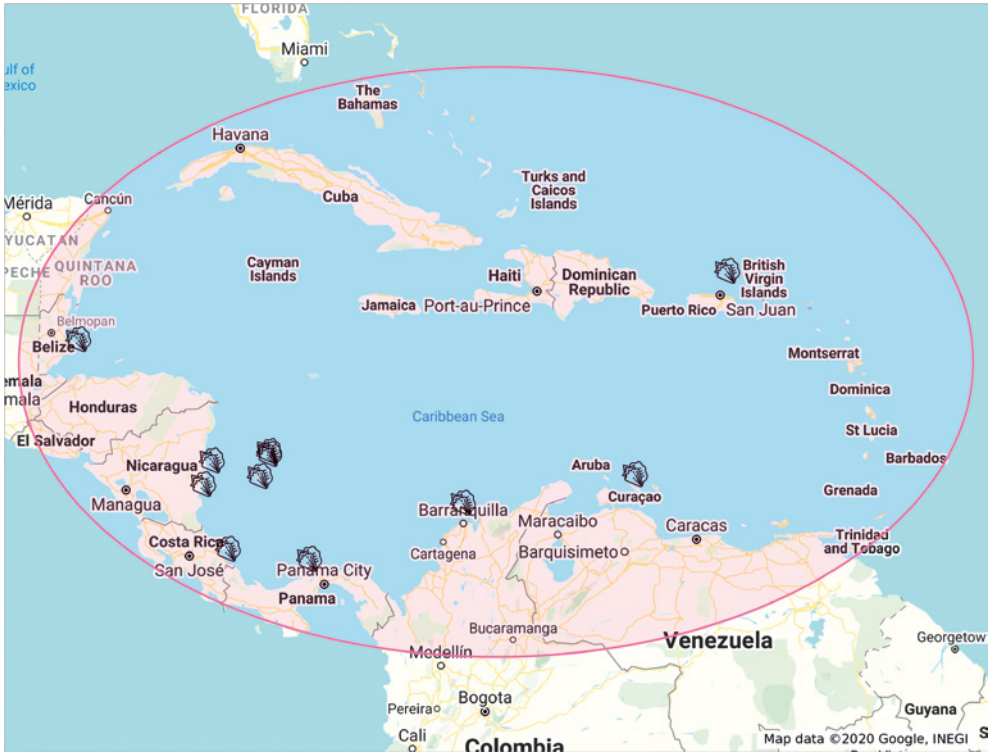


FIGURE 0.1 Map of the Rimland and research coverage

Note: We have selected the Queen Conch (*Strombus gigas*) to represent areas of research coverage. The Queen Conch is native to the Caribbean Basin and/or Rimland. Its eggs float diasporically through the Caribbean Basin for 3 to 5 days as planktonic larvae before settling to the ocean floor. While not endangered, there is general concern about the vulnerability of the Queen Conch population, which in a sense parallels the reality of Creoles in the Rimland addressed in this volume. For extended exploration of the Queen Conch metaphor, see the Epilogue.

GOOGLE, 2020

Collide presents research from territories that are frequently featured in scholarship: Belize, Costa Rica, Nicaragua, Panama, and Colombia (San Andrés, Providence, and Santa Catalina). Coverage is also afforded to the U.S. Virgin Islands and Curaçao for scenarios where recent intra-regional Caribbean migration has taken place, with Caribbean migrants forming new speech communities in other islands, thus becoming twice diasporised within the region.

Due to the fact that the vast majority of the chapters in this volume encompass the sociolinguistic aspects of the continental regions of the Caribbean, this volume does not represent the whole scope of language and culture of the Caribbean. Although the initial intent of the volume was much broader,

including educational and anthropological aspects, the manuscripts we received were naturally limited in terms of the themes and geography that have been researched by the authors. The call for chapter proposals included territories where there is attested contact between English-based Creoles and Spanish, such as Honduras, Guatemala, the Dominican Republic, Cuba, Puerto Rico, and even as far south as Venezuela. Unfortunately, we did not receive submissions that cover these countries. We speculate this may have been due to the political instability in certain regions, affecting researchers' ability to collect data or to access funding for humanities research of minority languages. That being said, the overrepresentation of specific territories (e.g., Belize, Colombia, and Costa Rica) can inform us of the current research trend in terms of how Creole languages are used in these speech communities, and by whom. This trend also includes the issues of language and identity while interacting in Spanish, as well as incorporating local voices through descriptive studies. The limitations of this volume lead to an invitation to include narratives from other Central American and Caribbean territories (e.g., Honduras, Guatemala, Cuba, Venezuela, etc.) in the future, which will provide a more complete picture of how Creole languages and their associated cultures coexist in the Caribbean.

The chapters of *When Creole and Spanish Collide* explore five key areas. At its broadest coverage, the volume provides reportage on the general status of the Creoles in the Rimland and insight on whether the Creoles are in jeopardy of becoming endangered languages or if their chance for continuance is strong. Secondly, in context of language contact in the Rimland and beyond, a core concern that emerges is how Creoles have stood up to the pressure of dominant or competing languages. Oftentimes, Creole speakers employ various types of strategies or innovations to maintain their language as many of the chapter contributions highlight. Thirdly, apart from the strictly linguistic aspects of language proficiency, usage, and creativity, the volume features contemporary understandings of Creole identity and how Creole speakers and communities view themselves. Fourthly, many of the contributions in this volume report on situations where Creoles are minority languages. In such instances, visibility of Creole linguistic landscapes may be limited or bounded by parameters. How Creoles manifest in physical spaces and in literary imagination is examined. Lastly, the volume gives attention on what is happening language-wise among migrant populations that have become twice diasporised within the Caribbean itself (i.e., intra-Caribbean migration). That said, the contributions in this volume are divided into five sections, targeting the five areas described above:

1. Semiotics and Literary Imaginings in Creole Contexts
2. Linguistic Clash and Consequence

3. Creole Counter-Clash
4. Evolving Ethnicities in the Diaspora
5. Living Linguistic Identities and Ideologies

Before proceeding to the chapter summaries, we would like to clarify our choice of the word “clash” in the naming of the Sections 1 and 2 and our deliberate selection of “collide” in the volume’s title: *When Creole and Spanish Collide: Language and Cultural Contact in the Caribbean*. Overall, our intention here with “clash” and “collide” is to explicitly signal the disruption experienced by Creole speakers who have been twice diasporised. The disruption may impact how speakers experience language, collective memory, identity, etc. It is not our intention to imply that linguistic/language and cultural contact are precipitated by conflict or result in clash. However, we do wish to acknowledge the tensions these Creole communities/speakers navigate through our word choice.

4 Chapter Summaries

The contributions in Section 1, “Semiotics and Literary Imaginings in Creole Contexts,” go beyond the typical linguistic analyses generally presented in this book. For this reason, we have chosen to open the volume with Marcelo José Cabarcas Ortega’s provocative and engaging invitation to challenge one’s notions of what constitutes the Caribbean in the context of Colombian literature. This is followed by Falcon Restrepo-Ramos’ stunning visual tour of the Archipelago of San Andrés through linguistic landscaping.

In Chapter 1, Cabarcas Ortega re-envision the reading of literature at the Colombian borders of the Caribbean. Colombia’s coastal Caribbean is often treated as a border area. Thus, it is not always included in the idealised narrative of Colombian nationhood and identity, which is typically centred on Andean imagination. Cabarcas Ortega presents a strong case for drawing on multiple lenses of inquiry such as Caribbean, post-colonial, and Latin American studies when reading Colombian Caribbean literature. However, what is truly warranted is a unified approach that affords scholars working on Colombian Caribbean literature visibility in literary spaces while staying connected to the rich literary canon of the wider Caribbean. Even though this is the only literary studies chapter in the volume, we believe it is an important contribution precisely because Cabarcas Ortega explores English narrative of the Antilles from the continental edges of the Colombian Caribbean, advocating for a relational approach between Colombian/Hispanic socio-historical approaches and post-colonial Caribbean Studies.

In Chapter 2, Restrepo-Ramos approaches sociolinguistic research based on visual evidence. This linguistic landscape study geographically maps the visibility of English Creoles in public spaces (e.g., in signage, public art) in the Archipelago of San Andrés, Colombia and language ideologies surrounding the Creoles spoken in the three islands of the Archipelago: San Andrés, Providencia, and Santa Catalina. By analysing photographs of public and commercial signs, murals, and posters from the three islands where English-based Islander Creole and Spanish coexist, Restrepo-Ramos provides insights into the power relationships between different language and/or ethnic groups. He highlights how there has been a conscious effort to make Spanish visible in the public domain (via signage) throughout the Archipelago of San Andrés, Colombia, especially in the domains of commerce, tourism, and government. This comes at the expense of Islander Creole and the linguistic heritage of the local population. Although Islander Creole is visible in the landscape, it is in competition with Spanish. As Spanish-speakers from mainland Colombia continue to move to the Archipelago and with limited linguistic planning in place to preserve the local language, the growth in representation of Islander Creole in public spaces seems unlikely unless there are major shifts in economic and linguistic agency among Raizals (i.e., Creole speakers).

Section 2, “Linguistic Clash and Consequence,” features studies that employ structural analyses to show the effects of language contact both at linguistic and speech community levels. The applicability of autonomy, creole discreteness, and diglossia are presented and even challenged in these studies, covering Nicaragua, Belize, Costa Rica, and islands within the San Andrés Archipelago. The choice to name the section “Linguistic Clash and Consequence” was to intentionally break away from the conventionalised term *language contact* and to provide an alternative to pique the reader’s curiosity, hence linguistic clash.

“Linguistic Clash and Consequence” opens with Angela Barten’s comparative study (Chapter 3) on the Creoles spoken in San Andrés and Old Providence, Colombia and the Miskito Coast, Nicaragua. Using morphological and morphosyntactic evidence, she demonstrates the genetic relationship among these English-based Creoles, as well as provides evidence of variation within a hypothetical creole continuum in the Rimland, with San Andrés Creole being the most basilectal, followed by Nicaraguan Creole, and then Providence Creole, which is the most acrolectal. Barten also touches on the varying degrees of linguistic insecurity observed in these communities, and how that contrasts with the more recent linguistic and cultural affirmation of Creole speakers. To conclude, she discusses the challenges of standardisation and shows how the once diglossic language situation in these communities is beginning to leak.

In Chapter 4, Marva Spence Sharpe examines various linguistic strategies (involving lexical transfer) that Limonese Creole speakers employ as the community struggles to retain its ethnic mother tongue. Limonese Creole is under pressure from Spanish, the lingua franca in Costa Rica. Overall, Spence Sharpe found that Limonese Creole speakers adopted and actively adjusted Spanish to fit the Creole's grammar, indicating that Limonese Creole speakers exercise creative linguistic agency, thereby preserving Limonese Creole in spite of Spanish's dominance.

Along the same lines, Chapter 5 addresses language innovation in Limonese Creoles, with particular focus on syllable structure. Marisol Joseph-Haynes, Camille Wagner Rodríguez and Yolanda Rivera Castillo demonstrate how, for the most part, Spanish has little influence on Limonese Creole's syllable structure. Furthermore, Limonese Creole speakers make concerted efforts to distinguish their vernacular from English to assert their social and linguistic identity, a finding that is similar in Spence Sharpe's chapter.

In Chapter 6, Fuller Medina looked at the significant multilingual phenomena of intra-sentential code-switching. Fuller Medina specifically observed the way balanced bilinguals/trilinguals in Belize alternate among languages (English, Spanish, and Creole) within a sentence as a linguistic strategy along with their integrations of lexical items such nouns and verbs. Using the variationist method, naturalistic speech patterns of Belize Spanish were found (e.g., nouns being the largest category of non-Spanish items while also integrating both nouns and verbs into Spanish.) The study is consistent with previous sociolinguistic studies in terms of viewing code-switching and mixed discourse as linguistic creativity. Furthermore, Fuller Medina provided evidence suggesting that lower prestige languages (Creole, Belizean varieties of Spanish) are not being categorically subject to pressures from higher prestige language varieties (English and Spanish).

Contributions in Section 3 stand in contrast with those of Section 2 that investigate long-standing Creole English communities in the Rimland. The papers in Section 3, "Creole Counter-Clash," are unique because they examine recent intra-Caribbean migration (within the last 20 years or so). Historically speaking, the Caribbean has long been a transitional migration zone and an area of great flux. Even nowadays intra-Caribbean migration continues for economic and socio-political reasons. Two known cases discussed in this section are authored by Daniel D'Arpa (Chapter 7) and Trecel Messam (Chapter 8), who investigate the impact such migrations have had on Dominican and Jamaican migrants to St. Thomas, U.S. Virgin Islands and Curaçao, respectively. Both these migrant populations have been twice-diasporised: first when their

forefathers came to the Caribbean via slavery, indentureship, or colonial expansion, and now through voluntary migration motivated by migrants seeking economic stability. In both instances, acquiring/learning Creole as an L2 has impacted migrants' L1. These studies present Creole in a different light; here, Papiamentu and St. Thomas English Creole are dominant language varieties that are highly instrumental for access to the job market and for communication. Additionally, migrants have faced challenges in acculturating to their respective host islands, such as linguistic prejudice and discrimination.

Chapter 7 is an ethnographic study in which D'Arpa reports on Spanish-speaking Dominicans residing in the U.S. Virgin Islands. Through discourse and sociophonetic analyses of speaker vignettes, D'Arpa presents evidence of Dominicans incorporating the vowel [ɛ]—which is highly indexed in St. Thomas English Creole—into their L1, Dominican Spanish. Furthermore, D'Arpa's ethnographic study also addresses the challenges Dominican migrants face in assimilating into the mainstream English-speaking community on St. Thomas. Overall, the chapter documents Dominicans' perceptions as regards to their identity, linguistic change, cultural differences, and discrimination.

In the same vein, Trecel Messam (Chapter 8) investigates how the language of Jamaican migrants has been affected when in contact with Papiamentu, the Creole language native to Curaçao. Messam observed L1 attrition among native Jamaican Creole English speakers because of language contact with Papiamentu. A key finding is that L1 structures that are vulnerable to attrition in Jamaican Creole may actually be (a) more complex language structures or (b) structures that are acquired at a later stage than those showing no attrition effects.

The presence of the African diaspora in Central and South America is tied to slavery and later migrations of Afro-Caribbean peoples to the Rimland. Papers in Section 4, "Evolving Ethnicities in the Diaspora," explore the nexus of ethnicity and identity as manifested through language usage and creolised cultural practices. Overall, the evolution of contemporary understandings of Afro-Latino and Afro-Creole identities and ideologies are explored in these studies, as they relate to communities in Panama and the Archipelago of San Andrés, Colombia.

In Chapter 9, Monique Schoch Angel investigates attitudes towards language crossing in San Andrés, Old Providence, and Santa Catalina. Here, crossing occurs when Pañas (Spanish-speaking immigrant population) employ Creole or when Raizals (ethnically distinct, original Creole speakers) use Spanish. Schoch Angel found that crossing ethnolinguistic boundaries can result in negative language attitudes from the people whose language and ethnicity are being borrowed. Sometimes permission to cross is granted, whereas at other times it is denied. A key concern that emerges is how Islander society can

reconcile the maintenance of ethnic boundaries between Pañas and Raizals as a means to protect Raizal linguistic/cultural heritage, while acknowledging that fluid/hybrid Islander identities and multilingualism are characteristic of the Caribbean experience.

Francis Njubi Nesbitt (Chapter 10) takes a historical look at linguistic and cultural creolisation among Panama's diverse Black population, tracing back to colonial times and slavery, to more recent post-emancipation movements of West Indian migrants to the country.⁸ The chapter positions creolisation as a strategy for dealing with adversity in contexts of displacement, slavery, and inequality. Nesbitt examines how ethnically, religiously, and linguistically diverse people of African descent constructed new communities based on new language and sociocultural practices that reflected their new locations and experiences.

The studies in Section 5, "Living Linguistic Identities and Ideologies," approach language variation in context of its power to convey the linguistic identities of speakers, in addition to rendering over-arching language ideologies, which are specific to regions or wider geopolitical constructs such as nation-states. The contemporary data presented here for Costa Rica and Nicaragua document findings which portray the status of English-based Creoles in a favourable light, whereby its usage is strong, and communities are resilient. Although prestige is variable, Creoles are thriving and finding their own prominence in spite of Spanish's dominance. In the case of Belize where English and Kriol are well-positioned, the study on Belize in this section interrogates negative attitudes and ideologies expressed towards Spanish and its constituents.

In Chapter 11, Britta Schneider examines the Central American exception in Belize where English and Belizean Creole are dominant languages (or *lingua francas*), but Spanish, though widely spoken throughout the country, is not an official language. Her study reveals rather negative language attitudes toward Spanish in Belize despite its demographic dominance in language use such as the role in the tourist industry and job market. With her observational field notes and interviews, the author's ethnographic study confirmed that Belizeans in general perceive Spanish as indexing for marginalized lower-class immigrants. Furthermore, Spanish usage may be suppressed because "being Belizean" relies on invoking English/Creole language ideologies, whereas Spanish is construed as "foreign." The socio-political climate reduces Spanish

8 In this volume "Black" is capitalised when used in relation to (a person's) race or ethnicity. We follow the guidelines of *The Diversity Style Guide*: <https://www.diversitystyleguide.com/glossary/african-american-african-american-black-2/>. A similar approach is taken with the capitalisation of the word "White": <https://www.diversitystyleguide.com/?s=white>.

to a secondary or foreign language in this multilingual society where English and Creole are regarded as more prestigious languages/language varieties.

Like Schneider in the previous chapter, Karen López Alonzo in Chapter 12 looks at a sociolinguistic aspect of Spanish in multilingual communities. However, this chapter focused more on the idea of language shift, including the impact of Spanish (the language of power) on Creole and indigenous languages in Bluefields, Nicaragua. Based on her survey research on the speakers' self-reported proficiency and frequency in each language, López Alonzo found certain patterns in language shift. Spanish has the highest presence while other languages are being nearly lost in this region. Language loss also translates into social identity loss.

Ashley LaBoda in Chapter 13 reports on language attitudes and ideologies expressed by the multilingual speakers (i.e., Limonese-Creole and Spanish bilinguals in Puerto Limón, Costa Rica) that she studied. LaBoda qualitatively analysed the recorded and transcribed interviews with the speakers, reflecting their domain specific use of each language variety, including code-switching that naturally and frequently occurred. Such language use was observed as context dependent phenomena according to the speakers' level of comfort (e.g., Limonese in informal settings, English during the socio-linguistic interviews, and normalised code-switching between Limonese and Spanish). Like López Alonzo in Chapter 12, LaBoda stresses the maintenance of the minority languages to maintain the speakers' Afro-Costa Rican identity.

5 Dominant Themes

The primary goal of this collection has been to bring scholarship on contact zones within the Caribbean together and to gain contemporary insight on what is happening on the ground as we speak. Here we highlight three dominant themes that emerge from the chapters: language endangerment, linguistic resilience, and Creole identity.

Several papers addressed the general status of Creoles in the Rimland, exposing the extent to which Creoles are in jeopardy of becoming endangered languages. Collectively speaking, English-based Creoles in the Rimland (with the exception of Belizean Creole) are potentially in a precarious situation. Even though many of the studies in this volume have shown Creole communities to be resilient, language endangerment is indeed a real concern and lived experience. Common language endangerment assessment criteria typically include: (a) absolute size of the speaker population and trends concerning number of speakers (i.e., the decrease of speakers increases the likelihood of language extinction); (b) the degree to which intergenerational language transmission

occurs; and (c) the extent to which language is used in diverse domains and for various functions (i.e., the probability of endangerment increases if contexts for language usage recedes).

The most pronounced account of language endangerment reported in this volume comes from López Alonzo's study in Chapter 12 on Bluefields, Nicaragua, a region that is well-known for its linguistic and ethnic diversity. A significant language shift to Spanish started after the 1979 Sandinista revolution with an influx of Spanish-speaking Mestizos. Spanish is currently positioned as the language of power, a shift that has occurred at the expense of other languages which were once widely spoken in the area, such as English Kriol, Miskitu, Garifuna, Rama, and Ulwa. López Alonzo notes that language maintenance is perhaps possible for English Kriol and Miskitu in domains such as in the home and within the community church, which already points to diminishing contexts and domains for these languages to thrive in.

Another contribution that highlights the dominance of Spanish in Creole communities is Restrepo-Ramos's paper on the public display of languages on signage in the Archipelago of San Andrés, Colombia (Chapter 2). With the increased movement of non-locals moving into the Archipelago, it is likely that Spanish will continue to exert more pressure on local Creoles, making it more challenging to maintain Creoles in the public sphere.

As to where in the Rimland Creole English appears to be thriving despite its interface with Spanish, Costa Rica is a prime example. In her fieldwork, LaBoda (Chapter 13) reports it was commonplace to hear Limonese conversations among children and teenagers in a myriad of domains: on the street, in stores, restaurants, and homes she visited. She also observed many bilingual Hispanics communicating in Limonese. These observations point to Limonese being grounded in the community. In a similar vein, Spence Sharpe's and Joseph-Haynes et al.'s chapters (Chapters 4 and 5, respectively) support the notion that the Limonese speech community is indeed a vibrant one.

One prominent theme in the volume is linguistic resilience, which touches on how Creoles have stood up to the pressure of the dominant/competing languages. Despite English-based Creoles being a minority language, Creole speakers are innovative and employ creative strategies to deal with the threat of language endangerment. This creativity shines through particularly in Spence Sharpe's work in Chapter 4 in which she shows how Limonese speakers are actively engaged in borrowing words from Spanish and making systematic phonological and morphological adjustments to fit these Spanish loans into structures acceptable to the Limonese Creole language. Similarly, in Chapter 5, Joseph-Haynes et al. show how Spanish has had minimal impact on the phonology or syllable structure of Limonese Creole. Not only in the Limonese community is Creole withstanding the pressure of Spanish. In Barten's review

(Chapter 3) of the Creoles spoken in San Andrés and Old Providence, Colombia and the Miskito (Mosquito) Coast of Nicaragua, she also found that with the exception of loanwords and calques, Spanish is exerting little influence on these Creoles structurally speaking.

Several papers in this volume explore contemporary understandings of Creole identity and how Creole speakers and communities view and position themselves. Overall, there is a strong sense of Afro-Caribbean identity and awareness throughout communities in the Rimland. For instance, in the case of Panama, Nesbitt (Chapter 10) deconstructs Afro-Panamanian identity and delineates two strands of experience that have contributed to the contemporary diversity of African presence: firstly, the forced migration of Africans during slavery in the 16th century and then the voluntary migration of African-descended West Indians who arrived during the 20th century to work primarily on the construction of the Panama Canal. For this group, there is still strong affiliation to their Antillean roots as manifested in Creole language usage, culinary practices, and music (e.g., calypso).

Elsewhere in the Rimland, there are community tensions around who should be permitted to claim Creole language and identity. In Schoch Angel's contribution in Chapter 9, she reports on crossing in the Archipelago of San Andrés, Providencia and Santa Catalina, Colombia. She recounts a particular case in which the Colombian Government wanted to initiate a program to teach Creole in schools. However, Raizal community leaders were apprehensive about Creole being promoted to non-Raizal children (i.e., Pañas), stating that "our language is the only thing we remain with that they haven't taken away yet, it's our only advantage over them." The Colombian Government maintained that a student's ethnicity could not be a determinant in who received Creole language education. One poignant finding in Schoch Angel's work is that Paña children have a genuine desire to learn Creole so that they can form bonds with their peers and participate in communal activities. Some Paña children also report feeling that Creole is part of their affiliative ethnic identity, given that they were born and raised on the Archipelago. While perhaps some older Raizals may desire to maintain a distinctive linguistic and cultural affiliation, younger Raizals may have differing sentiments and may be more receptive to their Paña contemporaries' linguistic and cultural crossing.

Overall, in the countries surveyed in this book, Creole languages within the Rimland show little sign of decline. That is not to say that Creoles aren't under pressure from other languages, namely Spanish and standardised varieties of English. But then, pressure is not a new adversary since Creoles under *pressah* 'pressure' since inception. Creoles born out of communicative *pressah*. Creoles are languages of resistance against systemic *pressah*. Creoles go survive in spite of *pressah*.

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