

On the Influence of British/American English in the Dominican EFL College Education

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Abstract

The present work is a historical/linguistic account of an unprecedented fact regarding the existence of two English Speaking Communities [British English and American English], in a country like the Dominican Republic, where Spanish is the official and most used language, to the extent of being considered a monolingual nation or country.

It is analyzed within its five chapters, how the Hispaniola Island was split into two different territories due to different treaties (Aranjuez, Ryswick, among others), held in the old European Metropolis and how the island came to be a French Colony (the territory of what is Haiti now), a Haitian Creole/French speaking country to the West, and the Dominican Republic, a Spanish speaking country to the East of the Isla Hispaniola.

The main goal or objective it is not only the historical facts and events that conspired to produce two countries out of one island, but how by some other historical and linguistic circumstances the Dominican Nation ended up in harboring two English speaking communities in its territory, by means of the settlement occurred in the Dominican city of Samana, and that of the Dominican cities of Puerto Plata and San Pedro de Macorix., where as a direct consequence of those human settlements, historically distant, one from the other, British English and American English were established in a permanent way, and testing, to a certain extent, the pass of the time.

One of the aspect treated in this research, was in determining, in the lights of the most enlightening linguistic theories and historical accounts, not only of the differences between British English and American English as World English Languages of extreme importance for today's society, the society of knowledge and of globalization, but also how this historical fact later influenced the Dominican education system, in terms of the EFL Teaching/Learning Process at the college level, specifically at the Universidad Autonoma de Santo Domingo, where surveys shown an enormous influence on students interviewed who were born in those cities.

But this task would have been incomplete if they were not analyzed, on how those referred languages were transplanted into the very heart of a monolingual society, thus enriching and diversifying its language and culture, and thus influencing the learning process of the English language at our universities.

Key Words: British/American English, Monolingual/Multilingual Societies, Dominican History, Bilingual Settlements, EFL College Education.

Introduction

The present research which constitutes a historical and linguistic account of the establishment of two English Speaking Communities centuries ago in our country (The Dominican Republic), for the academic purpose of explaining the influences of those Two World Englishes [British English and American English] in the process of EFL Teaching/Learning at all levels, and more importantly at the college level in our nation.

This work was developed in five different chapters, in Chapter I, an important development of what it is the theoretical framework of this research is initiated, in order to serve as the guiding-lines of this work.

Chapter II brought the reader the most relevant literature concerning the existence and conceptualization of the two main World Englishes there are; British English and American English, as well as, scores of definition of English as a Lingua Franca and as a Global Language, just to mention here, two of them.

Chapter III Offered a complete account on the Geographical and Historical Backgrounds of the country and nation where this research took place as a guiding premise of the English Communities which later settled in.

Chapter IV fully described the three Dominican Cities where the above mentioned settlement occurred.

Chapter V offered the Methodological Experimentation, the Findings and the Conclusions of this work through a detailed discussion of the Research Questions final considerations and a broad discussion of the premises or research questions that acted as a guiding line for this research work.

Chapter I: Theoretical Framework

Statement of the Problem

This research is interested in bringing a historical and linguistic account on the presences of British and American English [World Englishes], in our nation, for almost more than two centuries ago, as languages spoken by communities who have spoken them as their native or home language, since they brought them to this country in two separated and different historical facts and ways, that led to their settlement in what is now the Dominican Republic, a Spanish and monolingual speaking country, before the achievement of its independence in 1844.

One of the main interests is, of course, the influence on EFL Teaching/Learning process that the above mentioned immigrations had at all levels of our educational system, and specifically at the college level of students who were born or inhabited in those cities since childhood, and were identified as students of the School of Foreign Languages (Undergraduate Program aiming to achieve a B.A.) at the Universidad Autonoma de Santo Domingo in the past first semester 2021.

Purpose of the Problem

The main purpose of this work, it is to comprehend and explain how the two main dialects or varieties of the English Language were perfectly harbored in a then territory not known as the Dominican Republic by that time, and which allowed the two settlements of English American speakers in the Bay of Samana and those settlements that occurred in the Dominican Cities of Puerto Plata in the North coast as well as, in the City of San Pedro de Macorix in the East coast, by immigrants of the neighboring islands like Turk & Caicos, which were British possessions, and how those factors exerted an enourmous influence on learning or acquiring the English language at all levels of the Dominican education, for the children born and raised in those English speaking communities.

General Objective

To broadly explain how British and American English settled down as different language communities other than Spanish, and of their impact in EFL College education.

Specific Objectives

- 1.- To provide a historical Analysis of those English speaking Settlements.
- 2.- To provide a linguistic account of those two different dialects of the English Language.
- 3.-To provide an account of the influence in learning English in this country due to those influences in our college classrooms.
- 4.- To historically explain how a Spanish speaking nation managed to deal with those English speaking communities of Samana Bay (American English) and those of the Cities of Puerto Plata and San Pedro de Macorix (British English).
- 5.- To broadly explain the different definitions of: English as a Lingua Franca, English and Global Language, as well.

Premises that led to this Research (Research Questions)

- 1.- What were the historical reasons that led to the establishments of Two English Communities in the Dominican Republic?
- 2.-How did these two English speaking Communities managed to live and merged in a Spanish speaking country?
- 3.-How those English speaking Communities influenced the EFL learning process of Dominican College students?
- 4.-How are the descendants of British English and American English speakers viewed in our EFL College classrooms.

Definition of Terms

1.-American English

The English language as spoken in the U.S. —used especially with the implication that it is clearly distinguishable from British English yet not so divergent as to be a separate language. Merriam-Webster. com Dictionary (2021)

2.-British English

British English (BrE) is the standard dialect of the English language as spoken and written in the United Kingdom. Variations exist in formal, written English in the United Kingdom.

3.-World Englishes

The term *World Englishes* refers to the differences in the English language that emerge as it is used in various contexts across the world. Purdue OWL (2021)

4.-The Dominican Republic

The **Dominican Republic** (/dəˈmɪnɪkən/ də-MIN-ik-ən; Spanish: *República Dominicana*, pronounced [reˈpuβlika ðominiˈkana] (listen)) is a country located on the island of Hispaniola in the Greater Antilles archipelago of the Caribbean region. It occupies the eastern five-eighths of the island, which it shares with Haiti,^{[13][14]} making Hispaniola one of only two Caribbean islands, along with Saint Martin, that are shared by two sovereign states. Wikipedia (2021)

5.-Dominican Spanish

Dominican Spanish, a Caribbean dialect of Spanish, is based on the Andalusian and Canarian Spanish dialects of southern Spain, and has influences from English, African languages, Taíno and other Arawakan languages. Speakers of Dominican Spanish may also use conservative words that in the so-called "upper-class speech of Spain" would be considered archaisms. The variety spoken in the Cibao region is a mixture of two dialects: that of the 16th- and 17th-century Portuguese colonists in the Cibao valley, and that of the 18th-century Canarian settlers with minor African influences along with words of Indigenous origin.

6.-Haitian Creole

Haitian Creole has its roots in French and is made up of a combination of French dialects and African languages. It began on the sugar plantations of Haiti, as a product of the interaction between African slaves and French colonists. Bilingua (2021)

7.-The School of Foreign Languages at UASD University.

The Language School /Occupational Field

It teaches, studies and researches on the use and mastery of a particular language (English) in the context of the culture and civilization in which it is used: It carries out linguistic studies, especially comparative ones; teaches the use of the English language as a second language, tries to transmit and make known the culture or civilization of a people or peoples through the use of language; It tries not to produce in the students the destruction of their own language by linguistic acculturation; teaches the English language to male and female students at a university or higher education institution; organizes curricula and extracurricular activities; acts as an advisor in the field of translating texts from one language to another; can act as an interpreter or as a translator; edit and publish translations.

Graduate Profile

The profile of the graduates of this mention is based on the development of solid oral and written communication skills in English, which implies a broad knowledge of the corresponding culture. Due to the solid training they will receive in the area of Applied Linguistics, as well as the information they will have on the teaching methodology, they will be able to teach at a higher level. They will also carry out their functions in those institutions where communication is exercised in English. UASD webpage: www.uasd.edu.do (2021)

Chapter II: Review of Literature

Definitions of World Englishes

The term world Englishes mainly refers to the two main dialects in which the English Language has been spread all over the world, that is to say; British and American English, although there have been new scores of world Englishes due to the fact of the impact of this language as a Primary language, and then as a Lingua Franca in many nations of Asia, Africa and Oceania and the Caribbean which originally were British possessions, and in this modern world as a Global Language.

To that respect Linguist Braj Kachru (1932-2016) publishes his first journal article, entitled “The Indianness in Indian English.” In the article, he lays the theoretical groundwork for the idea of World Englishes by interpreting how English is nativized in India, delineating some of its unique sociological and cultural aspects, and showing that “Indian English” is a unique variety of English which is neither an American or British English.

Kachru (1984), formally introduces the term “World Englishes” at the Teachers of English to Speakers of Other Languages (TESOL) Conference along with the global profile of English. Later, he proposes the three concentric circles model. Both papers are subsequently published.

The inner circle refers to the countries where English is used as the primary language, such as the USA, Britain, Canada, New Zealand, and Australia. The outer/middle circle denotes those countries where English usage has some colonial history. This includes nations such as India, Bangladesh, Ghana, Kenya, Malaysia, Nigeria, Pakistan, Philippines, Singapore, Sri Lanka, Tanzania, and Zambia. The expanding circle includes countries where English is spoken but where it does not necessarily have a colonial history or primary/official language status. This includes nations such as China, Japan, South Korea, Egypt, Nepal, Indonesia, Israel, Korea, Saudi Arabia, Taiwan, USSR, and Zimbabwe. Any country where English is regularly spoken (even in limited contexts—e.g., for international business) that does not fall under the first two categories is considered to be in the expanding circle. *Purdue University OWL (2021).

The Spread of English

Whereas Rahal (2019) offered us the following, regarding her view on world Englishes “Widdowson (1997) declared that “English has spread to become an international language” (p. 135). Platt, Weber and Lian (1984) express this idea, “the spread of English to so many parts of the world and the increase in the number of those learning it and using it has been the most striking example of ‘language expansion’ this century if not in all recorded history. It has far exceeded that other famous case, the spread of Latin during the Roman Empire” (p. 1).

Kachru (1996) states that the spread of English is attributed to a number of phases. The first phase involves the spread of English in Britain, including Scotland, Wales and Ireland. The second phase includes the expansion of English in North America and New Zealand. According to Kachru, the third phase has an immense impact on the sociolinguistic profile of English.

During this phase, English became an integral language in South Asia and South West and East of Africa. Due to this spread, English is regarded as a pluricentric language. Kachru (1996) states that pluricentricity “is not merely demographic, it entails cultural, linguistic, and literary reincarnations of the English language” (pp. 136-137). In other words, the spread of English could “be viewed in terms of three concentric circles representing the types of spread, the patterns of acquisition and the functional domains in which English is used across cultures and languages” (Kachru, 1985, p. 12).

In a similar research vein, Bhatt (2001) advocates that the spread of English is the result of “the economic conditions that created the commercial supremacy of the United Kingdom and the United States” (p. 533). The researcher argues that the “econocultural model” (p. 533) facilitates the spread of English. In this context, Brutt-Griffler (1998) sees that the econo-cultural model is “the center of gravity around which the varieties of World Englishes revolve” (p. 386). Thus, English becomes a global language. It is a means of communication”. Rahal (2019)

British English vs American English

Discussion:

As Abu Fares (2018), points out “*English is a worldwide language nowadays. For instance, it is the language of international air controllers, and it is the medium of at least 80 percent of the information stored in computers around the world. Moreover, scholars from every nation publish in English in order to reach the widest possible audience (Millward, 1996).*

Furthermore, English is widely used as a first language in every continent, and it is widely used as a second language in the Spanish-speaking countries of central and South America. It is considered the first language for a big portion of the United States, the British Isles (including Ireland) and also for other countries throughout the world like Canada, Australia, New Zealand...and so on.

However, English is one language spoken with many dialects. But first, we need to define what is meant by the term “dialect.” C.M.Millward defines a dialect as “a variety of language distinguished from other varieties in such aspects as pronunciation, grammar, lexicon and semantics.” (1996, p 348) Millward uses the word “dialect” to refer to regional variation, and he suggests that regional dialects are only one of many types of linguistic variation. Similarly, this term is defined in New Webster’s Dictionary and Thesaurus of the English language as “a form of a language distinguished from other forms of the same language by pronunciation, grammar or vocabulary. It may be regional, social or occupational.” (1992)

Also the word “dialect” may be used to refer to a regional form of a language, especially as distinguished from the standard or literary language. In addition, the term dialect may be used to refer to a language in relation to the family to which it belongs.

Accordingly, British English and American English are considered the two main native dialects of the English language. Millward (1996) states that Dialects of English can be divided into two main types, native dialects and non-native dialects. Nonnative dialects of English include Indian English, Hawaiian English, African English...and so on. In relation to this, Peter Strevens (1972) suggests that the variations within English can be grouped into two main families of varieties, a British and an American family. These families differ in detail, but they

also contain many similarities. The American English family includes the English spoken as a native language in the United States and Canada. On the other hand, the British English spoken as a native language includes the English in the British Isles, West Indies, Australia, New Zealand, Rhodesia and South Africa.

To be more precise, it is these two main native dialects of English, namely British English and American English, which this paper aims at investigating their history in order to determine how American English was affected historically by British English. As far as the differences between these two main dialects of English are concerned, the standard national varieties of them will be used to examine the nature of the differences and explain them historically. These varieties or dialects are Standard British English (SBE), which is referred to as Received Pronunciation (RP), and General American (GA).

A Brief History of the English Language

As a matter of fact, the history of the English Language has its main parts within the history of English in the British Isles. On the whole, the history of the English Language is a history of English in both sides of the Atlantic, Britain and the United States. In the other words, the history of English is a history of both British English and American English. However, we need to start by dealing with the point where the language started from, the British Isles.

Dennis Freeborn et al (1986) suggest that the history of the English Language is basically the history of English in England which starts when this language was brought to the British Isles in the first half of the fifth century AD by settlers called "Angles" from across the North Sea. The inhabitants of the British Isles were called "Britons" who spoke dialects of Celtic, whereas the Angle or (AngloSaxon) spoke dialects of a language family called West Germanic. In time, the country became known as "Englaland," Angle-land, and the language as "Englisc." The language of this early period, up to 1100 or 1150, is referred to as "Old English."

The second part in the history of the English Language in England is called the "Middle English" period, which started about 1100 and lasted to 1500. During that period, the language witnessed the Norman French invasion, where French was the native language of a minority, but with an influence in all aspects, since the French controlled all the political, economic and cultural life in England. (Millward, 1996) Accordingly, English was still spoken in England at that time, but there was a kind of a decline of French afterwards. Millward states that: "French remained the official language of England until well into the second half of the fourteenth century, but two events of that century sealed its fate and guaranteed the resurgence of English. The first of these events was the Black Death... The second event that assured the resurgence of English in England was the Hundred Years War (1337-1453)." (1996, p 144-145)

The next period in the history of the English Language is referred to as the "Early Modern English" period which lasted from 1500-1800. This period witnessed many events such as the cultural, political and technological influences, the introduction of printing, the English Renaissance, exploration and colonization and the American Revolution. These incidents and influences had an impact on the development of the English Language. The final part in the history of the English Language started from 1800 and lasted to the present. This period is often called the "Present-Day English" period, and during this period recent British English and American English developed.

One significant aspect in the history of English in England is very essential to the history of the English Language on the whole and to the history of American English specifically. As the British started exploration and colonization of different parts of the world, they brought their language with them. This contributed to the spread and growth of English as a first language for many peoples and countries. In relation to this, the exploration of the English for the American Continent, and later on its colonization brought English to the United States. At this stage, it would be sufficient to stop dealing with the history of British English and move to deal with the history of American English. For the time being, what has been mentioned is sufficient our purpose.

Other significant aspects in the history of British English will be referred to whenever they are necessary to show their impact on American English or their relation to it. This is meant in order to identify how American English history is really influenced by that of British English.

History of American English

The history of the English Language in the United States actually begins with the English which was transferred by the English settlers who came from the British Isles to the New World- North American Continent- which was later known as the United States. J.L. Dillard believes that English came to North America and what may be called the United States as a part of the general movement of European Languages and their spread to all parts of the world, and specifically to the new American continent. He further elaborates: "The type of English spoken during the period of exploration and colonization was important to the history of American English..." (1992, p 1) Based on this, although there are other factors and influences which affected the language in the United States before the settlement of the immigrants from the British Isles, which will be discussed later, the language which those British immigrants from the British Isles brought with them laid the foundation for the beginning and development of what may be called early American English. By this, we mean Elizabethan English which was spoken in the British Isles during the time when the new settlers came to North America. Stevens (1972) argues that there was much variety in the Elizabethan English which was brought by the English settlers who came from the British Isles into the new American continent. Stevens also suggests that "a similar mixed population taken from the same place in Britain at the present time would possess between them a much uniform sample of English than did the early settlers." (P.27)

In relation to this, Millward (1996) suggests that it would be difficult to account for the origins of all the regional dialects of the United States from the time of the earliest English settlements, since immigrants came from different parts of Great Britain and thus the speech of the areas of America was a dialectal mixture of Early Modern English. So, basically, the settlers who came to the North American Continent around the sixteenth century from Britain brought their English with them, which was diverse and with many dialectal differences.

This mainly contributed to the influence upon the English Language which became spoken in the New World. Furthermore, before the English settlers came from Britain into the New World, or at least meantime, there were other factors or sources which played a role in the language spoken by the inhabitants of North American Continent. Dillard (1992), in his book A History of American English discusses these sources and shows their impact on early American English. One of these sources is Basque, a language which the settlers brought with them to the New

World. Basque affected the language in early North America mainly in the field of vocabulary through "maritime" forms of language.

Another early source which affected the language in America in its early beginnings is Indian Pidgin English and Iberian. Dillard elaborates on this: "It was surely a maritime variety — if not a pidgin — that the first Indians to have real contacts with them spoke to the Puritans in 1621." (1992, p 9) Then, the Englishmen who came to the New World depended upon the Indians for many basic survival techniques, such as acquiring food, which forced them into certain cultural compromises, including the linguistic ones.

Another source which contributed to the shape of language in early North America is the Pidgin English which was brought to the New World in the seventeenth century from West Africa through slaves. In addition, American Indian Pidgin English spread rapidly and played a role in this regard. Moreover, there are other elements which had a role in the history of English in the United States or American English. Millward (1996) suggests that there are other elements, origins and factors that affected the growth of English in the United States other than the English origins of England. He considers that "because not only the language, but also the dominant cultural patterns of the United States today are based on English models, we tend to forget that the English were not the first Europeans to make permanent settlements in North America." (p350) For instance, the Spanish were in Texas almost a century before the Jamestown settlement.

Similarly, Strevens (1972) argues that American English has had various influences since Elizabethan times. First, there is American Indian influence. In the earliest "colonial" period there was a need to find names for talking about places, plants, animals and customs which existed in America but had no equivalent in Britain. Thus, there was a process of borrowing new words and expressions from American Indian English Continent such as "hook, igloo, kayak, tomahawk, skunk and totem."

There was also the French influence on American English. In addition, as a result of the cultural contact, there was also the Spanish influence, partly because Spain occupied large areas of North America. Spanish words such as "bonanza, Creole, plaza, sierra and sombrero" were borrowed from Spanish into American English. Furthermore, the Dutch presence in the North American Continent contributed to the borrowing of words as "boss, dumb, Santa Clause and sleigh. "Accordingly, these influences on American English came as a result of the contacts with foreign language communities, which may be considered as a result of forced and voluntary immigration.

Besides, we see here that most of the foreign influences on American English are on lexicon or vocabulary. There are no foreign influences on other aspects of American English, such as phonology and syntax. American English seems to have retained the basic threads of language which the English brought to the North American Continent, though it had borrowed words from other sources. Other elements of influence on American English came from African, Italian, Chinese and German immigrants. The influences here were also on vocabulary. Anyway, the process of immigration continued until the twentieth century to the United States. Meantime, this had a role in affecting the vocabulary and lending American English new words and expressions. Millward (1996) believes in the importance of immigration influence on American

English in the nineteenth century and recent times. He states that: "Still more recently, political and economic problems in their homelands have led to large numbers of immigrants from Central and South America, the Caribbean, and southeast Asia.

How British English and American English Became Different

Generally speaking, English is one world-wide language with two main national dialects, British English and American English. However, this does not eliminate the fact that there are some differences between British English and American English, whether they may be significant or slight. But before dealing with the nature of these differences, there is a need first to determine how these dialects became different. Strevens (1972) argues that there are three aspects which affected Elizabethan English and resulted in the emergence of the two main national varieties of the English Language, British and American English.

First, the passage of time and the social history of the British Isles caused a change in British English. Second, English as spoken and written in America acquired a character of its own reflecting the growth and history of the American community. Third, the interaction and relations between Britain and America changed, which also affected the story of English. Even though, Thomas Pyles (1993) believes that there is no essential difference between English in the United States and that of Britain. He comments on this by saying: "The English Language in all its national varieties throughout the world is remarkably uniform. There are, to be sure, differences between national varieties, just as there are variations with the similarities. English is unmistakably one language with two major national varieties: British and American." (p 212)

Anyhow, I believe that there are a group of differences between British and American English. Although some of them may look insignificant or slight, at the least they seem to characterize the variety which they belong to, whether British or American. These differences lie in more than one linguistic area. They can be found in the field of phonology, especially of vowels and intonation. There are also differences in vocabulary and semantics. In addition, there are also differences in morphology and syntax, but they are actually less than the other differences.

For the sake of clarity and depth in analysis, vocabulary and spelling differences between British English and American English will only be dealt with in what follows. Furthermore, as mentioned earlier, the differences will be discussed in relation to the standard versions of language in both British and American English, (SBE) and (GA).

These two standard dialects are sufficient as they include most of the characteristics and linguistic aspects which are found in most regional and national dialects. 5 .2.2 Differences in Lexicon / Vocabulary Lexicon or vocabulary is a central linguistic area where there are noticeable differences between British English and American English. Millward (1996) suggests that the three main semantic areas where there are differences between British English and American English are food, clothing and transportation. He further illustrates the divergence between these dialects through saying: "Historically, this is because new food and new ways of processing and cooking food have arisen since the separation of the two nations. The vagaries of fashion have caused divergence in the vocabulary of clothing." Abu Fares (Pp.179-183)

English as a Lingua Franca

Although when we hear about the term English as a Lingua Franca, it comes automatically to our minds the example of countries like India and South Africa which managed to adopt English as a national language for mutual understanding among speakers of different linguistic backgrounds, right after achieving independence from the former metropolis, it is for better considerations to review the term in the lights of new linguistic approaches, in such an order we have, the following definitions to be shared, as follows, according to Nordquist (2020) “*The term English as a lingua franca (ELF) refers to the teaching, learning, and use of English as a common means of communication (or contact language) for speakers of different native languages.*

British linguist Jennifer Jenkins points out that ELF is not a new phenomenon. English, she says, “has served as a lingua franca in the past, and continues to do so nowadays, in many of the countries that were colonized by the British from the late sixteenth century on (often known collectively as the Outer Circle following Kachru 1985), such as India and Singapore. ... What is new about ELF, however, is the extent of its reach,” (Jenkins 2013).”

*ELF is used globally in many ways, and this includes important matters of politics and diplomacy. “As well as being used—often in a very simple form—by tourists, **ELF** is prominent in international politics and diplomacy, international law, business, the media, and in tertiary education and scientific research—which Yamuna Kachru and Larry Smith (2008: 3) call ELF’s ‘mathetic function’—so it is clearly not a reduced lingua franca in the term’s original (Frankish) sense,” notes Ian Mackenzie before going on to elaborate on the ways in which this application of English differs from native English.*

“... [ELF] usually differs from English as a native language (ENL), the language used by NESs [native English speakers]. Spoken ELF contains a huge amount of linguistic variation and non-standard forms (although formal written ELF tends to resemble ENL to a much greater extent),” (Mackenzie 2014).”

*ELF is also used on a much smaller scale. “**English operates as a lingua franca** at a number of different levels, including local, national, regional and international. Apparently paradoxically, the more localised the use of English as a lingua franca, the more variation it is likely to display. This can be explained by reference . . . to the ‘identity--communication continuum.’ When used in a local setting, ELF will display identity markers. Thus code-switching and the explicit [use] of nativised norms can be expected. When used for international communication, on the other hand, speakers will consciously avoid the use of local and nativised norms and expressions,” (Kirkpatrick 2007).*

*As far as Marko Modiano is concerned, there are two ways to approach deciding who English is a lingua franca for. Is it a lingua franca or common language only for non-native speakers that speak it as a foreign language or for those that use it in multicultural settings? “Seeing as the movement to bring forth the conceptualization of **English as a lingua franca** is gaining*

momentum worldwide, and more specifically for Europe, it is imperative that an analysis is made of the implications of the two differing approaches. ... One is the (traditional) idea that English is a lingua franca for a non-native speaker constituency which should pursue knowledge of the language as if it were a foreign language.

The other, upheld by those who have bought into the world Englishes paradigm, is to see English as a lingua franca for interlocutors who use it with others in multicultural settings (and thus see English in its diversity as opposed to viewing English as a prescriptive entity defined by idealized inner-circle speakers). It should be made clear, moreover, that my own position here is that a lingua franca must be inclusive as opposed to exclusive. That is to say, it is imperative that our understanding of how English is used in Europe is integrated with a vision of a communicatively viable use of the language internationally," (Modiano 2009)."

English as a Global Language

One of the other terms to be fully explained or clarified here it is, the term English as a Global Language, to that respect Crystal (2002) explains it as follows “ ‘Why is English the global language, and not some other?’ There are two answers to the question: one is geographical-historical; the other is socio-cultural. The geo-historical answer shows how English reached a position of pre-eminence, and this is presented below. The socio-cultural answer explains why it remains so, and this is presented in chapters 3 and 4. The combination of these two strands has brought into existence a language which consists of many varieties, each distinctive in its use of sounds, grammar, and vocabulary, and the implications of this are presented in chapter 5.

The historical account traces the movement of English around the world, beginning with the pioneering voyages to the Americas, Asia, and the Antipodes. It was an expansion which continued with the nineteenth-century colonial developments in Africa and the South Pacific, and which took a significant further step when it was adopted in the mid twentieth century as an official or semi-official language by many newly independent states. English is now represented in every continent, and in islands of the three major oceans – Atlantic (St Helena), Indian (Seychelles) and Pacific (in many islands, such as Fiji and Hawaii). It is this spread of representation which makes the application of the label ‘global language’ a reality.

The socio-cultural explanation looks at the way people all over the world, in many walks of life, have come to depend on English for their economic and social well-being. The language has penetrated deeply into the international domains of political life, business, safety, communication, entertainment, the media and education.

The convenience of having a lingua franca available to serve global human relations and needs has come to be appreciated by millions. Several domains, as we shall see, have come to be totally dependent on it – the computer software industry being a prime example. A language’s future seems assured when so many organizations come to have a vested interest in it. (pp 29-30)

Another Definition of English as a Global Language

Another compelling definition of English as a Global Language is offered by Rohmat (2005) as follows: “About fifty years ago the notion of English as a true global language was merely a

theoretical prediction which is still diffuse and vague. However, realities have created it as a real world language at the present time. People in every part of the world feel its urgent role in their life: for academic purposes, for business goals and for other purposes. English is spoken by people throughout the world as their first language, second language and foreign language. Indeed, English is now a world language. English as a world language is not merely an international language.

The notion of international language can be understood as a language which is used in any international communication which involves people from two or more countries. Japanese is an international language, but it is not a global language. Japanese is often used by people who communicate with Japanese people, usually in the area in which Japanese people, tradition, political power and/or business are dominant. Japanese, however, is not used in a great number of other contexts. The same thing applies to Arabic. As an international language, Arabic is not only used in the area in which Arab people are dominant, but it is also employed when people communicate with Arabs in other places. However, Arabic is not used when there is no connection with Arabs. This is different from the fact of English as a global language. English is not only used when people communicate with English speakers.

English is used by people of different first languages. It is not only applied when people speak to English people, but also used when people from different nations meet. English is the most widely spoken language in very different contexts in the world. Therefore, English is not only an international language, but also a global language. A language gains a status as a global language when it has a special role that is recognized in every country in the world (Crystal, 1997).

To gain recognition from certain country does not mean that the language should be spoken as the first language by people in the country. The global language can be spoken as either first, second or foreign language. The prominent characteristic of a global language is that it is the most widely used language in communication in most places in the world. People feel the need to master it for their life. As a global language, of course, English has certain countries wherein people speak it as a first language. USA, Canada, Britain, Ireland, Australia, New Zealand, South Africa and several Caribbean countries are among the thirty territories that use English as the first language (Crystal, 1997; Graddol, 1997; Komin, 1998). However, English does not gain its special status as a global language merely by being spoken by people in those countries. English becomes a world language because people in other countries give a special credence to English, even though they do not speak it as a first language. (Pp. 2-3).

Chapter III: Geographical & Historical Backgrounds of this Investigation

Overview

The territory of what is now the Dominican Republic, and the Republic of Haiti, was in prehistoric times an island occupied by different Caribbean Tribes, before the whole Hispaniola Island was split into two different Spanish and French Colonies thus forming what is now, Haiti a French and Haitian Creole speaking country and the Dominican Republic a Spanish speaking country, through different treaties held in the Colonial Europe.

The Hispaniola Island a Multilingual Island

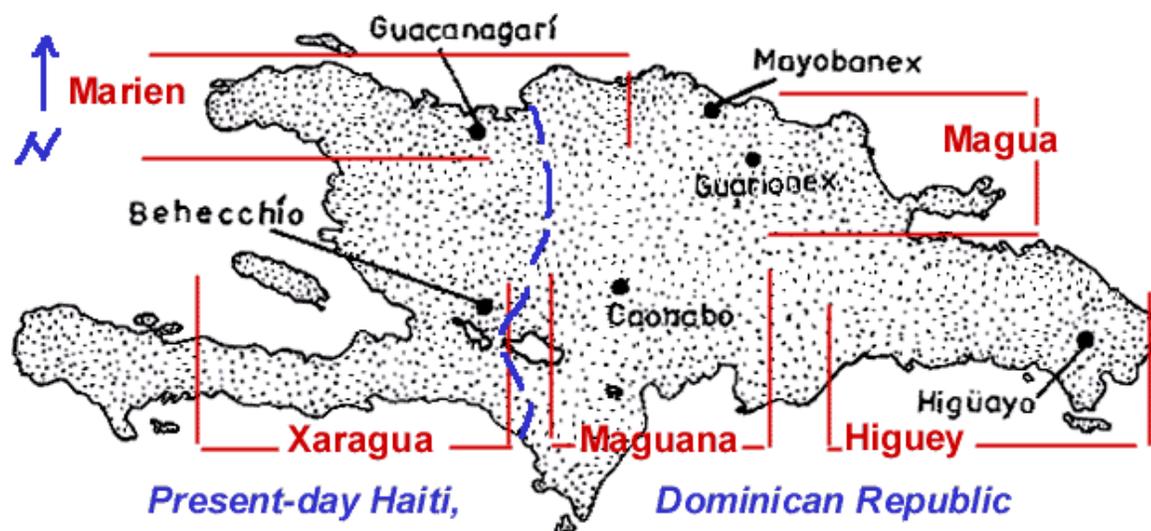
The intention of the present observation, it is to offer a linguistic account of the historical facts that led to the shape of what is today our nation, the Dominican Republic, and of the different languages spoken here thus playing an important role in our history and shaping our society from the very beginning as a multilingual society, which according to West (1975) " is the ability to function with equal facility in two or more languages". Another definition of Multilingualism is offered by as follows: <https://www.wikipedia.org/> (Document retrieved on 06/30/2021).

Multilingualism is the use of two or more languages, either by an individual speaker or by a community of speakers. It is believed that multilingual speakers outnumber monolingual speakers in the world's population. More than half of all Europeans claim to speak at least one other language in addition to their mother tongue. Multilingualism is becoming a social phenomenon governed by the needs of globalization and cultural openness. Owing to the ease of access to information facilitated by the Internet, individuals' exposure to multiple languages is becoming increasingly frequent, thereby promoting a need to acquire additional languages. People who speak several languages are also called polyglots.

Multilingual speakers have acquired and maintained at least one language during childhood, the so-called first language (L1). The first language (sometimes also referred to as the mother tongue) is acquired without formal education, by 2 mechanisms heavily disputed. Children acquiring two languages in this way are called bilinguals:

They are called simultaneous bilinguals. Even in the case of simultaneous bilinguals, one language usually dominates the other. People who know more than one language have been reported to be more adept at language learning. People who know more than one language have been reported to be more adept at language learning compared to monolinguals. Additionally, bilinguals often have important economic advantages over monolingual individuals as bilingual people are able to carry out duties that monolinguals cannot, such as interacting with customers who only speak a minority language. Multilingualism in computing can be considered part of a continuum between internationalization and localization. Due to the status of English in computing, software development nearly always uses it (but see also Non-English-based programming languages), so almost all commercial software is initially available in an English

version, and multilingual versions, if any, may be produced as alternative options based on the English original. (Document retrieved on 10/23/17)



Map of the Pre-Colombian Hispaniola Island, divided in Five “Cacicazgos” (Indian Chief’s Territories).

The Hispaniola Island has ever been since its prehistorical times, the settlement of the Tainos, Ciguayos and Caribe people, formerly recognized groups from the trunk of the Arawak, the language they spoke before the arrivals of the Spanish Conquistadores was the Taino language, a language from which we can only trace some few remaining words, since the Holocaust that followed the Discovering of the Island by Christopher Columbus in 1492, that literally swept off the aborigines’ people and its culture left nothing to deal with. Long before its foundation as an independent nation occurred on February 27, 1844, the territory that is now the Dominican Republic was occupied by Haiti for a period of 22 years, during that lapse of time there were enormous effort to unify the island of La Hispaniola according to the dogmatism of the Haitian revolution, so the Spanish language that was spoken in the east side of the island was prohibited, in an effort to try to unify the whole island. Moya, F. (1978), cited by Tavarez (2018, 2021).

Among those plans was Boyer efforts to blacken the whole island by bringing freed Black Americans to the Samana’s Peninsula during President Lincoln administration Boyer’s Plans to Dominate the Hispaniola Island

The migration of African Americans to other lands in search of freedom during the late eighteenth and nineteenth centuries was an expression of their belief that they would never achieve a position of true equality in the United States. The only solution to this problem, they felt, was to establish separate, self-governing societies or nations. Though migrants found their way to Canada, Haiti, the West Indies, and Mexico, Africa was, most often, the refuge of choice. Emigration and colonization were controversial within the African-American community, and some of the consequences of these migrations were negative for the receiving populations. Haitian leaders actively sought to attract African Americans to the island and believed they were

crucial to improving Haiti's economic and political standing. African Americans became essential players in determining the nature of Haiti and U.S. relations, and the migration of thousands to Haiti in the 1820s proved to be the apogee of the two countries' interconnectedness. Drawing on a variety of materials, including emigrant letters, diary accounts, travelers' reports, newspaper editorials, the National Archives' Passenger Lists, Haitian government proclamations, Haitian newspapers, and American, British, and French consulate records, there has been multiple analysis on the diverse political and social motivations that fueled African-American emigration. The project links Haitian nation building and Haitian struggles for recognition to American abolitionism and commercial development. <https://www.wikipedia.org/> (Document retrieved on 6/30/2021)

But one thing that undoubtedly led Boyer's political plan to a failure was the fact that those early immigrants from the US to the Samana Peninsula did not adopt the customs and the language of their Haitian Benefactor and strongly stuck to the English language, the Presbyterian Religion and their customs. Language was a very determining factor for those immigrants to stay together in this new Promised Land. So those people did not go into the presupposed process of "Haitianizing" themselves, and becoming a dominant black force in the Spanish side of the island, on the contrary they remained as Americans living now in Samana, so the language spoken was American English or the American Dialect of the English Language as some reputed linguists prefer to say.

The Dominican Nation

The republic established in the so-called Saint Domingue Spagnol or the Spanish Colony of the island so divided by the Aranjuez treaty (1777) re-established the normal course of the history and the normal course of the birth of a nation in the verge. The East side of the island like the Haitian nation on the West side was very aware of its own and differences in terms of language, race, ethnicity, religion, custom, way of being or idiosyncrasy that set them apart as two separate colonies, and later as two separate nations. And language was again a determining factor in that separation of the two different nations that once belonged together when the whole island was called Quisqueya, Babeque or Haiti and was inhabited by the Tainos, Ciguayos and Caribes, divided in five Cacicazgos or Aborigine's Chief Territories before the arrival of the Españoles, the African people brought as slaves to this island and who brought with them a variety of African languages and dialects as well as their cultures. As quoted by Tavarez (2018, 2021).

The Dominican People eventually became a truly separate people and the march of history continues its way, when the night of February 27th, 1844, the Dominican Patriots organized by our Founding Fathers led by Juan Pablo Duarte, Francisco del Rosario Sanchez and Matias Ramon Mella, organized in the secret society of La Trinitaria, announced the world that a new Nation was born, under the Glorious name of The Dominican Republic. The Dominican Constitution was later promulgated on November 6, 1844. Thus, enacting the birth certificate of the Dominican Nation and of the Dominican State.

As defined by J.V. Stalin (1904) *“A nation is primarily a community, a definite community of people. This community is not racial, nor is it tribal. The modern Italian nation was formed from Romans, Teutons, Etruscans, Greeks, Arabs, and so forth. The French nation was formed from Gauls, Romans, Britons, Teutons, and so on. The same must be said of the British, the Germans and others, who were formed into nations from people of diverse races and tribes. Thus, a nation is not a racial or tribal, but a historically constituted community of people.”*

Stalin (1904, retrieved in 2021) continued by furtherly stating that *“On the other hand, it is unquestionable that the great empires of Cyrus and Alexander could not be called nations, although they came to be constituted historically and were formed out of different tribes and races. They were not nations, but casual and loosely-connected conglomerations of groups, which fell apart or joined together according to the victories or defeats of this or that conqueror.*

Thus, a nation is not a casual or ephemeral conglomeration, but a stable community of people. But not every stable community constitutes a nation. Austria and Russia are also stable communities, but nobody calls them nations. What distinguishes a national community from a state community? The fact, among others, that a national community is inconceivable without a common language, while a state need not have a common language.

The Czech nation in Austria and the Polish in Russia would be impossible if each did not have a common language, whereas the integrity of Russia and Austria is not affected by the fact that there are a number of different languages within their borders. We are referring, of course, to the spoken languages of the people and not to the official governmental languages. Thus, a common language is one of the characteristic features of a nation. This, of course, does not mean that different nations always and everywhere speak different languages, or that all who speak one language necessarily constitute one nation.

A common language for every nation, but not necessarily different languages for different nations! There is no nation which at one and the same time speaks several languages, but this does not mean that there cannot be two nations speaking the same language! Englishmen and Americans speak one language, but they do not constitute one nation. The same is true of the Norwegians and the Danes, the English and the Irish. But why, for instance, do the English and the Americans not constitute one nation despite their common language?

Firstly, because they do not live together, but inhabit different territories. A nation is formed only because of lengthy and systematic intercourse, as a result of people living together generation after generation. But people cannot live together, for lengthy periods unless they have a common territory. Englishmen and Americans originally inhabited the same territory, England, and constituted one nation. Later, one section of the English emigrated from England to a new territory, America, and there, in the new territory, in the course of time, came to form the new American nation. Difference of territory led to the formation of different nations. Thus, a common territory is one of the characteristic features of a nation. But this is not all. Common territory does not by itself create a nation. This requires, in addition, an internal economic bond to weld the various parts of the nation into a single whole. There is no such bond between

England and America, and so they constitute two different nations. But the Americans themselves would not deserve to be called a nation were not the different parts of America bound together into an economic whole, as a result of division of labor between them, the development of means of communication, and so forth". (Document retrieved on June/30/ 2021)

National Identity as Defined

National Identity is one's identity or sense of belonging to one state or to one. It is the sense of a nation as a cohesive whole, as represented by distinctive traditions, culture, language and politics National identity may refer to the subjective feeling one shares with a group of people about a nation, regardless of one's legal citizenship status. National identity is viewed in psychological terms as "an awareness of difference", a "feeling and recognition of 'we' and 'they'". The expression of one's national identity seen in a positive light is patriotism which is characterized by national pride and positive emotion of love for one's country. The extreme expression of national identity is chauvinism, which refers to the firm belief in the country's superiority and extreme loyalty toward one's country. (Document retrieved on June/30//2021)

Thus the separation of the former Spanish Colony or Santo Domingo Espanol, from the ancient regime of the Republic of Haiti which occupied it for a period of 22 years up to the Dominican people achieved its independence on February 27, 1844, brought as a consequence that the Hispaniola Island was occupied in the post-colonial times by two countries with different national language, French (for upper classes), and Haitian Creole in Haiti, and Spanish in the Dominican Republic.

So constitutionally speaking, Spanish is the official language of the Dominican Republic as it is read in our Constitution: CHAPTER VII ON THE OFFICIAL LANGUAGE AND COUNTRY'S SYMBOLS Article 29.-Official Language. the Official Language of the Dominican Republic is the Spanish Language: (CAPÍTULO VII DEL IDIOMA OFICIAL Y LOS SÍMBOLOS PATRIOS Artículo 29.- Idioma oficial. El idioma oficial de la República Dominicana es el español.)

Chapter IV: The Two Settlements

Overview

This research is based, first on the description of British English and American English historically and linguistically speaking, and of their insertion in the Dominican nation through an account of the settlement of two English speaking communities which were transplanted into our soil; American English in the Peninsula of Samana and British English in the Port Cities of Puerto Plata and San Pedro de Macorix.

And secondly, in trying to explain how those English speaking communities have had and have exercised an enormous influence in the teaching/learning process of English as a foreign language (EFL) at all levels of the national education, and specifically at the college level, which is the case studied here, at of our state college, the School of Foreign Languages of the Universidad Autonoma de Santo Domingo-UASD-.

In order to attain an in-depth knowledge on the required historical data, there is a use of chronology wherever necessary. In addition, the paper is analytical when it comes to the history of the main factors and incidents that contributed to the development and growth of British English and American English. Finally, a basic method which is worthy of following in such a paper is comparison and contrast, mainly when the differences between British and American English in vocabulary and spelling are concerned.

How British English and American English [Two World Englishes] Constituted Two English Speaking Communities in a Monolingual Country like the Dominican Republic.

A) British English Communities in the Cities of Puerto Plata and San Pedro de Macorix

1) The City of Puerto Plata

A Brief History of The City of Puerto Plata

The city was designed in 1496 by the brothers Cristóbal and Bartolomé Colón; It was founded in 1502 by Fray Nicolás de Ovando. In its first stage of the Spanish Colony, it was considered the main maritime and commercial port of the island. Around 1555 Puerto Plata had lost importance and became one of the places in the Antilles where pirates and filibusters from the Caribbean practiced smuggling. In the Devastations of Osorio, the city was intentionally destroyed in 1606 by the government of Antonio de Osorio, to prevent the advance of English and Dutch piracy, who took it as a base for the North Atlantic. Its rebirth took place around 1740, thanks to Spanish families from the Canaries who were mostly farmers. The port recovered its importance, which it maintains to this day.

From 1822 to 1844 the city was under Haitian rule. After independence in 1844, the republican period began and the city regained its commercial and maritime boom.

During the government of General Gregorio Luperón, the municipality became the capital of the Dominican Republic; the seat of government was in the building where the Municipal City Hall is currently located.

The city grew under the social and cultural influence of European immigration, which gave it a different appearance from other cities in the country.

In 1863, during the period of the Restorative War, the city was completely consumed by fire. Starting in 1865, the construction of the current city of Puerto Plata began. In the mid-nineteenth century, under the influence of Victorian architecture, considered the most advanced of its time, the city of Puerto Plata acquired great economic, maritime, social and cultural importance.

Puerto Plata is a municipality of the Dominican Republic, which is located in the province of Puerto Plata. It is one of the most populated cities in the Dominican Republic and the most important city on the North coast of the country. Puerto Plata is also the only city in the Dominican Republic where a large percentage of its population uses English as a second language both to communicate and to use it in the workplace, given the vocation of becoming a bilingual city. And, it is one of the cities with the highest tourist activity in the country, where its main source of employment is the hotel industry and tourist services, the city also has the most important commercial port in the northern region of the Dominican Republic and has Victorian-style architectural conservation most important in the country in its cultural center, which is visited by thousands of tourists a year. (Dominican Atlas, 2018)

At present, Puerto Plata is one of the cities with the highest flow of tourists in the country, receiving a large number of national and international tourists as well as cruise passengers because Puerto Plata is the city with the largest number of attractions in the country, with the colonial center more important in the country, the only tourist cable car in the Caribbean, the 27 waterfalls of damajagua, large amounts of active and mountainous sports. Activity in the city has depended on its location between the sea and the mountains. You can appreciate a perennial greenery and a climate of "eternal spring", highlighting the beauty and majestic slenderness of the royal palms. It is considered as a picturesque, romantic, cultural, tourist and historical city.

It is a city of narrow streets and seascape; equipped with good communication routes, first-rate hotels, both in the city center and in its various hotel complexes. It has the "General Gregorio Luperón" International Airport which is the fourth busiest airport in the country, a cable car and a tourist port which currently has the highest cruise traffic in the country. It has commercial, cultural and sports centers, discotheques, ice cream parlors, restaurants, recreation

areas, supermarkets, cinemas, churches, banks, industries, a free zone, residential neighborhoods and both public and private offices. (Document retrieved on 28/6/2021).

2) The City of San Pedro de Macorix

A Brief History of San Pedro de Macorix

In its origins, San Pedro de Macorís was a fishing village settled on the banks of the Macorís or Higuamo river since 1875. Its original name was Mosquitisol. In 1846, at the request of the residents of the place called Macorís, the Conservative Council decided to declare the place a Military Post. At that time, Macorís belonged to the province of El Seibo, being made up of three commons: El Seibo as the main municipality, Higüey and Samaná.⁴

The first authority that San Pedro de Macorís had, was Antonio Molano, who was appointed petty mayor in Soco. Molano resigned due to health problems in 1851, and was replaced by Ignacio María Quírico. After 1840, the inhabitants moved from the western bank of the Higuamo to the eastern bank, where one of the most productive cities in the Dominican Republic was born.

And it is on the banks of the Macorix river, where the first buildings begin and a small town is born, setting the limits of the new village, starting from the Loma del Caletón, later called the Loma de Buena Vista or Venancio Ordóñez, to the called La Barca or Loma de los Castillo climb, continuing towards what is now the El Retiro neighborhood along Federico Bermúdez street.

From south to north, the entire river bank up to what is today Calle 10 de Septiembre de Miramar, then Puerta de la Tranca, crossing said road to today's Calle Rafael Deligne, then Camino del Caño, continuing all the way to its intersection with the Retiro road.

San Pedro de Macorís was erected in the Maritime District on September 10, 1882, during the presidency of Monsignor Fernando Arturo de Meriño.⁶ The Maritime District was a territorial division with the same political and administrative prerogatives as the provinces.

The Constitution of September 9, 1907 eliminated the category of Maritime District and San Pedro de Macorís became one of the Dominican provinces, with two commons (municipalities): San Pedro de Macorís, common head, and San José de los Llanos.⁷ San Pedro de Macorís is known for being for much of the last century one of the most important provinces in the development of the Dominican sugar industry.

During the first US occupation in the Dominican Republic, San Pedro de Macorís played a preponderant role since it maintained opposition to North American rule along with the province of Seibo, through the guerrilla movement Los Gavilleros, who formed the first insurrection on the island to the occupation.

Most of the sugar industry built in the Dominican Republic in the 19th century was developed in San Pedro de Macorís. Most of the sugar mills were owned by immigrants, the first being the Ingenio Angelina owned by Juan Amechazurra. Later, in the 1880s, the Porvenir, Quisqueya, Cristóbal Colón and Consuelo mills were built. Cuban immigrants provided the technical knowledge necessary for the cultivation and production of cane sugar.⁸

The booming economy of the province attracted labor from different latitudes; Many Puerto Rican immigrants arrived in this province to carry out cane cutting work, mainly at the Puerto Rico Sugar Mill established in 1892, owned by the Spanish of Catalan origin Jorge Juan Serrallés.

At the end of the 19th century, the instability of the market led to adjustments in production costs to be able to face the economic crisis, which is why the hiring of cheap labor from the eastern Caribbean islands began, in its majority colonies of England, France, Holland and Denmark. At first, the newcomers were called turtledoves, later changing the term to “cocolos”

It is therefore in these two cities (Puerto Plata and San Pedro de Macorix) where the phenomenon of immigration during the XVII and XVIII Centuries, a constant migratory flux began to the Dominican Republic from the Western Caribbean, mostly from islands like Turk & Caicos, which were British Possessions, mostly for labor purposes, and as a consequence of this, two British English speaking Communities arose.

So British English was not such an estrange language for the inhabitants of Puerto Plata and San Pedro de Macorix due to the fact that those immigrants that behaved differently than the Haitian population, assimilated themselves as Bona Fide citizen to the Dominican mainstream, without losing their roots, customs, lodges, labour unions, mutualist societies, religious beliefs (mostly the Anglican or Episcopal Church), and many of them were even private English teachers.

And the Dominican people loved their ways of being, and acknowledge of their good behaviors and soft manners. They loved their chants at Sunday mass and their choirs and rituals, and many converted to their religion which were pretty similar to that of the Catholic Church, since they shared the same roots or origins.

Painfully, with the pass of the time, and of the process of assimilation to the Dominican life, as well as, the physical disappearance of the original immigrants, the language was lost, too, and those homogeneous communities of Anglo-speaking people are today, only a part of our multicultural and linguistic history.

But it is an undeniable fact, that British English came to our shores, to the shores of a monolingual Spanish speaking country, and the remnants of that population and language usage, can barely be found in some houses where family descendant's photos and portraits are kept in the Cities of Puerto Plata and San Pedro de Macorix.

B) The City of Samana an American English Community

A Brief History of the City of Samana

The territory of the province was visited by Christopher Columbus in January 1493, during his first trip to the Americas. At that time, Samaná was occupied by Ciguayo settlers and the first hostile encounter between Europeans and natives occurred.

During the 16th and 17th centuries (and the beginning of the 18th), Samaná was practically uninhabited; Only a few "cimarrones" (escaped slaves) and some European settlers who tried to colonize the region lived. Among the Europeans, those who most frequented the area were English and, mainly, French. The beaches were used to repair and clean ("careen") the hulls of

English and French boats; The boats of buccaneers and filibusters were also careened here. "Carenero" is still a place name in Samaná.

From time to time, but not continuously, the Spanish colonial authorities made expeditions to dislodge the French who were trying to occupy the region. He even managed to maintain two galleys in Cayo Galeras, in front of the current town of Las Galeras.

In 1756, the city of Santa Bárbara de Samaná was founded, with families from the Canary Islands, in a place called Carenero Grande. The town was organized as a Parish of the La Vega Party, within the territorial division that the Spanish Santo Domingo had then.

When the Spanish Santo Domingo passed, through the Treaty of Basel, to French rule, the French governor Ferrand tried to develop the Samaná region, installing French settlers escaping the revolution in Haiti, including the family of Théodore Chassériau. These settlers were dedicated to cutting precious woods for export and growing coffee. The Samaná toponymy still preserves some of the surnames of these families: Tesón ("Tessón"), Anadel ("Arrendel"), Clará ("Clarac"); or from French words, such as Las Terrenas ("La terrienne", the landowner).

With the Reconquest, Samaná became part of the Eastern Party, along with Bayaguana, Monte Plata, Boyá and Sabana de la Mar, with El Seibo as the head of the party. The Haitian occupation (1822-1844) brought a new political division and Samaná remained as a Common of the Department of Cibao.

Haitian Dictator Jean Pierre Boyer built a fort in Los Cacaos, east of Santa Bárbara de Samaná for better control of the Samaná Bay; he also built a small fort at El Limón, on the north coast.

Boyer sent Haitian families to Samaná; these families settled in Tesón. He also sent some 2000 former North American slaves to the region; although many returned, some remained, preserving their language and traditions.

During the entire First Republic (1844-1861), Samaná was a Common of the El Seibo Province. With the Annexation to Spain, Samaná was separated from El Seibo and became a Government, similar to the current provinces. The Restoration reestablished the previous territorial division and Samaná was once again common to El Seibo.

The Constitution of 1865 created the Maritime District of Samaná, with a military government, which later became the Province of Samaná by the Constitution of 1907 that stopped recognizing the maritime districts as a territorial category.

The territory of the province has changed a lot during its existence, although the entire peninsula has always belonged to it. When it was created it covered both sides of the Samaná Bay, but then in 1938 Sabana de la Mar became part of the El Seibo province. Then in 1950 it occupied the entire northeast coast, up to Cabrera and Río San Juan.

When the Julia Molina province (current María Trinidad Sánchez) was created in 1958, most of its territory was taken from Samaná. The last reduction was made in 1959 when Trujillo del Yuna (current Agua Santa del Yuna) was segregated to pass it to the municipality of Villa Riva in the Duarte Province. (Atlas, 2021)

The Dominican City of Samana as a Settlement of Freed American Slaves

Samaná, in full Santa Bárbara de Samaná, city, northeastern Dominican Republic, on the southern shore of the Samaná Peninsula. The city was founded in 1756 by Spaniards from the Canary Islands. In 1825 there was a notable influx of black immigrants from the United States. Samaná serves as a commercial and manufacturing centre for the hinterland, which yields timber, cacao, coconuts, rice, and marble. Tanning is also an important economic activity. Samaná has port facilities and is a beach resort. Pop. (2002) urban area, 10,692; (2010) urban area, 13,857. (Goldberg, Britannica, 2021)

This short article explains why the City of Samana became a settlement (1825) of American former slaves, who brought with them their language (American English), as well as, their Presbyterian religion, food, habits, and American ways of life, which distinguishes them from the rest of the Spanish speaking Dominican population until recent times.

That English spoken by those transplanted American was popularized as *Samana English*, since the influence of the Spanish language influences that received from the rest of the population due to the phenomenon of racial mixing and intermarriages with Dominicans.

But it is still a living proof of the American English Speaking community who settled during Boyer's rule of the island, and of his failure of *Haitianizing* the whole island of the Hispaniola.

Chapter V: Methodology, Findings and Conclusions

Intervention Methodology

For conducting this research, two sources were identified:

- 1) A historical review on the literature available to sustain the origin of those English speaking communities, as fully presented in the previous chapters of this work.
- 2) An interview was held among students of the school of foreign languages at the Universidad Autonoma de Santo Domingo, in order to determine how that linguistic imprint influenced the learning process of English as a Foreign Language at all level of the Dominican education system, but specifically for the purpose of this work, college education.

Population Interviewed

A population of 40 students (30 females and 10 males) of the School of Foreign Languages at UASD University were personally contacted in our classrooms and then asked to voluntarily participate for that research, something that was initiated three (3) semesters ago.

Research Questions Discussion

-Discussion of Research Question #1.- What were the historical reasons that led to the establishments of Two English Communities in the Dominican Republic?

Pursuant to what have been found, mostly in chapter III of this work, there were two different types of English speaking immigrants influx to this island [The Hispaniola Island], which responded to different historical reasons and therefore to two historical moments, let us see:

- a) The immigration of freed American slaves to settle down in the Peninsula of Samana, responded to a failed political plan of a Haitian dictator [Boyer], that was trying to populate the whole island with African descendants, in the belief that they later would assimilate the Haitian ways of life, and therefore, the white or mulato Spanish speaking peoples of the *Santo Domingo Español*, would vanish, but that never happened.
- b)

Whereas in the cases of the settlement of Puerto Plata and San Pedro de Macoris, responded to an immigration of a labor force coming from the Western Caribbean Islands of Turk & Caicos, British possessions and whose immigration phenomena occurred differently and had nothing to do with political plans, but rather as a part of the necessity of a good labor force.

-Discussion of the Research Question #2.-How did these two English speaking Communities managed to live and merged in a Spanish speaking country?

Although some of the immigrants who came from the United States of America during Lincoln's Administration were attracted by Boyer's offer of having "A Promise Land" in the Caribbean zone, and escaping from the hardness of slavery in America, many of them could not adapt to live in the island, for different reasons, but the vast majority remain in what is now Dominican soil, and permanently, settled down here, and this is the land of their descendants, who in turn inherited the American English Language, without constituting that an obstacle for being assimilated into the mainstream culture and language, the Dominican culture and language, that

is to say, they were bilingual communities, the same happened to the British English speakers who settled in Puerto Plata and San Pedro de Macorix.

-Discussion of the Research Questions #3.-How those English speaking Communities influenced the EFL learning process of Dominican College students?

An interview was held among previously identified student born, raised in those cities and were descendants of English spoken families.

For 40% out of the 40 students interviewed, the answer was that ever since their teachers or professors called the roll and identified them by their Anglo-Saxon last names, the expectancies were higher for them to respond in terms of academic achievements and their performance in fluently using the English language than the rest of Dominican ordinary students.

When asked about their preferences in the usage or preferences of either English [British English or American English], just 15% out of the 40 students interviewed recognized or admitted having certain influences from their ancestors.

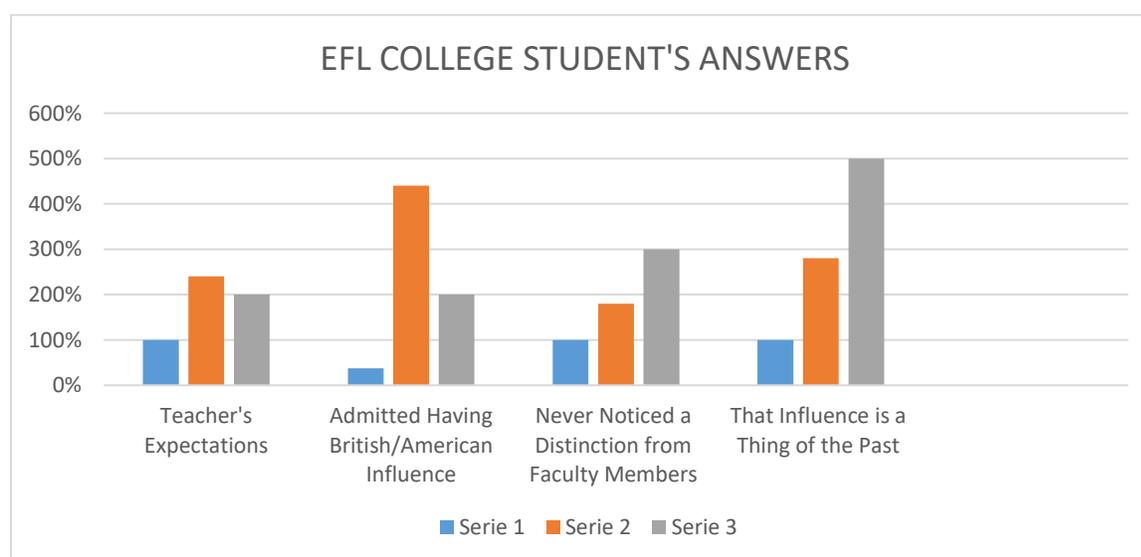


Figure # 1: Rating of EFL College students concerning questions #3 and #4.

Due to the fact that it had elapsed a considerable amount of time from the times of the first immigration waves, and that their communities had merged with the Dominican mainstream culture and language, and that they have rather adopted the use of Standardized English taught by the textbooks than being stuck to their almost non-existent colloquial English of their grandparents.

-Discussion of the Research Questions #4.-How are the descendants of British English and American English speakers viewed in our EFL College classrooms?

40% out 40 students interviewed, responded that have never been a distinction in the way the faculty members consider them to be different from the rest of the Dominican students, and that maybe those considerations could have happened with their parents, that is to say 40 years ago,

when the influences of those world Englishes was fresh and noticeable in the language classrooms.

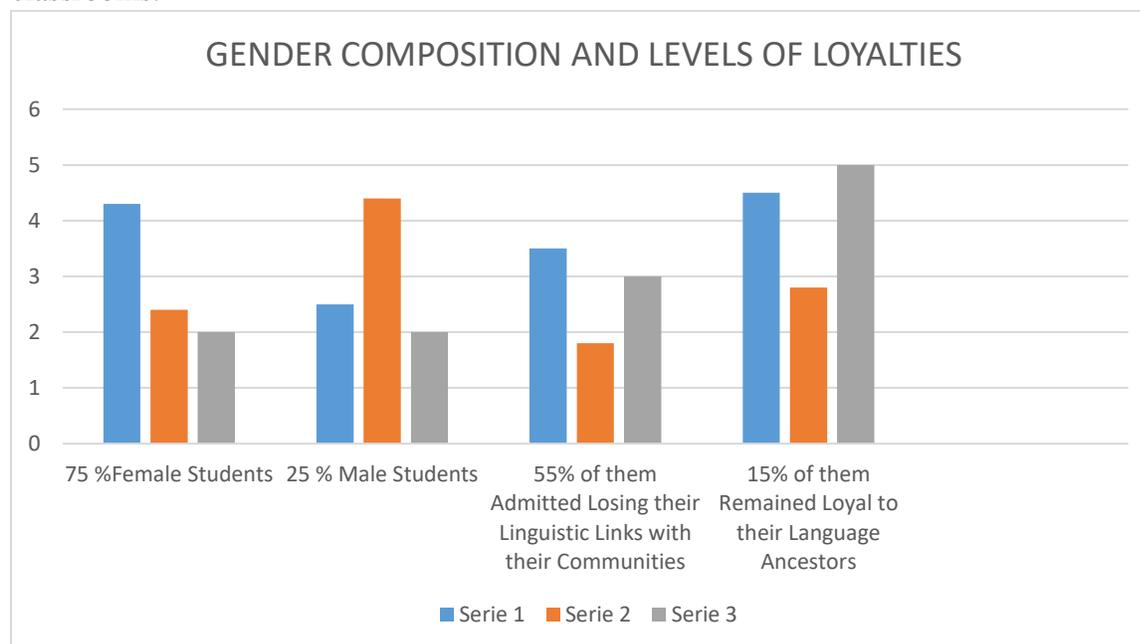


Figure # 2: Expresses gender/sex Composition of the Interviewed Students and Levels of Loyalties to both Linguistic and Cultural Ties.

Procedure employed

Procedure

The process or procedure of interviewing students of English as a Foreign Language (EFL) of the advanced classes of the Universidad Autonoma de Santo Domingo was carried out in the course or interim of three (3) semesters individually and orally. At first, it was started from the premise of interviewing only undergraduate students (Bachelor of Modern Languages-English-), and students of the graduate programs (Master's Degree in Applied Linguistics to the Teaching of English as a Foreign Language), but this presumption was abandoned for reasons of time and lack of candidates who met those requirements, and consequently students of the advanced levels of the so-called Extracurricular English Courses of this university were also included.

Conclusions:

One of the most remarkable feature of these English speaking Communities [American English in the City of Samana and British English in the Cities of Puerto Plata and San Pedro de Macorix], established in our nation centuries ago; it is their great easiness to adopt the Dominican life-style and of their greater contribution, not only of spreading the English language as well as, their food habits, customs, religions (which are Christian Ones), sports practices, educational levels, and above all, their love for their fostering country and that sense of

Dominicanity that have make them pretty and completely accepted by the common people in our nation.

Maybe that is one of the reasons that have made their Englishes vanished with the pass of the time, and as a product of their full integration to the Dominican Culture. The results of the interviewed students revealed that characteristics of the British/American immigrants to the Dominican Republic, and that is a reason to explain why Haitian's Creole has never been considered to be a part of our educational curriculum and it has always been reduced to a colloquial language in those distant Dominican bordering cities, barely spoken for commerce and trading only, and lies in the historical fact of the nature of two immigrations to our nation, the Haitian one as a violent impromptus of the military occupation (1822-1844) of what is now the Dominican Republic, completely different to the peaceful immigration of the above studied English speaking Communities of Samana and those of Puerto Plata and San Pedro de Macorix.

Another Important Area of Contribution

Since very early those English speaking immigrants have become teachers of English, first as private teachers, and later as part of the national education system at the pre-college level, that is to say, primary and secondary schools since English and French were implemented decades ago, as the two foreign languages to be part of the core curriculum, long before our colleges and universities established the degree and graduate programs on foreign languages.

The extracurricular courses at UASD University offer an array of foreign languages like English, French, Chinese Mandarin, Russian, Italian, German, Portuguese and Haitian Creole, which is also offered at some homeland security agencies as part of their counter-intelligence and military purposes, and despite the fact that there have been some scholars who advocate the teaching of that creole language in our school system, that petition has never progressed mostly because that demand has only been of interest and has only have a chance of succeeding in the Dominican border cities, where it has been used as a colloquial language for trading and commerce with the Haitian population as stated above.

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Annexes:



**Universidad Autónoma
de Santo Domingo**
PRIMADA DE AMÉRICA / Fundada el 28 de octubre de 1538

FACULTY OF HUMANITIES
THE SCHOOL OF FOREIGN LANGUAGES

ORAL INTERVIEWS FOR ADVANCED EFL STUDENTS DESCENDANTS OF BRITISH/AMERICAN FAMILIES

1.-Student's Name: _____ 2.-Registration NO. _____

(Optional)

3.-Sex: _____ Age: _____ Level: _____

*The following questionnaire is orally administered, only for Advanced EFL Students whose ancestors were from American or British origins established in the D.R. in the last centuries, and who consented to be interviewed in terms of confidentiality.

QUESTIONS:

1.-Are you a descendant of British/American families established in this country in the last centuries?

2.-Where/when did your family first establish?

3.-Does any member of your immigrant family is considered a second or third generation member?

4.-Was English used at home for familiar or ordinary communication?

5.-Do you feel there is still a strong tie with the culture/language of your ancestors?

6.-Has being a descendant of British or American immigrant family facilitated your EFL learning?

7.-What type of expectancies have your EFL professors or teachers expected from you, when being aware of your ancestry?

8.-Do you think there is a strong connection between your foreign language performance and your origins?
