

Language Contact Between Rincoeños and Americans in Rincón, Puerto Rico

By

Karilyn Ramos Delgado

A thesis submitted in partial
fulfillment of the requirements for the
degree of

MASTER OF ARTS

in

ENGLISH EDUCATION

UNIVERSITY OF PUERTO RICO
MAYAGÜEZ CAMPUS
2011

Approved by:

Betsy Morales Caro, Ph D
Member, Graduate Committee

Date

Ellen Pratt, Ph D
Member, Graduate Committee

Date

Elizabeth Dayton, Ph D
President, Graduate Committee

Date

Anand D. Sharma, Ph D
Graduate School Representative

Date

Kevin Carroll, Ph D
Interim Chairman of the Department of English

Date

Resumen

La investigación en la cual esta tesis esta basada tomó lugar en Rincón, Puerto Rico. Esta investigación examina tres preguntas: 1) ¿Hay contacto de idiomas entre los rincoños y los americanos en Rincón, Puerto Rico? 2) ¿Cuál/es es/son el/los resultado(s) de ese contacto de idiomas? 3) ¿Cuáles son los factores sociales y psicológicos que contribuyen al contacto de idiomas en Rincón, Puerto Rico? Para examinar estas preguntas, la investigadora contactó los participantes en un restaurante y entrevistó veinticuatro participantes, doce rincoños y doce americanos. Para recolectar la información, se utilizó un itinerario para entrevistar y grabar sesenta y dos preguntas. El itinerario de la entrevista grabada incluyó preguntas sobre el uso de idioma en el trabajo, con los vecinos y con las amistades, actitudes hacia el inglés y el español así como actitudes hacia los americanos en Rincón y preguntas dirigidas a identidad. Se utilizó un cuestionario socio-demográfico. Los resultados indican que hay contacto de idiomas en Rincón. Para ambos grupos hubo dos resultados: la adquisición de un segundo idioma y aculturación. Los factores sociales y psicológicos examinados dentro del Modelo de Aculturación de Schumann (1978) contribuyeron al contacto de idiomas.

Abstract

The research on which this thesis is based took place in Rincón, Puerto Rico. The research addressed three research questions: 1) Is there language contact between Spanish-speaking Rincoeños and English-speaking Americans in Rincón, 2) What is/are the outcome(s) of this language contact? 3) What are the social and psychological factors that contribute to language contact in Rincón? To address these questions, the researcher contacted participants through a restaurant/bar and interviewed two groups, 12 Americans and 12 Rincoeños, using a 62-item interview schedule and a socio-demographic questionnaire. The Interview Schedule included items on: socio-demographic information; language at work, with neighbors, and for friends and entertainment; attitudes towards English and Spanish; attitude towards Americans in Rincón, and identity. The results showed there was language contact in Rincón. For both groups, there were two outcomes: language acquisition and acculturation. Social and psychological factors examined within Schumann's (1978) Acculturation Model contributed to language contact.

Dedication

I dedicate this thesis to my daughter Kamila. Even though you were not even conceived when I started this project, you are definitely the reason and motivation to finish it!!

I love you with all my heart!!!

Also, I dedicate this thesis to Deborah and Matthew Naylor. Debbie you are the best mother in law anyone could ask for!! Without your help, I would not have been able to finish this thesis. I owe it all to you! Thanks for your words of encouragement when I was ready to quit and for your wise advice, but more than anything, for baby sitting Kamila for countless hours and months without one complaint! I will be eternally thankful!!

Thank you!!

Matt, thank you for your patience, for not complaining every time I had to cancel on you and Kamila in order to work in this project, for the countless hours that you took care of Kamy while I was typing, reading, or a whole day at the university and for small details such as bringing me snacks on my countless sleepless nights and just asking if I was OK!

Thank you my love!

Acknowledgements

I want to thank the group of people who helped me finish my thesis in one way or another. I would like to express my most sincere thanks to my thesis committee members Dr. Ellen Pratt, Dr. Betsy Morales, and especially to my thesis advisor Dr. Elizabeth Dayton. Dr. Dayton definitely taught me the meaning of hard work in order to achieve goals. I will be eternally thankful. I thank her for her dedication and especially for the time she devoted to me.

Thanks to all my participants both Americans and Rincoñeos, the core of this thesis! Thanks to all my co workers and customers who became thesis participants and took their time to be part of this project, without them, this thesis would not be the piece of work that it is. Special thanks to Larry and Richard Fitzgerald who always asked me how the thesis was going! Thank you to Cindy Rice who allowed me to use her restaurant, Calypso Café, Bar & Grill in Rincón, as the setting of this research.

TABLE OF CONTENTS

	Page
Abstract (Spanish)	ii
Abstract (English)	iii
Dedication	iv
Acknowledgments	v
Chapter 1 Introduction	1
Chapter 2 Literature Review	6
Language and Dialect Contact	6
Second Language Acquisition (SLA)	20
Language and Culture	25
Attitudes	25
Acculturation	27
Contexts for Learning an L2: Puerto Rico and English-Using Societies	35
Contexts for Learning an L2: Informal and Formal Learning	40
Chapter 3 Methodology	49
Institutional Review Board (IRB) Approval	49
The Setting: Rincón, Puerto Rico	49
The Setting: Barrio Puntas	60
The Setting: The Mambo Restaurant	61
The Researcher	64
The Participants	66
Data Collection	67

Data Analysis	72
Chapter 4 The Americans: Results	73
The American Participants as Twelve Individuals: Socio-Demographic Description and Spanish Language Proficiency	73
The American Participants as a Group: Socio-Demographic Description and Spanish Language Proficiency	81
Summary of the American Participants as a Group: Socio-Demographic Description and Spanish Language Proficiency	85
The American Participants as a Group: Language Use at Work, Language Use with Neighbors, and Language Use with Friends and Entertainment	86
Language Use at Work	87
Summary of Results for the American Participants: Language Use at Work	93
Language Use with Neighbors	94
Summary of Results for the American Participants: Language Use with Neighbors	100
Language Use with Friends and Entertainment	101
Summary of Results for the American Participants: Language Use with Friends and Entertainment	105
Americans as a Group: Attitudes toward Spanish	106
Summary of Results for the American Participants: Attitudes toward Spanish	111
Americans as a Group: Attitudes toward Puerto Rican Culture	111

Summary of Results for the American Participants: Attitudes toward Puerto Rican Culture	132
Chapter 5: The Rincoeños: Results	136
The Rincoeño Participants as Twelve Individuals: Socio-Demographic Description and English Language Proficiency	136
The Rincoeño Participants as a Group: Socio-Demographic Description and English Language Proficiency	145
Summary of Results for Rincoeño Participants as a Group: Socio-Demographic Description and English Language Proficiency and Use	149
The Rincoeño Participants as a Group: Language Use at Work, Language Use with Neighbors, Language Use with Friends and Entertainment	150
Language Use at Work	151
Summary of Results for the Rincoeño Participants: Language Use at Work	155
Language Use with Neighbors	156
Summary of Results for the Rincoeño Participants: Language Use with Neighbors	158
Language Use with Friends and Entertainment	159
Summary of Results for the Rincoeño Participants: Language Use with Friends and Entertainment	160
The Rincoeño Participants as a Group: Attitudes toward English	161

Summary of Results for the Rincoeño Participants: Attitudes toward English	171
The Rincoeño Participants as a Group: Attitudes toward the Americans	173
Summary of Results for the Rincoeño participants: Attitudes toward the Americans	179
The Rincoeño Participants as a Group: Identity	181
Summary of Results for the Rincoeño Participants: Identity	184
Chapter 6: Conclusion	186
Conclusions	206
Limitations of the Study	206
Pedagogical Implications	207
Directions for Future Research	208
Reference List	209
Appendix A .1 Approval IRB Letters	213
Appendix A. 2 Consent Form	216
Appendix B Figure 1 Barrios of Rincón Map	217
Appendix C Socio demographic and language questionnaire- English (SDLQ-E)	218
Appendix D Socio demographic and language questionnaire- Spanish (SDLQ-S)	219
Appendix E Tape Recorded Interview Schedule English	220
Appendix F Tape Recorded Interview Schedule Spanish	222

Appendix G Figure 2 American participants localization map	225
Appendix H Figure 3 Rincoeño participants localization map	226
Appendix I Rincoeño participants transcribed tape recorded interviews	227
Appendix F American participants transcribed tape recorded interviews	273
List of Tables	x

LIST OF TABLES

	Page
Table 1 Socio-demographic data for Puerto Rico, Rincón, and ten barrios.	50
Table 2 Language spoken at home (population 5 years or more) for Puerto Rico, Rincón, and ten barrios.	53
Table 3 Responses to socio-demographic questions (#1-4) and relationship to Mambo on written questionnaire (SDLQ-E)	82
Table 4 Responses to socio-demographic questions (#5-9) on written questionnaire (SDLQ-E).	83
Table 5 Responses to language use questions (#16-18, 20) in written questionnaire (SDLQ-E)	85
Table 6 Responses to socio-demographic questions (#1-2,6-10) on written questionnaire (SDLQ-S)	146
Table 7 Responses to socio-demographic questions (#3-5) on written questionnaire (SDLQ-S)	147
Table 8 Responses to socio-demographic questions (#11,17-20) on written questionnaire (SDLQ-S)	148
Table 9 Responses to English language use questions (#13-16) on written questionnaire (SDLQ-S)	149

Chapter 1: Introduction

This research took place in Rincón, one of the 78 municipalities of Puerto Rico. As the researcher, and as a Puerto Rican who was born and raised in Puerto Rico, I am a native Spanish speaker and an insider to Puerto Rico. However, as a person who was born and raised in Mayagüez, one of the municipalities south of Rincón, I am an outsider to Rincón. Despite this fact, I have always had strong ties to Rincón. My childhood and life-long best friend, Madelyn, was a born and raised Rincoeña. We met in kindergarten in a private school in Mayagüez when we were both five years old. Madelyn's mother wanted her to attend a private school, and since that option did not exist in Rincón at the time, her mother decided to take her to Mayagüez, which was a short 30-minute drive from Rincón. As our friendship grew, we began to spend week-ends at each other's house. She would come and stay with me in Mayagüez, and I would go and stay with her in Rincón.

Sometimes when my mother was driving me to Rincón to stay with Madelyn, she would tell me about our family's ancestors who once lived in Rincón. She used to jokingly say, and still does say, that my obsession with Rincón was a call from my ancestors. According to my mother, her grandmother, Alejandrina, whose own grandmother was a black slave, had a relationship with a white Spaniard who lived in Rincón, Benito Aragonés. Alejandrina and Benito had a daughter, my grandmother, who used to bring my mother and her siblings to Rincón to visit their relatives. My mother often reminded me that our family tree goes back to the slaves that were brought to Puerto Rico by the Spaniards, specifically to Rincón. According to Sánchez (2000), in his history of Rincón, in the 18th century, 58% of the population of Rincón was

considered white, 38% were free blacks (*pardos libres*), 1.6% were free minors (*menores libres*), and 3.3 % were slaves (*esclavos*, presumably black). Even though I was not born and raised in Rincón, my childhood friendship with Madelyn and the pull of my family history led me to spend my teenage years in Rincón, specifically in Barrio Puntas. In 1996, I moved to Rincón, where I have been living ever since.

I moved to Rincón while I was in college at the University of Puerto Rico, at Mayagüez (UPRM) pursuing a bachelor's degree as an English major with a teaching certificate, which licensed me to teach English at the secondary level in the public schools of Puerto Rico. I graduated from the UPRM and became an English teacher for the Puerto Rico Department of Education. While I was an English teacher, I entered the Department of English Master of Arts in English Education Program at the UPRM. Over the years, I alternated between teaching English in the public schools and working as a bartender-server at a local restaurant in Barrio Puntas.

When I reflect on my own English second language learning, I realize that even though I initially learned English through years of studying English at a private school, I was never really exposed to English in the environment when I was at school. In school, I learned how to read, spell, write, comprehend, and, to a certain extent, speak, but I knew I had an accent, and I was always afraid that people would make fun of me. I knew how to say what I wanted to say, but I was afraid of how I sounded when I said it.

Over the years, I had the opportunity to spend time in the United States (US) in North Carolina, New York, and Delaware, and spending time in the US and being surrounded by English speakers helped me lose my fear of speaking English. As a native

Spanish speaker, I realized that exposure to English was a key to my acquisition of it and to my ability to speak English without fear.

In addition, I realized that living and working in Rincón also helped me to acquire English and its sound pattern, and I attribute this to the presence of English-speaking Americans in Rincón. When I started to work in Rincón, most, if not all, of my customers, as well as my co-workers, were English-speaking Americans who did not speak Spanish. At the beginning, I found this situation to be scary, and I did not want to talk to them because I was afraid of what they would think of my English or if they would even understand me. I observed other Rincoeños around me struggling to communicate with the Americans and the Americans struggling to communicate with the Rincoeños. I also began to observe that some from each group got better and better in communicating in their second language due to their exposure to the other group.

Research on language contact between Americans and Rincoeños in Rincón, Puerto Rico begins with the history of English in Puerto Rico. Puerto Rico was ceded to the US by Spain under the Treaty of Paris on August 12, 1898 after the Spanish-American War. Soon after this event, since the illiteracy rate on the island was around 80 %, at the time, the US government established a public school system on the island (Osuna, 1949). With the establishment of the public school system, the US also introduced English. Since then, English and Spanish have co-existed on the island, which has led to the development of different language policies over the years to guide Puerto Rico's public school system. In 1949, the Villaronga policy established that Spanish would be the medium of instruction and English would be taught as a preferred subject in all grades (Algren de Gutiérrez, 1987). This policy has

prevailed, and currently English is taught as a required subject in Puerto Rico's public school system from kindergarten to twelfth grade.

Even though the Villaronga policy has guided the instruction of English in the Puerto Rican public schools since 1949, and even though Puerto Ricans are exposed to English through all types of media, including music, television, film, magazines, and the Internet, English has never really gained a foothold on the island. Despite this fact, there is a popular perception that there are some areas of the island where there are a lot of English speakers. Two areas that are often named as places where one could hear a lot of English are the San Juan Metropolitan Area and the tourist town of Rincón.

According to the *2005-2009 Census Bureau American Community Survey 5-Year Estimates*, only 4.7% of the population of Puerto Rico, and a smaller 3.7% of the population in Rincón, reported that the language spoken at home was “English only.” In contrast, in one of the barrios in Rincón, Barrio Puntas, 11% of the population reported that the language spoken at home was “English only.” This is a little more than two times what the population of Puerto Rico, as a whole, reported, and almost three times what the population of Rincón, as a whole, reported.

Also according to the *2005-2009 Census Bureau American Community Survey 5-Year Estimates*, of those who reported that they speak a language other than English and that the language that they speak is Spanish, 80.9% in Puerto Rico reported that they speak English less than “very well.” In contrast, in Rincón a lower 73.1% reported that they speak English less than “very well,” and in Barrio Puntas, a much lower 56.5% reported that they speak English less than “very well.”

The data from the *2005-2009 Census Bureau American Community Survey 5-Year Estimates* leads to the conclusion that, on the one hand, Rincón houses fewer speakers of English

as a first language (L1) than Puerto Rico. But, on the other hand, Rincón, particularly Barrio Puntas, houses a higher percentage of speakers who speak English as a second language (L2) “very well” than Puerto Rico. Given that there are English L1 speakers across the municipality of Rincón, particularly in Barrio Puntas, and given that across the municipality, and particularly in Barrio Puntas, at least a fourth of the population speaks L2 English “very well,” one could conclude that Rincón, and, in particular, Barrio Puntas, would be a fruitful place to examine Spanish-English language contact in Puerto Rico.

In Rincón, Puerto Ricans refer to Puerto Ricans who live in Rincón as *Rincoeños/as* and to those who represent the English-speaking, American presence in Rincón as *Americanos/as*. My personal history, my family history, my professional history, and my observations about language learning and exposure to a second language led to my interest in language contact and led me to focus on language contact between Americans and Rincoeños in Rincón, Puerto Rico in this thesis.

A review of the relevant research indicated that no research had been conducted inside Rincón, Puerto Rico, with the purpose of describing language contact between Spanish-speaking Rincoeños and English-speaking Americans. Thus, the research questions that guided this thesis are as follows:

1. Is there language contact between Spanish-speaking Rincoeños and English-speaking Americans in Rincón, Puerto Rico?
2. What is/are the outcome(s) of this language contact in Rincón, Puerto Rico?
3. What are the social and psychological (affective) factors that promote or inhibit language contact and its outcome in Rincón, Puerto Rico?

Chapter 2: Literature Review

This chapter has seven sections. The first focuses on language and dialect contact. It discusses the outcome of contact and reviews four studies on language and dialect contact in the United States (US) and in Europe. The second section focuses on second language acquisition, one of the main outcomes of language contact. This section looks at why some language learners are more successful than others and looks at age, personality traits, and motivation. The third section focuses on language and culture and the fourth on attitudes. The fifth section focuses on acculturation and examines the eight social factors and four psychological factors of Schumann's Acculturation Model. The sixth section focuses on different societal contexts for learning a second language and examines Puerto Rico and other English-using societies around the world. Finally, the seventh section focuses on naturalistic and formal, classroom contexts for learning a second language.

Language and Dialect Contact

Language contact is defined by Mesthrie and Leap (2009) as a subfield of sociolinguistics, which is concerned with “the outcomes for speakers and their languages when new languages are introduced into a speech community” (p. 242). Language contact can come about when there is increased social interaction between people from neighboring territories who have traditionally spoken different languages, but, as Mesthrie and Leap point out, it frequently begins through “the spread of languages of power and prestige via conquest and colonization” (p. 242). The notion of speech community, which grows out of the notion of community, is important to their definition because some places where two languages come in contact become speech communities

because of the social interaction between the two groups of people that led to the linguistic contact.

According to Trousdale (2010), members of a community “must have enough in common to be identifiable as members of that community, and must show enough differences from non-members to indicate that they do not belong to any other contrasting communities” (p. 16). Although membership in a community can be both enforced and voluntary, voluntary community membership is much more common than enforced membership. Under voluntary community membership, members with shared practices, beliefs, or knowledge come together. Linguistic knowledge can be part of the knowledge they share, and a shared language can help a community “achieve social cohesion” (p. 17) in addition to indicating identity with some speakers and distinctiveness from other speakers.

According to Mesthrie (2009), a speech community “comprises people who are in habitual contact with each other by means of speech which involves either a shared language variety or shared ways of interpreting the different language varieties commonly used in the area” (p.36). In other words, speakers share rules of speaking and rules of interpretation of speech. For Trousdale (2010), who draws on Labov’s work, a speech community is defined by shared norms; in other words “consensus on what is and what is not appropriate for that community, in terms of particular aspects of language use” (p.19).

According to Trousdale, the idea that linguistic knowledge is shared promotes the group and makes language varieties which are involved the property of the group; it also demotes the individual so that the language varieties involved are not the property of any

member of the group in isolation. The idea that all members of speech community agree on a set of shared norms has been challenged by the notion of social network, the “idea that individuals contract social bonds with other individuals” (Trousdale, 2010, p. 21) and the idea that different social networks within a speech community can have different norms of language use and interpretation.

In addition to the notions of community and speech community, the word *community* plays a role in a third notion, community of practice. According to Trudgill (2003), community of practice “refers to a group of people who associate with one another in some joint activity and who share a set of social practices” (p. 25). A community of practice is a group that is smaller than a speech community, and it is a community that is negotiated, constructed, and modified by its members in interaction with each other. Trousdale (2010) gives a school rock band as an example. Communities of practice seem similar to the voluntary associations, which Lippi-Green (1989) described as clubs or organized groups with a specific purpose. Some of the voluntary associations in the German community in which she did her research included the volunteer fire brigade, a singing group, the church choir, and the local association of dairy farmers or pig breeders.

In other work, language contact situations are defined by Bergmann, Hall and Ross (2007) as ones in which two or more distinct languages or dialects come into contact with each other “either through direct social interaction of the speakers or indirectly through education or literature” (p. 444) or “either indirectly through the written form and other media, or directly through social contact between speakers” (p.446). Since languages and their speakers exist in social settings, not in social isolation,

the more usual type of contact, historically, involves direct social contact between speakers. This means that language or dialect contact is not actually the contact of languages or dialects but the contact of the people who speak the languages and dialects.

Bergmann et al. (2007) made the point that languages constantly come into contact as a result of trade, conquest, migration, or other factors; this creates a variety of contact situations, and each situation can potentially have a different result. Contact situations which come about as a result of these factors can be described in terms of their influence on the linguistic systems (their grammars), the social relationships of the speakers in contact, and the linguistic outcome of the contact.

One kind of language contact in terms of influence on linguistic systems is the borrowing and adoption of linguistic elements from one language to another. These borrowings can be lexical or they can be structural. A lexical borrowing is the adoption of words from one language by another. For example, in American English the words *pizza* and *spaghetti* are lexical borrowings from Italian; *sauerkraut* comes from German; *ballet* from French, and *taco* from Spanish. This type of borrowing is known as a loanword. Not only words but also whole phrases can be borrowed from a language. Structural borrowings occur when one language adopts new sounds or rules (phonological), morphological features (morphological) and/or ordering requirements of surface elements (syntactical) from another language.

Another kind of language contact in terms of influence on linguistic systems is native language interference, which is also called transfer and substrate influence. Native language interference involves the incorporation of elements of the native language into a second language. Native language interference plays a role in the direct language contact

that results from immigration when adult immigrants learn their second language through interaction with native speakers of the target language instead of in a school setting. When second language acquisition takes place in a natural setting, speakers transfer elements of their native language into their second language.

The social relationships of the speakers in contact also can have an influence on the contact of the linguistic systems involved, and situations of language contact can differ in terms of the intensity of the contact, the kind of contact, and the outcomes of the contact. Intensity of contact is determined by the duration (time) of the linguistic contact and by the level of social interaction among speakers. Since single words can be adopted without in-depth knowledge of the grammatical system of a donor language, lexical borrowing requires low intensity contact. By contrast, the adoption of structural elements at the levels of phonology, morphology, and syntax requires in-depth knowledge of the grammatical system of the donor language and requires some speakers who are knowledgeable about both languages; in other words, it requires bilingualism on the part of some speakers, which itself, requires high intensity contact and time to develop.

One outcome of language contact is individual bilingualism. As defined by Bergmann et al. (2007), people who learn more than one language from birth are simultaneous bilinguals; those who begin learning their second language as young children are sequential bilinguals. Simultaneous and sequential bilingualism are differentiated from second language acquisition, the process a person goes through to learn a second language, not as a young child, but as an adult later in life. These definitions of individual bilingualism are different from those put forth by Saville-Troike (2006). For Saville-Troike, simultaneous bilingualism is the acquisition of more than one

language during early childhood, which results in more than one first, or native language. Sequential bilingualism is the acquisition of an additional language after the first language has been established. For Saville-Troike, second language acquisition is the study of sequential bilingualism. Another dimension of individual bilingualism is active or passive bilingualism; a passive bilingual may be able to understand a second language but not be able to speak it. Passive bilingualism is also called receptive bilingualism; a receptive bilingual may be able to understand a second language but not be able to speak it (Myers-Scotton, 2006). One area in which it has been difficult for linguists to reach consensus is in the definition of bilingualism and when a person can be considered to be bilingual. According to Myers-Scotton (2006), for an individual, “bilingualism is the ability to use two or more languages sufficiently to carry on a limited casual conversation” (p. 44).

The prestige or power of the speakers can also have an influence on the contact of the linguistic systems involved. If the speakers in contact are equally prestigious, then their languages are in an adstratal relationship. If the speakers of two adstratal languages have extensive, long-term contact, the result, or outcome, may be language convergence, the languages in contact become more alike. If the speakers in contact are unequal in terms of prestige, the language of the dominant group is the super-stratum language while the language of the less dominant group is the substratum language. If the speakers of a super-stratum language and a substratum language have extensive, long-term contact, the result, or outcome, may be language shift, the shift by a group of speakers toward another language so that one language has fewer and fewer speakers under pressure from the super-stratum, dominant language. In addition to language convergence and language

shift, other outcomes of language contact include language death, when a language has no speakers left, code-switching between the two languages, and the creation of contact languages such as bilingual, mixed languages, pidgins, and creoles.

As mentioned, language contact situations are ones in which two or more distinct languages or dialects come into contact with each other. The next section examines two studies of language contact, (Barrett, 2006; Gal, 1978) and two studies of dialect contact, Holmquist (1985), and Lippi-Green (1989). The contact in the four studies comes about through direct social interaction of speakers. The outcomes of the studies of language contact are borrowing and language shift; the outcome of the studies of dialect contact is variation and language change.

Barrett (2006) is a study of the language contact between English and Spanish that took place in Chalupatown, a successful Anglo-owned restaurant in Texas with a “overwhelmingly” white, middle class clientele. The restaurant was fairly large in that it seated 200 dining customers and had room for an additional 100 customers in the bar. The restaurant employed 105 people: 45 kitchen workers, 45 wait staff workers, and 10 managers, with a very high employee turnover rate. All the kitchen workers were Spanish-speaking or bilingual first-generation immigrants from Mexico or Guatemala. The wait staff and the managers were primarily English-speaking Anglos.

Barrett conducted the research on language contact over a period of three years when she worked full-time as part of the wait staff as a bartender-server at the restaurant; she collected the data during the third year. Because of the position she held and because she spoke Spanish, Barrett had the opportunity to interact both with other members of the wait staff and with kitchen workers and managers; she also had the opportunity to

observe interactions between managers and kitchen workers. She described her position in the restaurant as “unique” because she was an “in group” participant in social networks both of servers and of wait staff, but she was simultaneously an “out group” participant for both groups. Because she was friendly with some of the Spanish-speaking employees, the English-speaking, Anglo employees teased her; because she was an English-speaking, Anglo, some of the Spanish-speaking employees joked about her ethnic status. Because of her outsider status, kitchen workers frequently asked her for favors that required the use of English or the knowledge of how things worked in the US; these favors included obtaining identification cards and opening bank accounts.

To conduct her research, Barrett obtained permission from the highest-ranking manager; other workers were also aware that she was conducting the research. When she began her research, she was interested in Anglo Spanish, and she wanted to study the grammatical structure of Spanish-English alternations in the speech of Anglo workers and managers. Over time, she became interested in the ethnographic aspects of Anglo Spanish and began collecting ethnographic notes in addition to recording examples of Anglo Spanish. Because it was difficult to use recording equipment in the restaurant setting and because the interactions were fleeting, she recorded examples of Anglo Spanish and collected ethnographic notes by hand. Since she was required to carry a note-pad and a pen at all times, she always had something to write with and write on, and she could jot down what she heard immediately after she heard it or as it occurred.

The data analysis focused on Anglo use of Mock Spanish, which involved the nonce borrowing of Spanish items into English in examples such as “blended with *fruta fresca*” and “not your *ordinario* hard-shell tacos” on the menu. According to Barrett

(2006), who built on the work of Jane Hill, in Mock Spanish, Anglo speakers incorporate Spanish words into English discourse, which creates a “jocular or pejorative key” (p. 164). Barrett examined the interactions between the Anglo managers and the Spanish-speaking employees at the restaurant and found that in directives (orders) to the employees, the managers typically used English with elements of Mock Spanish (Did you put *bolsas* in your *basura* cans?). The managers did not question whether or not the employees could understand their limited use of Spanish, and if miscommunication took place, the Spanish-speaking employees were held responsible. By contrast, the Spanish-speaking employees used Spanish among themselves as a marker of solidarity among themselves and as a tool of resistance. For example, they pretended not to understand Anglos when Anglo asked them to do something that exploited Spanish-speaking co-workers or violated workplace rules. Barrett concluded that in the restaurant, Spanish, as used by the Anglos and as used by the Spanish-speaking employees, had competing functions and that these functions served to reinforce racial segregation and inequality in the workplace.

Gal (1978) is a study of the language contact between German and Hungarian that took place in Oberwart, a town located in the province of Burgenland in eastern Austria. The outcome of this contact was language shift from German-Hungarian bilingualism to the exclusive use of German. In Oberwart, the indigenous German-Hungarian bilinguals had been engaged in subsistence peasant agriculture up until World War II. After the war, most of the agriculturalists had moved away from peasant agriculture and had become industrial workers or worker-peasants. As Gal put it, “...Oberwart is an example of the familiar post-war process of urbanization and industrialization of the countryside

often reported in the literature on the transformation of peasant Europe” (p. 3). Given the post-war process of urbanization and industrialization, by 1978, German and Hungarian symbolized different things in Oberwart. Hungarian symbolized peasant status and farm-work and was deprecated and negatively evaluated because peasant status was not respected. German symbolized worker status, money to buy washing machines and stoves, and prestige available to those who are employed.

Gal wanted to find out who the speakers were who were leading the shift from bilingualism to exclusive use of German. To carry out her study, she did participant-observation to observe language use and administered a language usage questionnaire to gather information on reported language use. She reported that the observed language use matched the reported language use. For both the observed language use and the reported language use, she was interested in the language that the speaker used with a wide range of interlocutors. In her results, she reported that age and social network determined the degree to which speakers used Hungarian, as opposed to German, with the interlocutors. Hungarian was associated with older speakers and with speakers who had peasant networks. German was associated with younger speakers and with speakers who had non-peasant social networks. The strongest effect was a gender effect. For the youngest generation of women (age 14-34), the peasantness of the network made no difference in language choice; these women chose German, and were the speakers who were leading the language shift from bilingualism to exclusive use of German. To explain this finding, Gal reported that these young women rejected peasant life as a viable alternative and specifically stated that they did not want to marry peasant men. They did not want to marry peasant men because they viewed the life of a peasant wife as

demeaning and difficult as compared to other life choices they had. In other words, it was easier to be the wife of an industrial worker than to be the wife of a farmer.

Holmquist (1985) examined pronunciation in Ucieda, a small rural community located in a mountainous area in northern Spain. He focused on one dialect feature, the non-standard use of *u* in word-final position where *o* is found in standard Castilian Spanish. This feature, and others, characterize the speech that is found in an area called Canatabria, or *La Montaña*, which is called *montañés*. There were four different pronunciations, or variants, of *u* which ranged from the standard, low back rounded [o] to the non-standard, high back rounded [u]. To find out how the pronunciation variants were distributed through the speech community, Holmquist conducted 50 recorded interviews with a lexical questionnaire and conversation in the form of a life story.

Holmquist found that age, membership in a family with mountain animals, and occupation played a role in the distribution of the pronunciation variants. Older speakers showed a high use of [u] while younger speakers showed a low use of [u], and middle-aged speakers showed a mixed usage of [u] and [o]. Across all age groups, members of families with mountain animals, such as ponies, cattle, sheep, and goats, showed a high use of [u]. Farmers showed a high use of [u] while students and workers showed a low use of [u], and housewives and worker/farmers, who divided their time between factory and farm, showed a mixed usage of [u] and [o]. In summary, high use of non-standard [u] was associated with older speakers, membership in a family with mountain animals, and farmers. To explain his results, Holmquist observed that older speakers, the over-seventy-five age group, grew up in pre-Civil War Spain; members of the middle age groups, from twenty-five to seventy-five, entered adult life in post-Civil War Spain.

Younger speakers, under twenty-five, grew up in a post-recovery era and the arrival of the TV, refrigerator, and car. The span of time from pre-Civil War Spain to the post-recovery era was accompanied by an occupational shift from “a traditional pastoral and agrarian life-style to an existence more typical of modern industrialized societies” (Holmquist, 1985, p.197) and a shift of occupation from farmer to worker/farmer to worker.

Holmquist examined two additional factors of sex and political orientation and found that men used the *u* more than the women. Since women did not want to marry worker/farmers or live in farming villages, they did not use the non-standard, rural pronunciation that was associated with membership in a family with mountain animals and farmers. Instead, they used the standard pronunciation which was associated with urban life and the modern industrialized society. Holmquist also found that political orientation made a difference in the use of the *u* and that independent-socialists, who sought local control over oak forests, water, and tourism in the mountains of Uceda, used the *u* more than the center-rightists, who were satisfied with continued control from Madrid. In summary, the use of the non-standard *u* was associated with older males, farming, mountain animals, socialists, and an orientation toward local control and local identity. The use of the standard [o] was associated with women, youth, and modern industrialization. In speculating about the future of the youth, Holmquist said, “the young, or emerging, generation is gravitating ever closer to an urban world in which the Castilian standard language holds more prestige. Its members are avoiding the traditional activities that would bind them to *La Montaña* and *montañés*” (p.203). To conclude, in this study of dialect contact, the prestige of the standard form and the association of the

nonstandard form with *La Montaña* and its way of life played a role in determining the distribution of the sounds across the speech community.

Lippi-Green (1989) examined pronunciation in Grossdorf, a small alpine community traditionally associated with dairy farming in the Bregenz Forest of Vorarlberg, Austria's western-most province. She focused on one dialect feature, the innovative use of the low back vowel [a] substituting for the conservative mid back 'open o' vowel in the high Alemannic dialect of German spoken in Grossdorf. As the conservative variant is a marker for membership in the mountain valley and for allegiance to Grossdorf, the conservative variant pronunciation is tightly bound to the community's identity. To find out how the two pronunciation variants, the conservative variant and the innovative variant, were distributed through the speakers in the community, Lippi-Green conducted recorded interviews with 42 speakers, 21 males and 21 females, between the ages of 15 and 85. These speakers were approximately 9 percent of the population of adult native dialect speakers. She made both individual and group interviews and used an Interview Schedule based on subject modules identified for the whole community; she also used a picture description task. One objective of her study was to build on Holmquist's work and propose that a stratificational approach, as it applied to Holmquist's study, should be complemented with network analysis. A stratificational approach focuses on group behavior; network analysis allows the researcher to examine individuals. As Lippi-Green put it, "In this village, it is not occupation that determines one's place in the hierarchy, but rather the degree of integration into the established structures. A successful farmer from a well-established clan may not make as much money...as someone well placed in the province

government, but it is the farmer who is more likely to be elected to the Council. It is not so much a matter of class or status, but who you know, and who knows you” (p. 216).

According to Lippi-Green, In Communication Network Analysis (CNA), a communication network is a three-dimensional reflection of an individual’s or group’s interaction patterns. In CNA “ the quality and quantity of the individual’s links are...one indication of the individual’s degree of integration into the language community. As with other social factors such as age and gender, degree of interaction does not determine how individuals speak; rather, interaction groups are able to exert a great deal of pressure on the individuals within them, working within a system of norms which define and constrain social (and hence language) behavior” (p. 217). Three basic criteria apply in the measurement of personal communication networks: closed/open, density, and multiplexity. Closed or open refers to whether or not an individual’s communication network extends outside the community and outside the established networks in the community. Density refers to whether or not the contacts in one’s personal network know each other (dense) or do not know each other (lacks density). Multiplexity refers to the nature of the link between the individuals in the network. Do they know each other in only one way, for example, as work-mates (uniplex) or simultaneously in more than one way, for example, as work-mates, as family members, and as fellow worshippers in church (multiplex)? Closed, dense, multiplex networks lead to homogeneity of values and high degree of consensus regarding norms of behavior and normative pressure. In the literature, kinship, neighborhood, employment situation, and voluntary association which solidify ties to the community (clubs, organized groups with a specific purpose, such as church choir, volunteer fire brigade) clusters show the highest density.

Lippi-Green found that there was a relationship between high degree of integration into local networks in Grossdorf, particularly the workplace network, and the conservative variant and that the higher the degree of integration into three networks, kinship, workplace, and voluntary association, the greater the degree of use of the conservative variant. The lower, or the poorer, the degree of integration into all three local networks, the higher the degree of use of the innovative variant and the more contact with the Rhine Valley through the workplace network. She also found that men who were best integrated into the community were the most loyal to the conservative variant. To conclude, in this study, network integration in three networks played a role in determining the distribution of conservative and innovative pronunciations across the speech community. The conservative variant was associated with high network integration and little contact outside Grossdorf whereas the innovative variant was associated with low network integration and contact with the Rhine Valley.

Second Language Acquisition (SLA)

As mentioned in the previous section, according to Bergmann et al. (2007), in language contact situations two languages come into contact with each other “either through direct social interaction of the speakers or indirectly through education or literature” (p. 444). Given this definition, one outcome of language contact is the acquisition of a second language through either indirect or direct contact.

According to Bergmann et al. (2007), an example of indirect contact through education is the contact between modern English and other languages around the world. They pointed out that English is learned as a second language all over the world, and it is frequently learned in school without there being any social contact between native

speakers of English and the second language learners. An example of direct contact is the direct language contact that results from immigration when adult immigrants learn their second language through interaction with native speakers of the target language instead of in a school setting. Following Bergmann et al. (2007), this section starts from the stand-point that second language acquisition can be viewed as an outcome of language contact.

As defined by Saville-Troike (2006), second language acquisition (SLA) is “the study of individuals and groups who are learning a language subsequent to learning their first one as young children, and to the process of learning that language” (p. 2). The first language (L1), which, in the literature, is variably referred to as the native language or the mother tongue, is acquired during early childhood, beginning before the age of three, and is learned as part of growing up among the people who speak it. The additional language, which is called the second language (L2), is commonly referred to as a target language (TL), a language which is the goal of learning.

According to Saville-Troike, SLA includes informal L2 learning, which takes place in naturalistic contexts, formal L2 learning, which takes place in classrooms, and L2 learning which involves a mixture of settings and circumstances. In his Monitor Model, Krashen (1981) made a distinction between language learning and language acquisition. Language learning was the development of conscious knowledge of an L2 through formal study in classroom contexts. Language acquisition was the “subconscious process of ‘picking up’ a language through exposure” (Ellis, 2008, p.7) in naturalistic contexts. Language acquisition involved the innate language acquisition device and the process of rule internalization that occurred the when the learner’s attention was focused

on meaning rather than form. Since 1981, researchers have found that the distinction between language learning and language acquisition is problematic, and most currently follow Saville-Troike (2006) and Ellis (2008) in using the terms ‘acquisition’ and ‘learning’ interchangeably.

Discussions of the differences between first and second language acquisition center on whether there is a critical period for language acquisition, “a biologically determined period of life when language can be acquired more easily and beyond which time language is increasingly difficult to acquire” (Brown, 1994, p.53). The Critical Period Hypothesis for L1 acquisition is that after puberty, 12 or 13, normal L1 language development is not possible (Saville-Troike, 2006, p.187). The Critical Period Hypothesis has been extended to second language acquisition with the argument that, similar to L1 acquisition, there is a critical period for L2 acquisition, which ends around 12 or 13; after this age, people don’t seem to be able to acquire a native-like accent or pronunciation of the L2. However, it has also been recognized that production of the phonological system (native-like pronunciation) may have a different time frame from other systems of language (Myers-Scotton, 2006, p. 341), and that older L2 learners may have advantages that younger learners do not have. For Saville-Troike, these advantages include: learning capacity, analytic ability, pragmatic skills, greater knowledge of L1, and real-world knowledge. Saville-Troike also pointed out that the question of whether, and how, age affects L2 outcomes has been, and continues to be, a major issue in SLA and that the evidence for the common belief that children are more successful L2 learners than adults is equivocal (p. 82). According to Krashen (1981), the environment in which adults learn their L2 makes a difference. He stated that “several studies suggest that

adults can not only increase their second language proficiency in informal environments, but may do as well as or better than learners who have spent a comparable amount of time in formal situations” (p. 40).

Within the field of SLA, one area that continues to attract attention is differences in learners and the question of why some second language learners are more successful than others. One area of research has focused on personality traits of learners. According to Saville-Troike (2006), the following personality traits promote second language acquisition: self-confident, risk-taking, adventuresome, imaginative, empathetic, and tolerant of ambiguity. The following personality traits do not promote second language acquisition: anxious, risk-avoiding, shy, uninquisitive, insensitive to others, and closure-oriented. A second area of research has focused on motivation, which, according to Brown (1994) “is commonly thought of as an inner drive, impulse, emotion, or desire that moves one a particular action” (p. 152).

One dimension of motivation in second language (L2) learning is the instrumental-integrative dimension. According to Brown (1994), with instrumental motivation, a learner is motivated “to acquire a language as means for attaining instrumental goals: furthering a career, reading technical material, translation...” (p. 153). With integrative motivation, “learners wish to integrate themselves within the culture of the second language group, to identify themselves with and become part of that society” (p. 154). Neither type of motivation takes precedence over the other. As Brown pointed out, L2 learning “is rarely motivated by attitudes that are exclusively instrumental or exclusively integrative. Most situations involve a mixture of each type of motivation” (p. 154).

Brown also discussed the work of Graham (1984), (as cited in Brown, 1994), who, in an unpublished paper, made a distinction between integrative motivation and assimilative motivation and pointed out that a language learner can be integratively motivated without wanting to lose him/herself in the target culture. With integrative motivation, the L2 learner wants, “to learn the second language in order to communicate with, or find out about, members of the second language culture” (p.155), but integrative motivation “does not necessarily imply direct contact with the second language group” (p. 155). By contrast, with assimilative motivation, the L2 learner wants “to become an indistinguishable member of a speech community” (p. 155); assimilative motivation “usually requires prolonged contact with the second language culture” (p. 155)

A second dimension of motivation in L2 learning is the intrinsic-extrinsic dimension. A learner who is motivated to learn through his/her own self-perceived needs and goals is intrinsically motivated; a learner who is motivated to learn or to pursue a goal in order to receive an external reward from someone else is extrinsically motivated. As Brown pointed out, intrinsic-extrinsic motivation intersects with integrative-instrumental motivation. L2 learners with integrative motivation who want to integrate with the L2 culture and L2 learners with instrumental motivation who want to achieve goals using the L2 have intrinsic motivation. By contrast, L2 learners who are learning the L2 for integrative reasons because someone else (for example, a parent) wants them to and L2 learners who are learning the L2 for instrumental reasons because someone else (for example, an employer) wants them to have extrinsic motivation.

Language and Culture

Brown (1994) defined culture as, “a way of life. Culture is the context within which we exist, think, feel, and relate to others. It is the ‘glue’ that binds a group of people together...culture is our collective identity” (p. 163). He pointed out that people not only tend to perceive reality within the context of their own culture, but also tend to believe that their own reality is the “correct” perception of reality, even though perception is subjective, and there is no objective reality. According to Brown, “What appears to one person to be an accurate, objective perception of a person, custom, or idea is sometimes ‘jade’ or ‘stilted’ in the view of someone from another culture” (p. 164). For Brown, a language is part of a culture, and a culture is part of a language; thus, culture is “highly important” in L2 learning. As language and culture cannot be separated without losing the significance of either, Brown viewed L2 acquisition as the acquisition of another culture. For Brown, cultural differences are real and must be dealt with whenever two cultures come in contact. They must be dealt with because cultural differences go into the formation of cultural stereotypes and attitudes. As Brown put it, “In the bias of our own culture-bound world view, we picture other cultures in an oversimplified manner, lumping cultural differences into exaggerated categories, and then we view every person in a culture as possessing corresponding stereotypical traits” (p.165), for example, Americans are all rich, informal, materialistic, and overly friendly.

Attitudes

Attitudes play an important role in L2 learning and in language contact. For Brown (1994), attitudes “develop early in childhood and are the result of parents’ and peers’ attitudes, contact with people who are ‘different’ ...and interacting affective

factors in the human experience. These attitudes form a part of one's perception of self, others, and of the culture in which one is living" (p. 166). Brown viewed attitudes as the source of cultural stereotyping, which usually implies some type of attitude toward the culture or the language in question. Baker (1992) defined an attitude as a "hypothetical construct used to explain the direction and persistence of human behavior" (p.10).

Research into the connection between attitudes and L2 learning has led to two hypotheses, the resultative hypothesis and the motivational hypothesis. According to Byram (2004), the resultative hypothesis is based on the assumption that the experience of success influences attitudes whereas the motivational hypothesis assumes that L2 learning is led by motivation; L2 learners benefit from positive attitudes whereas negative attitudes may lead to decreased motivation, with decreased input and interaction, and, thus, affect success in L2 learning. For Brown (1994), everyone has both positive and negative attitudes, and negative attitudes, which come about through stereotyping, can be changed, for example through meeting actual people from other cultures. As Holmes (2001) pointed out, "People generally find it easier to understand languages and dialects spoken by people they like or admire...people are more highly motivated, and consequently often more successful, in acquiring a second language when they feel positive towards those who use it" (p.343).

In one study, Lindemann (2002) investigated the relationship between negative attitudes toward non-native speakers and poor comprehension of those speakers. She emphasized that in cases where, in reality, accuracy is not affected, listeners' expectations play a role in how accurate communication is perceived to be. To investigate the relationship between attitudes and the comprehension of non-native speakers' speech,

Lindemann observed that Asians form a group that often faces discrimination in the US and focused on the importance of listener attitudes about native speakers of Korean in the comprehension of these speakers.

To conduct the study, Lindemann asked 12 native English speakers to complete an interactional map task in English with native Korean speakers who had a relatively high proficiency in English. Before completing the map task, the 12 native English speakers were assessed in terms of their attitudes toward Koreans; six of the participants had a positive attitude and six had a negative attitude. The results of the study showed that attitudes to native speakers of Korean are “clearly relevant” to interactions with them (p.437). All six of the speakers with negative attitudes treated their Korean partners as incompetent and believed that their interactions with them during the map task had been unsuccessful. In contrast, all six of the speakers with positive attitudes believed that their interactions with their Korean partners had been successful, and they were successful in terms of completing the map task. According to Lindemann, “this suggests a direct relationship between attitude and perceived success of communication” (p. 438), and “...problems of miscommunication that interactants may attribute to the supposed incompetence of non-native speakers may in fact be a result of native speakers’ own negative attitudes” (p.439).

Acculturation

One view of L2 learning is that it is second culture learning (Brown, 1994, p.169). Second culture learning encompasses acculturation, culture shock, and social distance. Brown (1994) defines acculturation as “the process of becoming adapted to a new culture” (p. 169). Since language is the most visible and available expression of a culture,

a person's world view, self-identity, and systems of thinking, acting, feeling, and communicating can be disrupted by a change from one culture to another, and a person learning an L2 in a second culture can undergo the experience of culture shock, which Brown views as one of four successive stages of acculturation.

For Brown, the first stage of acculturation is “the period of excitement and euphoria over the newness of the surroundings” (p. 171). The second stage is culture shock, which “emerges as individuals feel the intrusion of more and more cultural differences into their own images of self and security” (p. 171). In this stage, individuals seek out fellow countrymen/women and complain about local customs and conditions. The third stage is a gradual and tentative recovery. In this stage, individuals undergo “culture stress.” Some problems of acculturation are solved, and some persist. In general, individuals make slow progress as they begin to accept differences in thinking, doing, and feeling in the second culture. In the fourth stage, individuals have nearly recovered, with either assimilation or adaptation, and have accepted the new culture and the new person that they have become within the new culture.

Brown (1994) defines social distance as an affective construct that “gives explanatory power to the place of culture learning in second language learning” (p.176). Social distance, or dissimilarity between two cultures, refers to the cognitive and affective proximity of two cultures that come into contact within an individual. One model which has made use of social distance is the Acculturation Model, in which Schumann (1986) defined acculturation as “the social and psychological integration of the [L2] learner with the target language group” (p. 379).

In the second language acquisition literature, Schumann (1978, 1986) proposed the Acculturation Model to account for L2 acquisition in a “natural” setting such as that of immigrants learning their L2 without instruction in the context of L2 culture (for example, a Vietnamese speaker learning L2 English in the US). Schumann viewed second language acquisition as one aspect of acculturation, and hypothesized that “the degree to which a learner acculturates to the target-language group will control the degree to which he acquires the second language” (1978, p.34). Schumann proposed two types of acculturation. In type one acculturation, “the learner is socially integrated with the target language (TL) group, and as a result, develops sufficient contacts with TL speakers to enable him to acquire the TL....he is psychologically open to the TL such that input to which he is exposed becomes intake.” (1978, p. 326). In type two acculturation, the learner is socially integrated with the TL group and psychologically open to the TL, but the learner “regards the TL speakers as a reference group whose life style and values he consciously or unconsciously desires to adopt” (1978, p.326). According to Schumann, both types of acculturation promote L2 acquisition.

For Schumann, how much learners acculturate depends on two sets of variables, or factors, which determine their levels of social distance and psychological distance. Schumann hypothesized that the greater the social distance between two cultures, the more difficulty the learner will have in L2 learning; the smaller the social distance, between two cultures, the less difficulty the L2 learner will have. As Ellis (2008) points out, social distance, a group dimension, is the extent to which learners become members of the target language culture and achieve contact with them (p.327); psychological distance, a personal dimension, is the extent to which individual learners are comfortable

with the learning task (p.327). Social distance is primary; psychological distance becomes important when social distance cannot be determined in terms of positive or negative influence on acculturation.

Schumann (1978) identified eight social factors that make up social distance and four affective factors that make up psychological distance. The eight factors that make up social distance are social dominance, integration pattern, enclosure, cohesiveness, size, cultural congruence, attitude, and intended length of residence.

A social dominance pattern occurs in three different scenarios. The L2 group can be politically, culturally, or economically superior (dominant), inferior (subordinate), or equal to the target language (TL) group. When the L2 group is either superior or inferior politically, culturally, technically or economically to the TL group, there will be social distance between the groups, and the L2 group will not learn the TL. When the two groups are more or less politically, culturally, technically or economically equal, contact between the groups can be extensive, and the L2 learner can acquire the target language.

Another social factor that can affect second language acquisition is integration. There are three different integration patterns or strategies. The assimilation pattern prevails when the L2 groups gives up its own lifestyle and adopts the TL group's life style and values. Assimilation allows the two groups to be in constant contact and enhances the acquisition of the language. The preservation pattern prevails when the L2 groups seeks to preserve its lifestyle and values and rejects the TL group's life style and values. The preservation pattern diminishes social contact between the two groups and, as a result, the L2 group will not acquire the TL. The adaptation pattern, also know as the acculturation pattern, prevails when the L2 group adapts to the TL group's lifestyle and

values, but maintains its own lifestyle and values intra-group use. This integration pattern permits different degrees of contact between the L2 and the TL and varying degrees of acquisition of the TL.

Enclosure is the degree on which the L2 group and the TL group share the same churches, schools, clubs, recreational facilities, crafts, professions and trades. When the two groups share the same social facilities, the degree of enclosure is low, which allows the two groups to be in contact and the L2 group to acquire the TL. When the degree of enclosure is high, it means that the two groups have their own social facilities, which does not promote social contact, and, as a result, language acquisition does not take place.

If the L2 group is characterized by intra-group contacts, it is cohesive; if it is characterized by inter-group contacts, it is non-cohesive. Members of cohesive groups tend to stick together and remain separate from the TL group. Members of non-cohesive groups make contact outside of their group with the TL group, and inter-group contacts promote L2 learning. In terms of size, if the L2 group is a numerically large group, its members will stick together and remain separate from the TL group and, as a consequence, there will be no language contact between the two groups. If the L2 group is a numerically small group, its members will have to go outside the group, which will foster language contact.

If the culture of the L2 group is similar to that of the TL group, the two cultures are culturally congruent, and social contact is more likely to take place than if the culture of the L2 group is different from that of the TL group. Attitude refers to the fact that the L2 and the TL group may hold positive or negative attitudes towards each other. Positive attitudes foster language learning, and if the L2 group and the TL group hold positive

attitudes toward each other, second language learning is more likely to occur than if they hold negative attitudes toward each other.

Finally, intended length of residence in the TL area refers to how long the L2 group intends to stay. The longer the length of residence, the more likely the L2 group is to develop extensive contacts with the TL group, which would promote L2 learning. An intended lengthy residence in the area of the TL group tends to promote L2 learning.

The four affective factors which make up psychological distance are language shock, culture shock, motivation, and ego permeability. Language shock refers to how much L2 learners fear that they will look comical or be criticized or ridiculed in speaking the L2. Culture shock refers to how much L2 learners feel anxious and disoriented when they enter a new culture. As Schumann (1978) points out, the learner may reject himself, his own culture, and the L2 culture in an attempt to find out why s/he feels disoriented, and under these conditions, the L2 learner is not likely to make the effort necessary to learn the language of the TL group.

Motivation involves the learners' reasons for acquiring the L2 and how integratively or instrumentally motivated they are to learn the L2. Integratively motivated learners wish to learn the L2 to meet with, talk to, find out about, and become like speakers of the TL; instrumentally-oriented motivated learners have little interest in the people who speak the TL but want to learn the TL for utilitarian reasons, such as advancing in their profession/occupation or gaining favor from their own membership group. Even though integrative motivation implies a desire to integrate with speakers of the TL whereas instrumental motivation implies a desire to integrate only up to the point

where instrumental goals are reached, integrative and instrumental motivation are equally powerful.

The fourth affective factor that makes up psychological distance is ego-permeability, “the extent to which L2 learners perceive their L1 to have fixed and rigid or permeable and flexible boundaries, and therefore the extent to which they are inhibited” (Ellis, 2008, p. 328). To develop the notion of ego-permeability, Schumann (1986) built on the work of Guiora (1972), (as cited in Schumann, 1986), who used the notion of a language ego in order to explain the difficulties that some adult language learners have in learning an L2. Just as children acquire body ego during the course of general ego development and become aware of the limits of their physical being and the difference between themselves and the physical world around them, children acquire language ego and a sense of the boundaries of their language. In the early stages of development, language ego boundaries in terms of sounds, words, and syntax are permeable, but at puberty they become fixed and rigid. For Guiora, (as cited in Schumann, 1986), in second language acquisition, ego-permeability may be induced by lowering the learner’s level of inhibition. Successful second language acquisition depends on ego-permeability, the learner’s level of disinhibition and openness to TL input.

According to Brown (1994), who elaborated on Guiora, Brannon, & Dull, (1972b), (as cited in Brown, 1994), work, self-identity is “inextricably” bound up with language and ego development so that second language acquisition is the acquisition of a second identity (p.62). Taking on a new or a second identity through second language acquisition and the development of a new language ego can only be successful when the learner gathers the necessary ego strength to overcome inhibitions. If the L2 learner does not

overcome language shock and culture shock and if the language learner does not have sufficient motivation and ego-permeability, s/he will not fully acculturate and will not fully acquire the L2.

In summary, in the Acculturation Model, the eight social factors are concerned with language learning by groups of people whereas the four psychological factors are affective factors and are concerned with language learning by individuals. Given the four psychological factors, it is possible for an individual to learn under social conditions which are not favorable for acculturation and group L2 acquisition and for an individual to *not* learn under social conditions which are favorable for acculturation and group L2 acquisition.

Schumann (1986) reviewed and evaluated six studies that were designed to test the Acculturation Model and English second language acquisition. In all of these studies, English grammatical proficiency in terms of English language structure, such as English negation, verb phrase morphology, and relative clause formation, served as the dependent variable while the social and psychological factors of the Acculturation Model served as independent variables. These studies revealed two problems in testing the Acculturation Model. First, it was difficult to come up both with measures of proficiency for the dependent variable and with measures of the social and psychological factors involved in acculturation for the independent variables; second, as Schumann (1986) pointed out, “acculturation is a dynamic process that takes place over time. A learner’s social and psychological distance profile may change during the course of his or her stay in the TL environment. None of the research designs either used or proposed for testing the Acculturation Model are capable of handling this problem of history...” (p. 390).

Despite these problems, Schumann concluded that the Acculturation Model “is a conceptual framework which permits the interpretation and understanding of success or failure in second language acquisition in various contact settings (p. 390).

Contexts for Learning L2: Puerto Rico and English-Using Societies

As Brown (1994) points out, there are different contexts for learning an L2. One context involves learning the L2 either within the L2 culture (for example, a Vietnamese speaker learning English in the US) or within a multilingual culture where the L2 functions as a *lingua franca* for education, government, or business (for example, learning English in India). Another context involves learning an L2 within one’s own culture, where one lacks opportunities to use the language within one’s own culture (for example, learning French in the US).

These different cultural contexts for learning an L2 are important because each involves different degrees of acculturation. Learning the L2 within the L2 culture leads to strong acculturation because in addition to learning the L2 of the culture, learners must learn to survive within the L2 culture. Learning the L2 within a multilingual society such as India, Singapore, or Nigeria involves different degrees of acculturation depending on the functions of the language within the society, the motivations of the speaker, and the sociopolitical and cultural status of the language. For example, in India, where English has been indigenized or nativized, “Learning English in India...does not involve taking on a new culture since one is acquiring *Indian* English in India” (Brown, 1994, p.182). Finally, learning an L2 within the context of one’s own culture, where it is possible to function without the L2, even though the L2 may provide opportunities in terms of educational advancement, work, or social status, also leads to differing degrees of

acculturation because people are learning the L2 for a variety of reasons. For example, an engineer in Puerto Rico learning L2 English to work in the US may show a stronger degree of acculturation than a scientist learning L2 English for reading knowledge in his/her field of specialization.

According to McKay (2002), an international language, or an international *lingua franca*, is one that is spoken by both native and non-native speakers alike to facilitate communication between speakers who do not have a language in common. In addition to playing the role of a world language, or an international *lingua franca*, English plays a role in each country, or society, in which it is found, and another way to look at the different contexts for learning an L2 is through a framework for World Englishes.

According to Kachru (1986), in Inner Circle countries such as the US, Canada, and Australia, English is the L1 of the majority of the population, and most of the population conducts most of its business in all domains in English. In multilingual, Outer Circle countries, such as India, Nigeria, Malaysia, and Singapore, English serves as a non-native, L2 *lingua franca* within the country and much of the population conducts daily business in the domains of government, commerce, tourism, and higher education in English. In Expanding Circle countries, such as Japan and Columbia, English is not an L1 but a widely studied foreign language which a large percent of the population studies in order to communicate in international circles of business and commerce with speakers from other countries who have studied English as a foreign language.

English plays a role in Puerto Rico, a small island in the Caribbean and a commonwealth of the US, because of the contact between Spanish and English during the Spanish-American War and the transfer of Puerto Rico, after four centuries of life under

the influence of Spain, from Spain to the US in 1898. The US government found itself with an island whose population had an approximately 80% illiteracy rate. Osuna (1949) described the scene that the Americans confronted, "...but 77.3% of the population were illiterate and 92% of the children 5 to 7 years of age were not attending school. Into this quiet, static society entered a new ruler, very powerful, very rich, very dynamic, and speaking a language absolutely foreign to the inhabitants" (p.341).

The US Government established a public school system. With this came different alternatives by different administrators regarding the language to be used as the medium of instruction. The following are the different seven language policies which were implemented from 1898 up until the present. The Eaton-Clark policy established that English was the medium of instruction. No Spanish was allowed under this policy. This policy was followed by the Brumbaugh Policy in 1900, which established that Spanish was the medium of instruction and English was a subject in the elementary grades. In 1903 the Faulkner-Dexter Policy was established. This policy lasted until 1917. English was the medium of instruction, and Spanish was a subject. The Myller-Huyke Policy alternated both Spanish and English as the medium of instruction and as subjects. In grades 1 to 4, Spanish was the medium of instruction; in grade 5, the medium of instruction was half English and half Spanish. From grades 6 to 12, English was the medium of instruction. From 1934 to 1937, according to the Padin Policy, Spanish was the medium of instruction in elementary grades, and English was the medium of instruction in high school. The Gallardo Policy alternated the medium of instruction between grades. The Villaronga Policy, from 1949 up to the present, established Spanish as the medium of instruction at all levels (grades 1-12) with English taught as a subject.

In addition to the fact that the language policy has gone through several changes, there have been other factors, such as politics and identity, which have had an effect on the teaching and learning of English in Puerto Rico. As Morales (1983) put it, “English has been taught in the schools of Puerto Rico since the United States came to exert political power over the island, but English has never been the language of Puerto Rico in daily life, in literature, or in education, notwithstanding the efforts to promote English and the policy of bilingual education that has caused pedagogical changes in the school curriculum” (p.320).

In summary, Puerto Ricans were granted American citizenship in 1917, and the teaching of English as a subject in the Puerto Rican public school system has been enforced since 1949. Even though Spanish and English are the official languages of Puerto Rico, Spanish is the primary language but English plays an important role in Puerto Rican society. Puerto Ricans are exposed to English not only through the school system, but also through the media, the federal government, business, and tourism.

If we were to classify Puerto Rico in terms of the Kachru circles, we might classify Puerto Rico as having features of both an Outer Circle and an Expanding Circle country. As mentioned, one of the characteristics of Outer Circle countries is that English serves as an L2 in these countries. In addition, English plays a role in these countries as a result of colonization, primarily by the British. Similar to countries such as Singapore, English plays a role in Puerto Rico as a result of colonization by the US of America. Also similar to other Outer Circle countries, English in Puerto Rico has developed through being taught as a compulsory subject in the public school system from kindergarten through twelfth grade. Different from other Outer Circle countries, English is not used as

a *lingua franca* inside of a multilingual Puerto Rico as the vast majority of Puerto Ricans speak Spanish. Also different from other Outer Circle countries is that the percent of English speakers within Puerto Rico may be lower than the percent of English speakers within other Outer Circle countries. For example, it is said that only a minority of the population, a relatively elite group, speaks English in Puerto Rico. According to data from the *2000 Census Bureau in Puerto Rico*, only 14.4 % of Puerto Rico's population speaks English. A reported 71.9 % are said to be able to speak English "less than very well."

As mentioned, in Expanding Circle countries, English is widely studied as a foreign language and the spread of English is a result of the learning of English within the country from other non-native speakers of English. There is also a wide range of proficiency levels among the population ranging from those who master English to those who have minimal or little familiarity with English. In addition, in Expanding Circle countries, speakers may not be motivated to learn English in order to speak English among themselves, but they are motivated to learn English to be able to communicate with others both inside and outside the country for reasons that have to do with business, commerce, and tourism. In this sense, Puerto Rico is similar to an Expanding Circle country; it is also similar in the importance that it gives to English in the domain of higher education.

In an attempt to classify Puerto Rico as an English-using society, Blau and Dayton (1997) concluded that Puerto Rico had many characteristics that were similar to an English as a second language English-using societies and many that were similar to an English as a foreign language English-using societies. Similar to an English as a second

language English-using society, English in Puerto Rico is taught by speakers for whom English is an L2, and there is an internal target and an internal model for English L2 learners. Similar to an English as a foreign language English-using society, English in Puerto Rico is taught primarily through the formal domain of school and is not, as a rule, acquired in informal natural contexts. In the terminology of the World Englishes framework, Puerto Rico is in between an Outer Circle country such as Singapore and an Expanding Circle country such as Japan. In Puerto Rico, students learn L2 English within the context of their own Puerto Rican culture, in which it is possible to function in Spanish without L2 English, even though L2 English may provide opportunities in terms of educational advancement, work, or social status.

Contexts for Learning L2: Informal and Formal Learning

A second context for learning involves the setting in which the L2 is learned. According to Brown (1994) and Saville-Troike (2006), informal L2 learning takes place in naturalistic contexts through informal exposure to L2 whereas formal L2 learning takes place in educational settings with direct instruction. Naturalistic contexts, or natural settings, come about when the learner has contact with L2 speakers in settings such as the workplace, the home, and the neighborhood and when the learner has exposure to the L2 through reading material and through the media, including movies, television, radio, etc. Educational settings, such as the classroom, which involve teacher-student contact, are located in institutions, such as schools and universities, and in computer-mediated environments; these settings provide the L2 learner with formal exposure to the L2. Some learners come into contact with the L2 only in natural settings or only in educational settings, but some learners come into contact with the L2 in both natural and educational

settings. The previously discussed Acculturation Model was designed to account for second language acquisition under conditions of immigration in natural settings where learning takes place without instruction.

In his study of biculturalism in bilingualism, Agar (1991) distinguished between naturalistic, informal contexts and educational, formal contexts and differentiated spontaneous L2 learning, which involves “the ethnographic study of everyday life in L2 environments,” or “ordinary contexts of use,” (p.167) and guided, or direct, learning, which takes place in an educational setting. Agar pointed out that there have been few studies of informal, spontaneous L2 learning and, since the ones that have been done focused on children, there have been even fewer studies of adult informal, spontaneous L2 learning.

Agar’s personal experiences as a teenager and adult learning Austrian German led him to make two distinctions. The first distinguished between child L2 acquisition, which takes place before the end of the critical period at +/- 11 years, and adult L2 acquisition. The second distinguished between L2 acquisition in an L1/L2 bilingual community and L2 acquisition in a community where the learner’s L1 is not ordinarily part of everyday life. Agar focused on adult L2 acquisition in a non-L1 world. Specifically, he reflected on his own L2 acquisition of Austrian German in the non-L1 English-speaking world of Austria. His main point, which draws on Hymes’ notion of communicative competence, the idea that “language involves the proper sense of what to say to whom under what sorts of circumstances” (p.168), was that biculturalism is a “necessary aspect of communicatively competent bilingualism” (p.168).

To show that biculturalism is an aspect of bilingualism, Agar discussed a study he conducted in Austria with the members of his class in Pragmatics and Culture. Together with his class, he carried out an ethnographic investigation of the meaning of the Austrian German word *schmäh*, which, he pointed out, is so difficult to translate that even native speakers disagree over its meaning.

To examine the meaning of *schmäh*, Agar and his students used three different methods: systematic interviews, the collection of anecdotes, and informal interviews. The systematic interviews took place within the tradition of ethnographic semantics around the concept of *schmäh*. According to Agar, such interviews "take an abstract, pre-structured frame, place the concept in the center of it, and then pose systematic questions that represent frame relationships and place the answers to those questions in the appropriate frame slots" (p. 177-178). To collect anecdotes, Agar and his students tried to find out about the use of *schmäh* in the naturalistic context of everyday life. They did participant-observation and collected field notes on the use of *schmäh*. Finally, Agar and his students asked native speakers of Austrian German to informally discuss the concept of *schmäh*. From the systematic interviews, the anecdotes, and the informal interviews, Agar and his students found out that *schmäh* is "a view of the world, a 'life feeling'" (p.178). It means that things are not what they seem to be; they are much worse, and all one can do is laugh about them, or laugh them off, and not take them seriously. *Schmäh* occurs in two speech events: 1) humorous exchanges and 2) deceptions designed to attain instrumental ends.

The main result of the study of *schmäh* and its link to biculturalism and bilingualism is that Agar and his students found out that it was difficult to take the

concept of *schmäh* and translate it into another language, such as English. As Agar put it, "*Schmäh* is the surface signal in L2 of what I began to learn as the Viennese culture of native speakers"(p. 179). To acquire a word such as *schmäh* involved more than becoming bilingual; it involved encountering Austrian German in spontaneous, informal contexts and becoming bicultural.

In her study of attitudes toward English, Spanish, and Spanish-English code-switching in Juárez, Mexico, where Spanish is the L1, Hidalgo (1986) also distinguished between informal and formal exposure to the L2, English. Since formal training in English is compulsory in Mexican secondary and preparatory schools and since children from Juárez commute daily to El Paso to attend US schools, residents in Juárez have the opportunity for formal exposure to L2 English. Since residents in Juárez have access to native speakers of English in El Paso, to tourists from other places in the US, and to written and spoken media from the US, they also have the opportunity for informal exposure to L2 English.

Hidalgo chose Juárez as the research site for the study of attitudes because Juarez straddles the Mexican-US boundary and is a language setting "which involves the use of two official language – Spanish and English, their regional and social varieties...and the blending of the two in the vernacular" (p. 193). Since Juárez straddles the US boundary, there is daily contact between residents of Juarez and those of El Paso and a constant flow of residents of Juárez from Juárez to El Paso and back for personal and financial reasons. This constant flow "facilitates the contact which inevitably provokes judgment and comparison of languages and language varieties" (p. 195). Hidalgo also pointed out that the "unique" contact situation of Juárez provided an excellent site for the study of

language attitudes because “contact serves as a catalyst in bringing out the beliefs, values, prejudices, and contradictions of a speech community” (p. 193).

Hidalgo had five hypotheses. The first was that Juárez residents would display both integrative and instrumental attitudes toward English, but that the instrumental attitudes would be stronger. The second hypothesis was that formal instruction in English and informal exposure to English would have an effect of attitudes toward English and toward the other codes spoken in the Juárez-El Paso area. The third was that Juárez residents would evaluate the variety of Spanish spoken in Mexico City as more “correct” than varieties of Spanish spoken in other areas of Mexico. The fourth was that Juárez residents would claim language loyalty to the language spoken in Mexico, Spanish. The fifth hypothesis was that Juárez residents would reject Spanish-English code switching in El Paso, because of its perceived absence of communicative value.

To test these five hypotheses, Hidalgo interviewed 85 people (45 males and 40 females) in Juárez in stores, restaurants, US assembly plants, banks, public offices, schools, and universities. Her sample was a convenience sample, or a judgment sample, in that it was “drawn haphazardly from these establishments, but it was purposive, for its goal was to include individuals of diverse (socio-economic and educational) backgrounds who had at the same time a relatively stable occupation in Juárez” (p. 199). The criteria for participation in Hidalgo’s study included: willingness to participate, residence in Juárez for over five years, and residence in Juárez at the time of the study. The interviews took from thirty to sixty minutes and were based on a structured instrument, an Interview Schedule and a six-point Likert Scale, which elicited data on: 1) socio-demographic characteristics (e.g., sex, age, income, occupation, education), 2) language

use, and 3) attitudes. The language use and attitudes sections focused on: instrumental and integrative orientation, local identity, formal exposure to English and informal exposure to English.

Hidalgo pointed out that the societal functions of the languages spoken in an area determine the availability, the accessibility, and the actual use of the languages. In Juárez, informal exposure to English is available in two major domains: 1) in interpersonal interaction with Americans and 2) through radio, television, books, and magazines. Interpersonal, face-to-face interaction between Americans and residents of Juárez takes place in hotels, restaurants, night clubs, and shops in the tourist areas and in the industrial zone where there are US assembly plants. Hidalgo found that in Juárez, English was more often heard than read, more often spoken than written, and more often used in comprehension than in production. Juárez residents were also able to use English for communicative functions habitually and frequently associated with the Anglo-American culture. These functions included: 1) speaking to American tourists or clients who visited the establishments where Juárez residents worked, 2) listening to music and radio broadcasts, 3) watching television and movies, and 4) reading books and magazines.

With respect to the first hypothesis and integrative attitudes toward English, Hidalgo reported that the majority of the participants agreed that English was valuable as a means to understand US culture, to gain friends among Americans, and to use as a language of wider communication; they did not agree that English was a vehicle to assimilate to the US way of life. In terms of instrumental motivation, the majority of the participants agreed that English was useful for getting a well-paid job and to establish rapport with

people in El Paso and Juárez. They did not agree that they needed English to keep the job they had, and they did not agree that English made them a better educated person. In summary, the participants did not perceive English as indispensable for upward mobility in Juárez, although English contribute toward it. Hidalgo referred to a paradox; the participants made efforts to learn English, but English was not vital for upward mobility. She explained this paradox by examining the value of formal education in Mexico, which is linked to individual pride and self esteem, and stated that “English may...be judged as superfluous when people feel confident about their skills, their training, and their education” (p. 203). The instrumental attitude was not significantly stronger than the integrative attitude.

With respect to the second hypothesis, Hidalgo reported that formal training and informal exposure to English affected both integrative and instrumental attitudes. Juárez residents accepted English and US mass culture because they perceived that they would derive benefits through contact with the US. Hidalgo asserted that “liking and using English does not appear a threat to Juárez residents, for they learn English without relinquishing Spanish and can become comfortably bilingual as long as they feel they are using the two languages for different and independent purposes” (p.204)

With respect to the third hypothesis, the participants agreed that the variety of Spanish spoken in Mexico City was more “correct” than varieties of Spanish spoken in other areas of Mexico. Language varieties which emanate from centers of administration, political, and economic power are normally considered “better” or more “correct” than varieties spoken in peripheral areas. With respect to the fourth hypothesis, the participants agreed that Spanish should be preserved in Juárez, as it is in the rest of

Mexico, and showed that they had strong attachments and attitudinal loyalty to Mexican Spanish. Spanish was used for ethnic identity assertion; as Hidalgo put it, “when confirming their loyalty to Spanish, they [the participants] are implying that they want to be differentiated from the out-group, Mexican-Americans, residents of the twin city, El Paso, Texas” (p.207). Finally, with respect to the fifth hypothesis, Juárez residents tended to evaluate code-switching negatively and agreed that the mixture of English and Spanish is neither beautiful nor correct and that code-switching creates communication difficulties.

In conclusion, Hidalgo found that English use and language loyalty had an effect on attitudes toward English, toward Spanish, and toward code-switching and proposed that if English use is considered to be a predictor of language attitudes, then language *per se* can be considered to be a variable independent of socio-demographic factors in places, such as Juarez, in which speakers of equally vital languages co-exist, come into conflict, and accentuate features, usages, or sentiments of the languages. To examine the effect that English use and language loyalty had on attitudes, it was necessary for Hidalgo to go beyond the classroom and examine language as it occurs in naturalistic contexts.

In conclusion, although Blau and Dayton (1997) examined the status of Puerto Rico as an English-using society by examining several features including domains, bilingualism, motivation for learning English, etc., one of the limitations of their study is that they do not take into account the regional variation of the relatively small island of Puerto Rico. In other words, in considering language contact between Spanish and English, they examine Puerto Rico as a whole; they do not closely examine any one particular region or town of Puerto Rico. This study aims to fill this gap by examining

the language contact between Spanish-speaking Rincoeños and English-speaking Americans in Rincón, Puerto Rico. The objectives that guided this study were as follows:

1. To find out if there is language contact between Spanish-speaking Rincoeños and English-speaking Americans in Rincón, Puerto Rico,
2. To find out what is/are the outcome(s) of this language contact in Rincón, Puerto Rico, and
3. To find out what the social and psychological (affective) factors that promote or inhibit language contact and its outcome in Rincón, Puerto Rico are.

Chapter 3: Methodology

Chapter 3 contains eight sections. The first has to do with the Institutional Review Board (IRB) and IRB approval. The second describes the setting of Rincón; the third describes the setting of Barrio Puntas, and the fourth describes the setting of the Mambo Restaurant. The fifth positions the researcher, and the sixth discusses the participants. The seventh and eighth discuss data collection and data analysis, respectively.

Institutional Review Board Approval

The 1974 National Research Act establishes that research that includes the use of human beings has to be approved by a university's IRB Committee. This is to protect human research subjects. This includes the process of interviewing participants. My application for IRB review was approved on October 28, 2008 for a year. This application included all the data collection instruments; a written questionnaire, the interview schedule for an oral tape-recorded interview, and ethnographic observation, including taking written and tape-recorded notes, and the informed consent form were approved by the IRB Committee. On January 14, 2010, I was granted a year's extension to finish the research (See Appendix A for approval letters and informed consent).

The Setting: Rincón

There are ten barrios in Rincón: Atalaya, Barrero, Calvache, Cruces, Ensenada, Jagüey, Pueblo, Rincón Pueblo, Rio Grande, and Puntas. Figure 1 (See Appendix B) shows the location of these barrios within Rincón.

Table 1 shows three socio-demographic characteristics for the ten barrios of Rincón, the municipality of Rincón, and for Puerto Rico. The data come from two data sets within the *2005-2009 Census Bureau American Community Survey*: 1) Demographic characteristics and 2) Social

characteristics. The first column shows the total population. The second column shows the percent of the population which reported that it was “Hispanic or Latino (of any race).” The third column shows the percent of the population which reported that it was “Born in Puerto Rico.” As shown in the table, 92.4% of the population in the municipality of Rincón reported that it was “Hispanic or Latino (of any race),” compared to 98.7% for Puerto Rico, and 90% of the population in Rincón reported that it was “Born in Puerto Rico,” compared to 91.6% for Puerto Rico. Thus, Rincón holds a larger population of non-Hispanic, non-Latino people who were born elsewhere than Puerto Rico does. In Rincón, Puerto Ricans refer to Puerto Ricans who live in Rincón as *Rincoeños*, which is how I will refer to the Puerto Ricans in Rincón in this document. Even though Rincón holds a population of non-Hispanic, non-Latino people who were born elsewhere, the vast majority of Rincoeños in the municipality of Rincón identify themselves as Hispanic or Latino (92.4%) and were born in Puerto Rico (90%).

Table 1. Socio-demographic data for Puerto Rico, Rincón, and ten *barrios*

Barrio	A	%	B %	C %
Atalaya	1,020	6%	100	94.2
Barrero	711	4%	100	100
Calvache	2,024	12%	94.6	90.2
Cruces	1,446	9%	95.9	88.9
Ensenada	1,669	10%	85.1	78.9
Jagüey	823	5%	95.9	93.2
Pueblo	3,911	24%	90.7	89.9
Puntas	2,055	13%	84.8	85.9
Rio Grande	1,546	9%	94.8	93.3
Rincón-pueblo	1,176	7%	96.9	97.6
Puerto Rico	3,940,109		98.7	91.6
Rincón	16,381		92.4	90

Source: Census Bureau American Community Survey, 2005-2009.

A = Total Population

B = Hispanic or Latino (of any race)

C = Born in Puerto Rico

As Figure 1 shows, four of the ten barrios in Rincón face toward the east and border the neighboring municipalities of Aguada and Añasco: Río Grande, Cruces, Jagüey, and Atalaya. As can be determined from Table 1, these less densely populated, non-coastal barrios hold roughly 30% of the population of Rincón. In these pueblos, 95-100% of the population reported that it was Hispanic or Latino, and from roughly 90-94% of the population reported that it was born in Puerto Rico.

The remaining six of the ten barrios in Rincón face toward the west and border the Atlantic Ocean: Puntas, Ensenada, Rincón Pueblo, Pueblo, Calvache, and Barrero. As can be determined from Table 1, 70% of the population of Rincón lives in these coastal barrios. According to Sánchez (2000), “it is estimated that 81% of the municipality is mountainous while 19% of the municipality is coastal” (p.70), and the four barrios that face towards the east are more mountainous than the six which face towards the west. Thus, to some extent, the distribution of the population follows the topography of the municipality with a higher percentage of the population in the coastal areas (70%) than in the non-coastal, mountainous areas (30%). Within the six coastal barrios, 54% of the population is concentrated in the four most northwestern contiguous barrios of Puntas (13%), Ensenada (10%), Pueblo (24%), and Rincón Pueblo (7%), and 20% of the population is concentrated in Puntas and Rincón Pueblo.

In the coastal barrios of Calvache, Barrero, Pueblo, and Rincón Pueblo from 91-100% of the population reported that it was Hispanic or Latino, and from 90-100% of the population reported that it was born in Puerto Rico. In contrast, in the coastal barrios of Ensenada and Puntas only 85% of the population reported that it was Hispanic or Latino and only 78.8% of the population of Ensenada and 85.9% of the population of Puntas reported that it was born in Puerto Rico. Thus, the population of non-Hispanic, non-Latino people who were born elsewhere and

who live in the municipality of Rincón probably live in the barrios of Ensenada and Puntas. Perhaps, the fact that Americans that came to Rincón in the early 1960's bought lots in these two adjacent areas, at very affordable prices, contributed to it.

Table 2 shows the “Language spoken at home (population 5 and over)” for the ten barrios of Rincón, Rincón, and Puerto Rico. The data come from one data set within the *Census Bureau American Community Survey: Social characteristics*. The first column shows the percent of the population which reported that it spoke “English only” at home. The second column shows the percent of the population which reported that it spoke a “Language other than English” at home. The third column shows the percent of the population which reported that it spoke a “Language other than English” at home AND that it spoke English “Less than ‘very well’”. The fourth column shows the percent of the population which reported that it spoke a “Language other than English” at home AND that it spoke Spanish. The fifth column shows the percent of the population which reported that it spoke a “Language other than English” at home AND that it spoke Spanish AND that it spoke English “Less than ‘very well.’” As shown in the table, 4.7% of the population in the municipality of Rincón reported that “English only” was the language spoken at home, compared to 3.7% for Puerto Rico, and 95.2% of the population of Rincón reported that it spoke a “Language other than English” at home AND that it spoke Spanish, compared to 95.9% for Puerto Rico. Of this percent of Spanish speakers, 80.9% reported that it spoke English less than “very well,” compared to 73.1% for Puerto Rico. In other words, Rincón is similar to Puerto Rico in that 95% of the population speaks Spanish at home; it is different from Puerto Rico in that it holds both a higher percent of speakers who speak “English only” at home and a higher percent of Spanish speakers who speak English less than “very well.”

Table 2. Language spoken at home (population 5 years or more) for Puerto Rico, Rincón, and ten *barrios*

Barrio	A %	B %	c %	D %	E %
Atalaya	10.2	89.8	87.9	89.8	87.9
Barrero	3	97	91.3	97	91.3
Calvache	3.6	96.4	74.6	96.4	74.6
Cruces	0	100	90.6	100	90.6
Ensenada	1.4	98.6	48.6	95.9	48.6
Jagüey	0	100	82.9	100	82.9
Pueblo	2	98	74.3	97.7	74.3
Puntas	11	89	56.5	88.6	56.5
Rio Grande	0.8	99.2	67.6	99.2	67.6
Rincón-pueblo	4.6	95.4	93.8	95.4	93.8
Puerto Rico	4.7	95.3	81	95.2	80.9
Rincón	3.7	96.3	73.1	95.6	73.1

Source: *Census Bureau American Community Survey, 2005-2009.*

A = “English only”

B = “Language other than English”.

C = “Language other than English” AND “Speak English less than ‘very well’ ”.

D = “Language other than English” AND “Spanish”.

E = “Language other than English” AND “Spanish” AND “Speak English less than ‘very well’ ”.

As shown in Table 2, in the non-coastal barrios of Rio Grande, Cruces, and Jagüey, almost nobody reported that “English only” was the language spoken at home. One surprising finding was that in the non-coastal barrio of Atalaya, which contains *Pico Atalaya*, the highest peak in the municipality, where 100% of the population reported that it was Hispanic or Latino, 10.2% of the population reported that “English only” was the language spoken at home. Perhaps Atalaya holds many Puerto Rican returnees who have brought English with them from the continental United States or perhaps English-speaking Americans have started building or buying homes there.

In three of the non-coastal barrios, Cruces (90.6%), Atalaya (87.9%), and Jagüey (82.9%), from 83-90% of the population reported that it spoke English less than “very well.” In contrast, in the non-coastal barrio of Rio Grande (67.6%), a much lower 68% of the population

reported that it spoke English less than “very well.” In other words, in non-coastal Rio Grande there was a much higher percent of the population that was confident about its ability to speak English and spoke English better than “less than ‘very well’” than in non-coastal Cruces, Atalaya, or Jagüey. Perhaps this confidence in the ability to speak English stems from the fact that Rio Grande is contiguous with Puntas (56.5%) and Ensenada (48.6%), coastal barrios in which, similar to Rio Grande, a much lower 50% of the population reported that it spoke English less than “very well.”

In contrast with the non-coastal barrios, the coastal barrios of Puntas (11%), Ensenada (1.4%), Rincón Pueblo (4.6%), Pueblo (2.0%), Calvache (3.%), and Barrero (3.0%) hold a percent of the population which reported that “English only” was the language spoken at home. The 11% of the population in Puntas which reported that “English only” was the language spoken at home is more than two times the percent for Puerto Rico as a whole (4.7%) and almost three times the percent for Rincón as a whole (3.7%). As shown in Table 1, 15% of the population of Puntas was non-Hispanic, non-Latino and was not born in Puerto Rico; this population probably overlaps with the relatively large 11% of the population in Puntas which reported that “English only” was the language spoken at home.

Similar to the non-coastal barrios of Atalaya, Cruces, and Jagüey, in the coastal barrios of Rincón Pueblo (93.8%) and Barrero (91.3%), over 90% of the population reported that it spoke English less than “very well.” In contrast, in the contiguous coastal barrios of Calvache (74.6%), Pueblo (74.3%), Puntas (56.5%), and Ensenada (48.6%), a much lower percent of the population reported that it spoke English less than “very well.” In other words, similar to the one third of the population in non-coastal Rio Grande, one fourth of the population in coastal

Calvache and Pueblo and half the population of coastal Puntas and Ensenada was confident about its ability to speak English and spoke English better than “less than ‘very well.’”

Finally, as shown in Table 2, in all the barrios except Ensenada, the percent of the population which reported that it spoke a “Language other than English” at home (Column B) and the percent of the population which reported that it spoke a “Language other than English” at home AND Spanish (Column D) was roughly the same. In other words, in all these barrios for those who spoke a language other than English at home, the language that they spoke at home was Spanish. By contrast, in Ensenada, the percent of the population which reported that it spoke a “Language other than English” at home AND Spanish (95.9%) was lower than the percent of the population which reported that it spoke a “Language other than English” at home (98.6%). In other words, in Ensenada, for 3% of those who spoke a language other than English at home, the language that they spoke at home was a foreign language other than Spanish. As shown in Table 1, 15% of the population of Ensenada was non-Hispanic, non-Latino and 20% of the population was not born in Puerto Rico; this population probably overlaps with the 3% of the population which spoke a foreign language other than Spanish at home.

In my view, the 10 barrios in Rincón can be viewed as, at least, three distinct areas. The first area includes the non-coastal, mountain barrios of Rio Grande, Cruces, Jagüey, and Atalaya. Driving through these barrios, one sees many humble houses, small *colmaditos*, and bakeries. There are dogs and chickens everywhere. Much of the signage that one sees on the road and as business advertisement is in Spanish. In my view, many of the people who live in these mountainous areas are “*jibaritos*”.¹ They are humble (*humilde*) people who encourage and hold to conservative family values. There is a pattern of family members living together in nearby

¹ The word “jibaritos” is used in a positive way, as a symbol of the Puerto Rican culture.

² The word “humble” translates to “humilde” in Spanish. To be “humilde” is a positive core Puerto Rican value.

areas. For example in Barrio Cruces there is an area known as Sector Rosado, where members of that sector are all family related, and the sector is known by their last name. They even hold a Christmas X-Treme Marathon that has become popular among Puerto Rican athletes. As mentioned, the vast majority of the people in these *barrios* are Hispanic or Latino and were born in Puerto Rico. With the exception of Atalaya, the language that they speak at home is Spanish, not English. With the exception of Rio Grande, the vast majority of the people in these *barrios* reported that they spoke English less than “very well.”

The second area includes the two coastal barrios, Rincón Pueblo and Pueblo. As shown in Table 1, these two pueblos hold 31% of the population, the vast majority of whom reported that they were Hispanic or Latino and were born in Puerto Rico. The language that they speak at home is Spanish, and between 75% -94% reported that they spoke English less than “very well.” Similar to the pueblo (town center) areas of other municipalities, Rincón Pueblo contains La Plaza, the town square, which is where the Catholic Church, the Presbyterian Church, Town Hall, the library, small bakeries, and the business for horse racing, are located. In the past, the town square was the site for the expression of Puerto Rican culture in *Festival Fiestas Patronales*, the event in honor of the municipality’s patron saint. The Plaza Mercado, or the main market, was also located near the town square, and farmers from the mountainous areas brought their fruits and vegetables to the Plaza Mercado to sell them. Today, in 2011, Rincón Pueblo, or the center of town, is where the banks, hospitals, doctors’ offices, government offices, lawyers’ offices, police headquarters, businesses, and supermarkets are located. In other words, if someone who lives in any of the ten barrios of the municipality needs to get something done, she/he comes to Rincón Pueblo to do it, and for many services, one stills needs to conduct business in Spanish, as many Rincoeños do not, or would not, speak English. As shown in Table

1, 4.6% of the population in Rincón Pueblo and a much lower 2% of the population in Barrio Pueblo reported that the language spoken at home is “English only.” In other words, the vast majority of the population of Rincón Pueblo and Pueblo speak Spanish at home.

Supermarkets are establishments that are frequently visited by Americans. In the last several years supermarkets have noticed the Americans and decided to expand their selections. A walk through the fruit and vegetable aisle is a learning experience for the Puerto Rican, who looks with awe at all the unknown items in sight. *¿Qué es esto?* (What is this?) is often heard when they are pointing at daikon, which they have never seen before. Daikon, butternut squash, pearl onions, brussels spouts, fennel, an all organic area, and a gluten and a fat-free area can all be found in this supermarket. In an article in *El Nuevo Día* regarding the presence of Americans in Rincón (Ramírez, 2006), the supermarket manager said, “*Hemos hecho arreglos en varios renglones, como comidas chinas y salsa soya que ellos comen mucho, productos “fat free” y mantequilla, porque no comen margarina*”(p.48). (We have made arrangements in different areas such as Chinese foods and soy sauce that they often eat as well as fat free products and butter since they do not use margarine (K. Ramos, Trans.)).

Despite the fact that most business in Rincón Pueblo is conducted in Spanish, it also holds two institutions which were founded by Americans: The Rincón Farmers Market and *El Coquí of Rincón: The Voice of Rincón*. The Rincón Farmers Market is held on the first, third, and fifth Sunday of each month in La Plaza of Rincón in Pueblo. This market offers organic produce which is grown in Rincón by Americans and by Puerto Ricans who have moved to and live in Rincón but are not originally from Rincón. This produce includes: sprouts, gourmet lettuces, herbs, vegetables, spices, and tropical organic teas. The customers at this market are primarily

Americans, but sometimes Rincoeños, who leave Sunday Mass at the Catholic Church, walk over to look at the produce.

According to its website (www.coquirincon.com), *El Coquí of Rincón: The Voice of Rincón*, is a “a bilingual publication dedicated to the town of Rincón and its friends.” It was founded by an American, and it is published once a month. It contains stories on local events such as beach and graffiti clean-ups but serves, primarily, as an advertising magazine for local businesses. Its stories are written in English and Spanish, and most, but not all, of its advertisements are in English and Spanish. It is distributed primarily in Rincón, although some of its advertisers are located in the neighboring towns of Aguada and Mayagüez. Its office is located in Barrio Pueblo.

The third area of Rincón includes Ensenada and Puntas, places in the municipality which have an increasing American presence. In 1968, the World Surfing Championship was held in Rincón, and this event brought Rincón into the conscious awareness and public eye of surfers, many of whom were from the continental United States. It also contributed to Rincón developing, over the years, a reputation as *La Capital del Surfing*, The Surfing Capital. Since the best beach with the best surf, Maria’s Beach, was located in Puntas, a short distance from the Rincón Lighthouse and a defunct nuclear power plant, and since American surfers came to Rincón to surf, many of them arrived in Rincón and lived in Puntas. Today many of them either live in Puntas year-round or come to Puntas for the Surf Season, or the Winter Season, for six months from October to March, when the waves reach 20 to 30 feet, and then return to the US for six months. Since Puntas also holds the Rincón Lighthouse, which the Puerto Rican government has developed into a tourist attraction, and since the Puntas point is a good vantage point for whale watching, over the years Puntas has developed into a destination for surfers and

tourists alike. Finally, given its natural beauty and given the fact that Puerto Rico, unlike other areas in the Caribbean, can be viewed as within the safety net of the United States, Puntas has also developed into a destination for retirees who want to permanently retire on the island or build a second vacation home.

The American presence in Ensenada and Puntas is made especially visible through the organizations and institutions that Americans support. The Church Without Walls is a church which is located on a breathtaking, ocean view lot in Puntas. As its name suggests, this church literally does not have walls, which allows its congregation to dress casually. The church was founded in 1997 after its founders saw the need for an English-speaking church in Rincón. Its brochures and its webpage are in English, and it has, primarily, an English-speaking, American congregation, even though its brochure emphasizes that it represents a diverse community united by faith in Jesus Christ.

The Animal Rescue Foundation (ARF) is a non-profit organization dedicated to the rescue of abandoned and/or neglected animals, mostly cats and dogs, in Rincón. ARF was founded by Americans who live in Rincón, and its members are volunteers in the organization who are, mostly, Americans. This is a very active organization in Rincón and is well-known by both Rincoeños and Americans, alike. ARF prints all its brochures and flyers for events, such as fund-raising activities, vaccination days, etc., in both English and Spanish. ARF's office is located in Ensenada.

The Surf-Rider Foundation, Rincón Chapter, is a non-profit organization that is dedicated to protecting beaches and to environmental issues in Rincón. The Rincón chapter was established by Americans who live in Rincón, and its members are volunteers in the organization who are, mostly, Americans. The Surf-Rider Foundation prints all of its brochures and flyers for events in

both English and Spanish. It holds its meetings primarily in English with, occasionally, a Spanish-speaking translator. It's office is located in Ensenada.

According to its website (www.rinconfilm.com), the mission of the Rincón International Film Festival is “to support and promote culture and the arts in Puerto Rico through the medium of film.” It offers a “special award category for Puerto Rican filmmakers and Spanish language films.” The festival is held in a number of locations in Rincón, mostly restaurants, in Puntas, Ensenada, and Barrio Pueblo. It is held in both English and Spanish, and its attendees are primarily Americans.

The Setting: Barrio Puntas

In my view, entering Barrio Puntas is similar to stepping into an English-speaking country. There are bars, restaurants, bakeries, guest houses, coffee shops, surf shops, dive shops, charter fishing boats, etc. Many of these businesses are owned and operated by English-speaking Americans, and many of the employees are English-speaking Americans. Many of these English speakers do not speak Spanish even though they can not help but come into contact with Spanish-speakers in the municipality and the barrio every day. I have observed Puerto Ricans that come from other parts of the island express surprise when they come to Puntas and cannot use Spanish for a transaction as simple as ordering food. They want to know why there are so many Americans in Rincón and Puntas and why the Americans cannot speak Spanish. I have heard them say things such as: *¿Estamos en Puerto Rico?* (Are we in Puerto Rico?) and *¿Por qué hay tantos americanos aqui?* (Why are there so many Americans here?) and *¡Esto es gringolandia!* (This is Gringoland!).

Puntas even has a public elementary school which is different from public elementary schools in other *barrios* in Rincón in that there are a relatively high number of American

children enrolled. The school follows the Puerto Rican Department of Education curriculum, which calls for Spanish as the medium of instruction with English taught as a required subject. The Director of the school makes sure that the school has enough qualified personnel on hand to help the children with English as a first language take classes in Spanish, their second language. There are two English teachers in the school, and parents describe them as excellent teachers, and it is well-known that if children with Spanish as a first language attend this school, they will learn to speak English. Finally, the parents of the American, English-speaking children are very active and involved with the school. For example, they hold sales with home-made baked goods such as cakes, cupcakes, cookies, and brownies, to raise money for items the school needs such as air-conditioners and items for the school library and basketball court.

The Setting: The Mambo Restaurant

The main setting for this study was the Mambo Restaurant, a restaurant with a bar, which was located in Barrio Puntas. The building in which the Mambo Restaurant was housed was a two-story building on the beach. One side of the building was on the beach and faced the Atlantic Ocean and the Mona Passage; the other side was on the street and faced towards a small, local bar and the pueblo of Rincón.

In addition to housing the Mambo Restaurant, which was on the first floor, the building housed a rental apartment and a business office on the second floor and two other businesses on the first floor: a beach boutique, which was located next to the restaurant, and a surf shop, which was located underneath the restaurant's terrace. The building was owned by an American, who owned the Mambo Restaurant, the beach boutique, and the surf shop. There was a dive shop, which was owned by a different American owner, next to the beach boutique.

The Mambo Restaurant was on the first floor of the building. It was painted with attractive and vibrant Caribbean colors which ranged from light blue to pale pink and purple. Outside the restaurant and on the street side, there were tables and chairs, which formed a smoking section. Inside the restaurant and on the ocean side, there were tables and chairs and a horse-shoe shaped bar, which formed a non-smoking section. A terrace, which was on the side of the bar and ran from the street to the ocean also formed part of the non-smoking section. Inside the restaurant, the kitchen was separated from the non-smoking section by a door. The server station, where servers could make drinks, but still keep an eye on customers, was in front of the kitchen. The kitchen and the server station were for employees only. From inside the restaurant and from the terrace, one had a beautiful view of the ocean and breath-taking sunsets; during the season, customers could also watch surfers riding giant waves and observe the humpback whales, which came to the ocean in front of the restaurant to mate.

The Mambo Restaurant was known as a *gringo* bar, and, in keeping with this reputation, it served food and drinks that appeal to Americans, such as grilled fish, *ceviche*, fish burritos/tacos/wraps, hamburgers, *piña coladas*, rum punch, and margaritas. With the exception of rice and beans and *tostones* (fried plantains), the restaurant did not offer Puerto Rican food, and customers who came into the restaurant looking for Puerto Rican food expressed surprise that they couldn't even get an *empanadilla* (turnover filled with meat, seafood, etc.) by saying things such as *¿Qué no hay empanadillas?* (You don't have empanadillas?)

In keeping with its reputation as a *gringo* bar, the Mambo Restaurant displayed a lot of written English signage. On entering the restaurant, one could see signs that said things such as *No shoes, no shirt, no problem*, *Entering beer zone*, and *Margaritas this way*. One could also see advertising for the local animal rescue foundation, which was founded by Americans, with

pictures of stray dogs, known locally as *satos*, that were available for adoption. In the kitchen, there were instructions posted in English telling employees how to wash their hands and how to prepare fish, chili, and chicken walnut salad. At the server station, there was a copy of the menu in English, but not in Spanish. In addition, the servers wrote most of their yellow food ticket orders in English. At the bar, there were signs and stickers all over the area which were in English. Finally, the owner, to express her displeasure with something, primarily used memos written in English. Throughout the restaurant, there was a noticeable lack of written Spanish.

The music that was played to create ambience in the Mambo Restaurant was American music with English lyrics available through satellite, such as the Margarita-ville station which featured Jimmy Buffet. Similarly, the big screen television mounted in the bar was tuned to English-using American TV programs, football games, or the Weather Channel. When the owner hired groups to play music at the restaurant, she hired groups who played classic rock and roll, such as the Rolling Stones. At night, the customers liked to sing and dance and play the air guitar to the songs and the music they grew up with. In fact, the only place in the restaurant where one could hear Puerto Rican music in Spanish was in the kitchen where the kitchen workers played reguetón, a popular, local Puerto Rican genre of music, on their radios and on their Ipods with speakers. The kitchen workers liked to dance in the kitchen and the bartender-servers liked to join them and learn Latin dance moves.

In keeping with its reputation as a gringo bar, The Mambo Restaurant attracted a lot of Americans, both tourists and Americans residing in Rincón and other areas of Puerto Rico. Some of the Americans residing in Rincón were regular customers and came to the Mambo Restaurant every day at 5:00 for Happy Hour. By Puerto Rican standards, the Mambo Restaurant was on the expensive side, but the Americans were willing to take out their pocketbooks and were known as

good tippers. Since the restaurant attracted a lot of Americans, the employees with regular contact with the customers, the servers and the bartenders, spoke English in the restaurant most of the time, and the only employees who spoke Spanish on a regular basis were those, such as the kitchen workers who worked in the kitchen, the janitor, and the gardener/handyman who did not have contact with the customers. In general, the customers all spoke English most of the time with the exception of English-speaking customers who liked to throw in a little Spanish and say things such as: ¡*Dame cerveza, por favor!*, ¿*Cómo esta?* and ¡*Gracias!*

American customers came more frequently to the Mambo Restaurant than Puerto Rican customers did. In general, the Puerto Ricans found the restaurant to be over-priced, and, in turn, the servers found that the Puerto Ricans did not tip as well as they would like. Given the non Puerto Rican items on the menu, the fact that the menu was written in English, the prices of the items, the English language used inside the restaurant, and the English-oriented ambience, including the signage, music, and television, the Puerto Ricans did not feel comfortable in the Mambo Restaurant and rarely came there. Although the Mambo Restaurant employed both Americans and Puerto Ricans, in general, the Americans were in the front and dealt with the customers, and the Puerto Ricans were in the back and dealt with management, food preparation, and maintenance. Finally, the beach boutique, the surf shop, and the dive shop, were similar to the Mambo Restaurant in that they served, primarily, American customers, many of whom were tourists. Thus, they wanted the employees to speak English.

The Researcher

I did the research for this study. As mentioned in Chapter 1 of this document, I am a Puerto Rican who speaks Spanish as a first language (L1) and English as a second language (L2). As also mentioned in Chapter 1, I am Puerto Rican. I was not born and raised in Rincón, but I

have lived and worked there for several years. Over the last several years, I have been a teacher in the public schools of Puerto Rico, and I have been an employee at the Mambo Restaurant, where I have worked since 2001 as a bartender-server.

I became an employee at the Mambo Restaurant when an American friend introduced me to the owner. When I got my job at the Mambo Restaurant, it was a requirement of the job that I speak English. I was the only Puerto Rican employee with L1 Spanish who worked in the front and dealt with customers. Customers, Americans, and Puerto Ricans alike, were always surprised to see me working at the restaurant. American customers asked me if I spoke English or they tried to speak to me in Spanish and say *¿Habla español?* Once they found out that I spoke English, they expressed surprise that I spoke English, in their words, *very well*, and they wanted to know where I learned my English. Puerto Rican customers were relieved to find out that I spoke Spanish and said *¡Al fin, español!* (Finally, Spanish!). They then wanted to know how I came to work at the Mambo Restaurant and said *¿Cómo tú trabajas aquí?* (How did you come to work here?). Finally, given the ambience of the restaurant, they tried to have me empathize with how out of place they felt and said things such as *¡No empanadillas, no español, no Salsa, nos sentimos fuera de lugar en nuestro propio país!* (No turnovers, no Spanish, no Salsa music, we feel out of place on our own island.)

During the course of this study, my co-workers, and many regular customers, in the Mambo Restaurant and the adjoining businesses knew me as an employee of the Mambo restaurant, but they also knew that I was working to complete my MAEE thesis and they knew that I had worked as a public school teacher. They also knew me as a Puerto Rican and a long-time resident of Rincón.

The Participants

To locate participants for this study, I drew on my co-workers and the customers at the Mambo Restaurant and my contacts from the adjoining businesses. I asked all the people who were working at the Mambo Restaurant, the beach boutique, and the surf shop, at the time, if they would be willing to participate in my study, and they all said that they were willing. In addition, I asked a woman who worked in the dive shop but who spent a lot of time at the restaurant if she wanted to participate, and she said she would. Finally, I asked ten regular customers at the Mambo restaurant if they wanted to participate; they all said that they were willing but four dropped out during the study, so six participated.

This study included 24 participants, 18 connected to the Mambo Restaurant as either employees or customers and six connected to the adjoining businesses as either employees or former employees: the beach boutique (n=3), the surf shop (n=1), and the dive shop (n=2). These participants formed two groups: the Americans and the Rincoeños.

There were twelve participants in the American group. They included ten participants from the Mambo Restaurant, the owner (n=1), server-bartenders (n=4), and customers (n=5), a salesperson from the surf shop (n=1), and a salesperson from the dive shop (n=1). One of the server-bartenders, the customers, and the surf shop employee were males; the restaurant owner, three of the server-bartenders, and the dive shop employee were females. Thus, the American participants included seven males and five females.

There were twelve participants in the Rincoeño group. They included eight participants from the Mambo Restaurant, including kitchen workers (n=4), a janitor (n=1), a gardener/handyman (n=1), the manager (n=1), a customer (n=1), three participants from the beach boutique (n=3), including two salespeople and a former salesperson, and one former

salesperson from the dive shop (n=1). The kitchen workers, the janitor, and the handyman were males; the manager, the customer, and the participants from the beach boutique were females. Thus, the Rincoeño participants included six males and six females.

Data Collection

To collect data for this thesis, I used three different methods: a written questionnaire, a tape-recorded interview, and ethnographic observation which included taking written notes and spontaneous tape-recording. I will discuss the first two methods first. To carry out the administration of the written questionnaire and to do the tape-recorded interviews, I had to create two instruments: 1) a written questionnaire and 2) an Interview Schedule for a tape-recorded interview. The written questionnaire primarily contained closed-ended questions. In other words, “the respondent is provided with ready-made response options to choose from, normally by encircling or ticking one of them...” (Dörnyei, 2003, p.35). Closed-ended items do not require participants to produce any free-writing. As Dörnyei (2003) points out, closed-ended questions are used for quantitative, statistical analysis and are sometimes referred to as objective. The advantages of closed-ended questions are that they are easy to code and they make good use of respondent-availability time (p.35).

The Interview Schedule for the tape-recorded interviews primarily contained open-ended questions, which did not call for any particular responses. As Dörnyei (2003) points out, open-ended questions are more subjective in nature and provide data for qualitative research. They provide a “richness” that quantitative closed-ended questions do not provide. The disadvantage of open-ended questions is that they are difficult to code reliably and they take up respondent-availability time (p.47). As the written questionnaire provided quantifiable data whereas the

Interview Schedule for the tape-recorded interviews provided more qualitative data, the two instruments complemented each other.

In addition to instrument complementation, one of the purposes of the written questionnaire was to give the participants, and potential participants, exposure to some of the questions that I would ask them on a longer tape-recorded interview before I did the tape-recorded interview. I thought if the participants had a “warm up” with the written questionnaire, they could become familiarized with the type of questions I wanted to ask on the longer tape-recorded interviews and would be more willing to sit down with me for the tape-recorded interviews. In general, I think this turned out to be true. All eleven female participants that I approached first through the written questionnaire were willing to sit down for the tape-recorded interview. Of the sixteen male participants that I approached first through the written questionnaire, twelve were willing to sit down for a tape-recorded interview. The other four declined to finish the written questionnaire or disappeared before continuing on with the tape-recorded interview.

The written questionnaire (SDLQ) was designed to gather data on the topics of socio-demographic background, local identity, and language use. There were two versions of the questionnaire, the SDLQ-E (Appendix C) in English, which I administered to the Americans, and the SDLQ-S (Appendix D) in Spanish, which I administered to the Rincoeños. I piloted both the SDLQ-E and the SDLQ-S with two Americans and two Rincoeños, respectively. After piloting both versions of the SDLQ I made changes such as, the order of the questions, adding/deleting questions, and divide it into sections before I administered the final versions of each questionnaire. The participants responded to both questionnaires in writing. The Americans responded to the SDLQ-E in English while the Rincoeños responded to the SDLQ-S in Spanish.

Since the two versions of the written questionnaires were slightly different from each other, I will discuss the SDLQ-E and the SDLQ-S as separate questionnaires. In the next section, I discuss the SDLQ-E, first, and the SDLQ-S, second.

The SDLQ-E had 20 questions, which formed three groups. The first group of questions, items #1–11, asked for socio-demographic information; this included information about gender (#1), age (#2), occupation (#3), education (#4), place of origin (#5), and reason for coming to Rincón (#6). Questions #7 and #8 asked participants if they lived in Rincón and how long they had lived in Rincón while Questions #9, #10, and #11 asked them about home ownership in Rincón.

The second group of questions, items #12-15, asked for information about living in Rincón and local, Rincoeño identity. Question #12 asked participants if they considered themselves to be local while Question #13 asked them if they felt that they were accepted by local people. Question #14 asked participants if they felt that people tried to cheat them when they went shopping, and Question #15 asked participants if it bothered them if someone called them “gringo.”

The third group of questions, items #16-20, were language use questions and asked the participants about their use of Spanish for speaking (#16), reading (#17), and comprehension (understanding) (#18). Question #19 focused on Spanish language acquisition and asked the participants if they had learned Spanish through social interaction with Spanish speakers. Question #20 focused on interaction and asked the participants what language they would use at a social event that included Spanish speakers.

The SDLQ-S also had 20 questions, which formed two groups. The first group of questions, items #1–5, asked for socio-demographic information; this included information about

gender (#1), age (#2), and occupation (#3). Question #4 asked the participants what grade in school they had had a chance to complete (#4a) and if they had ever studied in the United States (#4b). Question #5 asked the participants what the highest level of education they had attained after high school was. Questions #6 and #7 asked the participants where they were born and raised while Questions #8 and #9 asked the participants where their mothers and fathers were born and raised. Question #10a asked the participants if they had lived in the US, and if so, where they had lived (10b) and for how long (10b).

The second group of questions, items #11–20, were language use questions. Question #11 asked the participants if they spoke English, and Question #12 asked them if they had taken English language courses. Questions #13 and #14 asked the participants which language, English or Spanish, they preferred to read in and which language they chose when they bought magazines. Questions #15 and #16 asked the participants which language they preferred to watch television in (#15) and if they had cable television (#16). Questions #17- #19 focused on interaction and asked the participants which language they used for talking at work (#17), if they would try to speak English in a group in which one person spoke English (#18) and if they thought they had learned English through their social contact with Americans in Rincón (#19). Finally, Question #20 asked the participants what role they thought English should play in education in Puerto Rico.

The second data collection method I used was a tape-recorded oral interview. To do the interviews, I had to create a second instrument, an Interview Schedule for a tape-recorded interview. There were two versions of the Interview Schedule (IS), the IS-E in English (Appendix E), which I administered to the Americans in English, and the IS-E in Spanish (Appendix F), which I administered to the Rincoeños in Spanish. The two versions of the

Interview Schedule were slightly different from each other. The IS-E had 62 questions which were spread over six different domains: Language use at work (Questions 1-11), language use with neighbors (Questions 12-24), Language use with friends and entertainment (Questions 25-33), Attitudes towards Puerto Rican culture (Questions 34-52), and Attitudes towards Spanish (53-62). The IS-S had 62 questions which were spread over six different domains: Language use at Work (Questions 1-11), Neighbors (Questions 12-24), Friends and Entertainment (Questions 25-32), Attitudes towards Americans (Questions 33-42), Attitudes towards English (Questions 43-57), and Identity (Questions 58-62). Within the different domains for the IS-E and the IS-S, there were questions that focused on the social and psychological factors of Schumann's Acculturation Model.

The third data collection method that I used was ethnographic observation which included written observations and spontaneous tape-recording. Since the questionnaire data and the tape-recorded interview data gathered information on what the participants said they did with language, I wanted to complement this with a record of what they did do with language. In the Mambo Restaurant and in the barrios of Rincón I observed usages of English and Spanish in contact that I found to be interesting. I wrote down my observations on napkins and pieces of paper. This method of data collection yielded roughly 20 observations. In the Mambo Restaurant, I also tried to place the tape-recorder in the kitchen and on top of the bar to gather spontaneous usages of English and Spanish in contact. The method of doing spontaneous tape-recording, in general, was not successful. The tape-recorder picked up so much background noise that it was difficult to make out what speakers were trying to say, much less transcribe it.

Data Analysis

To analyze the data from the written questionnaires, I went through the questionnaires and I tallied the responses. To analyze the data from the tape-recorded interviews, I transcribed the interviews and then went over the transcriptions to find out how the participants had answered the questions. I created an individual file for each participant and then created a profile of each participant using the data in the file. To analyze the data from the written ethnographic observation, I gathered all my notes and put them into one file and examined them to see how they complemented the data from the written questionnaires and the tape-recorded interviews. To analyze the spontaneous tape-recordings, I listened to the tapes to see how much on the tapes was audible enough that I could understand, and I transcribed two interactions.

In the next two chapters I analyze the results for the Americans in Chapter 4, and for the Rincoeños in Chapter 5. Finally, in Chapter 6 I discuss the results for chapters 4 and 5, and I present the conclusions.

Chapter 4: The Americans: Results

This chapter focuses on the American participants. In the first section, it gives an individual profile of each participant in terms of socio-demographic background and Spanish language proficiency. It then gives a profile of the participants as a group in terms of socio-demographic background and Spanish language proficiency. Finally, it provides a summary of results for the participants as a group. In the second section, this chapter considers the Americans participants as a group in terms of three sub-sections: language use at work, language use with neighbors, and language use with friends and entertainment. After each sub-section, it provides a summary of the results for the sub-section. In the third and fourth sections, this chapter considers the Americans as a group in terms of attitudes toward English and attitudes toward Puerto Rican culture. After each section, it provides a summary of the results. In the fifth section, it discusses the results from the four sections.

The American Participants as Twelve Individuals: Socio-Demographic Description and Spanish Language Proficiency

To provide individual socio-demographic and Spanish language proficiency profiles of the twelve Americans, the next section draws on Questions #1-11, Questions #16-18, and Question #20 from the written questionnaire (SDLQ-E) and on Questions #12 and #53-56 from the Interview Schedule (IS-E) for the recorded interview. As some of the questions on the written questionnaire and on the Interview Schedule overlapped, Questions #12-15 and Question #19 from the written questionnaire are presented together with similar questions from the Interview Schedule in the discussion of the American participants as a group. The purpose of the individual profiles is to give the reader a sense of the individuals who make up the group of Americans. The American participants were Lorenzo, Jack, Beth, Joe, Garrett, Tedd, Britt, Amy, Taylor, Tom, Dave, and Lucy.

Lorenzo was a sixty-eight-year old male who was a regular customer at Mambo. As a retiree, he did not have a job or work in Puerto Rico. He was originally from Chicago. He came to Puerto Rico at the urging of a Puerto Rican girlfriend, and he stayed, although he was no longer together with the girlfriend. Larry held a bachelor's degree and had formerly worked as the editor of a magazine. At the time of the study, Larry had lived in Puntas for three years; he did not own his own home, and he was not planning on buying one either.

On the written questionnaire, Lorenzo indicated that he reads Spanish, speaks Spanish "Yes and No," and is able to understand Spanish enough to get by. At a social event that included Spanish speakers he would avoid talking. In his interview, Lorenzo reported that he read Spanish "fairly well" because he was able to speak French and read in French, which had made learning Spanish easier. Finally, he said that he spoke Spanish "poorly" but that he spoke enough Spanish to be understood. In his interview, he presented his comprehension skills as higher than he did on the written questionnaire and said that he could understand Spanish "fairly well."

Jack was a sixty-four-year-old male who was a regular customer at Mambo. He was originally from Boston. A Vietnam Vet before he traveled to Puerto Rico, he came to Puerto Rico for the first time in 1968 to accompany his brother, who came to document the World Surf Championship. After the World Surf Championship, he lived in California and Boston, where he was a teacher. He returned to Puerto Rico permanently in 1971 where he became an artist, a fisherman, and a diver. In Puerto Rico, his claim to fame is that he discovered a shipwreck in Rincón in 1986 and found an Astrolabe, an instrument for celestial readings and for determining longitude and latitude. At the time of the study, Jack owned his own home and had lived in Ensenada for thirty-nine years.

On the written questionnaire, Jack indicated that he does not read or speak Spanish but that he understands enough Spanish to get by. At a social event that included Spanish speakers he would speak English. In his interview, Jack reported that he did not know Spanish. Although he could understand some Spanish, he could not speak Spanish, and he read very little Spanish because he “never had to use it that much.”

Beth was a fifty-nine-year old female who was the owner of the Mambo Restaurant with a bar, the beach boutique, and the surf shop. A surfer, who first came to Rincón in the late 1960s for the World Surfing Championship, she was originally from New York and had come to Puerto Rico to surf. She held an associate’s degree. At the time of the study, she had been living in Puntas, where she owned her own home, for thirty years.

On the written questionnaire, Beth indicated that she does not read Spanish but that she speaks Spanish and understands Spanish a little and enough to get by. At a social event that included Spanish speakers she would use English and would try to speak Spanish. In her interview, Beth reported that she knew Spanish “a little” and that she had learned it by talking to her customers. She said that she could speak Spanish a little but that she was not fluent; she could also understand Spanish a little. She said she could not read Spanish, and that she did not have time to read.

Joe was a fifty-five-year old male who was a regular customer at Mambo. He was originally from New Jersey. He came to Puerto Rico to surf, and when he wasn’t surfing, he worked as a self-employed carpenter. He worked primarily for Americans in Rincón and employed Puerto Ricans and other Americans to help him out. Joe had finished high school, but he had not continued his education. At the time of the study, Joe had lived in Rincón for twenty years. When he first came to Puerto Rico, he lived in Ensenada for six years. At the time of the

interview, he had been living in Jagüey for 14 years, where he owned his own home, which was solar powered.

On the written questionnaire, Joe indicated that he reads Spanish “poco,” speaks Spanish “poco,” and understands Spanish a little, enough to get by. At a social event that included Spanish speakers he would try to speak Spanish. In his interview, Joe said that he knows “un poco” Spanish and that he has learned it in Puerto Rico. He said that he could speak, read, and understand a little bit of Spanish. He could understand enough Spanish to get by, although he did not think that a person really needs to speak Spanish to get by in Rincón

Garrett was a fifty-four-year old male who worked at Mambo as a bartender. He originally came from Pennsylvania. As an army brat whose father was located on an army base in San Juan, he grew up in Puerto Rico and attended high school in the San Juan area. He held a bachelor’s degree and had formerly worked as a teacher. He was also a surfer, and, at the time of the study, he had lived in Rincón for thirteen years. He lived in the *campo* in Calvache, where he also owned a home.

On the written questionnaire, Garrett indicated that he reads, speaks, and understands Spanish. At a social event that included Spanish speakers he would speak Spanish. In his interview, Garrett reported that he knew Spanish, that he had learned it in high school in Puerto Rico, and that he can speak, understand, and read Spanish.

Tedd was a fifty-one-year old male who worked at the surf shop. Tedd is an artist. In addition to working in the surf shop, he worked with Alcoholics Anonymous and he tried to set an example for those in Puerto Rico who may have been trying to overcome alcohol abuse. He was originally from California and had come to Puerto Rico to surf. He had finished high school, but he had not continued his education. At the time of the study, Tedd, a surfer, had lived in

Aguadilla, a neighboring municipality, which is also known for surfing, where he owned his own home, for seven years.

On the written questionnaire, Tedd reported that he does not read or speak Spanish and that he understands a little Spanish. At a social event that included Spanish speakers he would speak English. In his interview, Tedd reported that he did not “really” know Spanish. He said that he spoke “very little” Spanish; he was able to read “some” Spanish, and he could understand “a little” Spanish.

Britt was a forty-two-old female who worked as a bartender and a server at Mambo. She was originally from Florida and had come to Puerto Rico after she won a trip and decided to stay. She had finished high school, but she had not continued her education. At the time of the study, she had been living in Puntas for 18 years.

On the written questionnaire, Britt indicated that she cannot speak Spanish, that she understands Spanish “a little.” She reported that “yes” she could read Spanish, but she qualified her “yes” with the words “a little.” Since she socializes primarily with Americans, it follows that she reported that she has not learned Spanish through social contact with Spanish speakers. At a social event that included Spanish speakers she would speak English. In her interview, Britt reported that she did not know Spanish, that she could speak very little Spanish, and that she could not really understand Spanish. She said that she was able to read Spanish because she helped her kids with their homework.

Amy was a forty-year-old female who worked as a bartender and a server at Mambo. She was originally from New Jersey, and she had come to Rincón to surf and to enjoy the climate. She held a Master’s degree in Business Administration. At the time of the study, she

had been living in Puntas for four years. She did not own her own home in Rincón, and she was not considering buying one either.

On the written questionnaire, Amy indicated that she cannot speak Spanish, that she understands Spanish “a little,” and that she can read Spanish. She reported that she has learned Spanish through social contact with Spanish speakers, and she wrote “every situation that requires me to communicate in Spanish teaches me more.” She listed the situations that would require her to communicate in Spanish and included: work, government offices, court, *servicios sociales*, and social interaction. At a social event that included Spanish speakers she would try to speak Spanish.

In her interview, Britt said that she knew a little bit of Spanish but that she was not proficient or fluent. She studied Spanish for one year in college; she also learned Spanish through visiting her best friend who lived in the Dominican Republic for eight years. She learned Spanish there because in the Dominican Republic no one speaks English, and she would come back from the Dominican Republic “dreaming in Spanish.” In Puerto Rico, she uses English so much that she hasn’t been forced to become fluent because everyone accommodates to her. Even though she has learned a lot through living in Puerto Rico, she has not become fluent. She said that she can speak Spanish; she doesn’t think what she can do with Spanish is so great, but it is better than what some people can do. She said that she is pretty good at reading Spanish but that understanding Spanish is much more difficult. If she knows what the subject matter of the conversation is about and if she knows what to expect, she can understand. She also said that she does not understand slang and that she has a hard time understanding Spanish when she is out in a noisy bar and socializing with people. She said she has an easier time understanding Spanish when she is in a quiet one-on-one conversation. She also has a harder

time talking on the phone than talking in person because there is no nonverbal sign language to help her, but she thinks that she is improving. If two Puerto Ricans are talking, she finds it hard to follow them. If they are talking about something she knows a little bit about, then she can understand; she can also understand educated, professional people better than she can understand her boyfriend talking to his friend in a conversation where every word is a curse word. From her interview, one can conclude that Britt may be more proficient in speaking and understanding Spanish than she presented herself to be in her written questionnaire.

Tom was a thirty-nine-year old male who was a regular customer at Mambo, particularly when there were waves. He held a job as a bartender in a nearby restaurant in Rincón. He originally came from Delaware. He was also a surfer. At the time of the study, he had been coming to Rincón to surf for sixteen years and had been a full-time Rincón resident for four years. He held a bachelor's degree in Communications and had previously worked as a radio talk show host. Tom lived in Ensenada. He did not own a house in Rincón, but he had plans to purchase one.

On the written questionnaire, Tom indicated that he does not speak or read Spanish and that he is able to understand Spanish a little. At a social event that included Spanish speakers he would speak English. In his interview, Tom reported that he did not know Spanish and that he couldn't really speak Spanish, as no-one spoke Spanish to him. He said that he could "kind of" read Spanish by looking for Latinate roots and that he could understand Spanish "a little bit."

Taylor was a thirty-nine-year old female who worked as a bartender and a server at Mambo. She was originally from New York and had come to Puerto Rico for the weather and for the relaxed life style. She held a bachelor's degree in Art History. At the time of the study, she had been living in Rincón for three and a half years. When she first moved to Rincón, she

lived in Cruces for two years, where she and her husband had been the only Americans. At the time of the interview, she lived in Puntas, where she had been living for a year and a half. She did not own her own home.

On the written questionnaire, Taylor indicated that understands Spanish a little, that she reads Spanish “así/así,” and that she does not speak Spanish. At a social event that included Spanish speakers she would try to speak Spanish. In her interview, Taylor reported that she had studied and learned Castilian Spanish in college but that “aquí” in Puerto Rico she was not fluent in Puerto Rican Spanish. She said that she tried her best to speak Spanish because she wanted to be able to communicate the best she could, and that she could “mostly” understand Spanish because she had been paying attention to Spanish for the three and a half years she had lived in Puerto Rico. She also said that she could read Spanish because “I need to live completely and be knowledgeable.”

Dave was a twenty-seven-year old male who was a regular customer at Mambo, particularly when there were waves. He worked together with Tom and held a job as a bartender in a nearby restaurant in Rincón. He originally came from Delaware. Dave had finished high school, but he had not continued his education. A seasonal resident and a surfer, at the time of the study, he had been coming to Puerto Rico during the winter surf season to surf and to bartend for six years. In the off-season, he returned to Delaware. Dave lived in Puntas, but he did not own his own home.

On the questionnaire, Dave indicated that he does not read or speak Spanish, but that he understands enough Spanish to get by. At a social event that included Spanish speakers he would speak English. In his interview, Dave reported that he knew a little Spanish, which he learned

through contact with locals. He said that he could speak “a little” Spanish; he could read “more than I can speak,” and that he could understand Spanish “a little.”

Lucy was a thirty-seven-year old female who worked as a salesperson at the dive shop. A naturalized United States (US) citizen of Japanese heritage, she was originally from Japan and had come to Puerto Rico by way of New York to enjoy the beach life. She held an Associate’s degree. At the time of the study, she had been living in Ensenada for six years. She did not own her own home in Rincón and was not planning on buying one either.

On the written questionnaire, Lucy indicated that she does not speak or read Spanish but that she is able to understand enough Spanish to get by. At a social event that included Spanish speakers she would speak English, but she would try to speak Spanish. In her interview, Lucy said that she could speak a little bit of Spanish, that she could understand Spanish a little bit better than she could speak Spanish, and that she could not read Spanish.

The American Participants as a Group: Socio-Demographic Description and Spanish Language Proficiency

To provide a socio-demographic and Spanish language proficiency group profile of the twelve Americans, the next section draws on Questions #1-11, Questions #16-18, and Question #20 from the written questionnaire (SDLQ-E) and on Question #12 from the Interview Schedule for the recorded interview. Some of the questions on the written questionnaire and on the Interview Schedule overlapped; Questions #12-15 and Question #19 from the written questionnaire (SDLQ-E) are discussed below together with similar questions from the Interview Schedule in the discussion of the American participants as a group. The purpose of the group profile of the Americans is to be able to make a statement about the Americans as a group and to compare and contrast the Americans with the Rincoeños.

Table 3 shows the responses that the 12 American participants gave to questions #1-4 on the written questionnaire (SDLQ-E). The final column of Table 3 also shows the relationship of the participants to the Mambo Restaurant, the beach boutique, the surf shop, and the dive shop. As shown on the table, these 12 participants included five females and seven males, whose ages ranged from 27 to 68, with an average age of 48. As shown in the last column, one of the participants was the owner of the Mambo Restaurant; five were customers, and four were employees who worked as a bartender and bartender-servers. Two of the participants were salespeople, one, who was also an artist, at the surf shop and one at the dive shop. Two of the customers were bartenders at another restaurant with a clientele similar to that of the Mambo Restaurant; one worked as a carpenter; one worked as an artist, and one was a retired magazine editor. All the participants had finished high school. Two had earned an associate's degree; five had earned a bachelor's degree, and one had earned a master's degree.

Table 3. Responses to socio-demographic questions (#1-4) and relationship to Mambo on written questionnaire (SDLQ-E).

Participants	Gender (Q #1)	Age (Q #2)	Education (Q #4)	Occupation (Q #3)	Relationship to Mambo Restaurant
Lorenzo	M	68	Bachelor's	Retired	Customer
Jack	M	64	Bachelor's	Artist	Customer
Beth	F	59	Associate's	Business Owner	Owner
Joe	M	55	High School	Carpenter	Customer
Garrett	M	54	Bachelor's	Bartender	Employee
Tedd	M	51	High School	Artist/Salesperson	Surf Shop Employee
Britt	F	42	High School	Bartender/Server	Employee
Amy	F	40	Master's	Bartender/Server	Employee
Tom	M	39	Bachelor's	Bartender	Customer
Taylor	F	39	Bachelor's	Bartender/Server	Employee
Lucy	F	37	Associate's	Salesperson	Dive Shop Employee
Dave	M	27	High School	Bartender	Customer

Table 4 shows the responses that the 12 American participants gave to questions #5-9. All but one of the participants, a naturalized US citizen from Japan, indicated that they were

from the continental US. Of these eleven participants, all but one, who was from California, were from a state on the east coast of the US. Eight of the participants had come to Rincón to surf; two had come for the beach life, the relaxed life style, and the weather; one had won a trip to Puerto Rico; and one had accompanied a friend. All but one of the participants, who lived in the surf municipality of Aguadilla, reported that they lived in Rincón. All had lived in Rincón, or in Aguadilla, for more than three years. Seven had lived in Rincón for a period of time seven years or under; five long-term residents had lived in Rincón for a period of time ranging from 13 to 39 years. The five long-term residents and the participant who lived in Aguadilla reported that they owned their own home in Rincón/Aguadilla. None of the other six more short-term residents reported that they owned their own home. Within Rincón, one of the American participants lived in Calvache; three lived in Ensenada; one lived in Jagüey; six lived in Puntas, and one lived in Aguadilla (See Appendix G).

Table 4. Responses to socio-demographic questions (#5-9) on written questionnaire (SDLQ-E).

Participants	Place of origin (Q #5)	Rincón resident (Q #7)	Length time in Rincón (Q #8)	Own home in Rincón (Q #9)	Reason for coming to Rincón (Q #6)
Lorenzo	Chicago	Yes	3 Years	No	To accompany a friend.
Jack	Boston	Yes	39 Years	Yes	To surf.
Beth	New York	Yes	30 Years	Yes	To surf.
Joe	New Jersey	Yes	20 Years	Yes	To surf.
Garrett	Pennsylvania	Yes	13 Years	Yes	To surf.
Tedd	California	No, Aguadilla	7 Years, Aguadilla	Yes, but Aguadilla	To surf.
Britt	Florida	Yes	18 Years	Yes	Won a trip to Puerto Rico.
Amy	New Jersey	Yes	4 Years	No	Climate and to surf.
Tom	Delaware	Yes	4 Years	No	To surf.
Taylor	New York	Yes	3 1/2 Years	No	Weather & relaxed lifestyle.
Lucy	Japan	Yes	6 Years	No	Beach life!
Dave	Delaware	Yes	6 Years/ Seasonal	No	To surf.

Table 5 shows the responses that the 12 American participants gave to Questions #16-18 and Question #20 on the written questionnaire (SDLQ-E). The table is organized in terms of self-

reported, Spanish language proficiency ranging from one American with high proficiency in Spanish who would speak Spanish at a social event that includes Spanish speakers to five Americans with very low proficiency in Spanish who would speak English at a social event that includes Spanish speakers. As shown in the table, five of the participants reported that “yes” they could read Spanish, including two who qualified their “yes” response with the words “poco” and “a little.” Six reported that they could not read Spanish, and one did not answer the question but wrote “así, así.” As shown in the table, only one of the participants reported that “yes” he could understand Spanish. None of the participants reported that “no” they could not understand Spanish. Instead, five of the participants reported that they could understand “a little” Spanish, four reported that they could understand Spanish “enough to get by,” and two reported that they could understand Spanish both “a little” and “enough to get by.” Three participants reported that they could speak Spanish. Of these three participants, one qualified his answer with the word “poco.” One said that he could speak Spanish both “yes” and “no.” Eight participants reported that they could not speak Spanish, including one participant who qualified her response with the phrase “not proficient.” Finally, at a social event that included Spanish speakers, one participant reported that he would use Spanish, three reported that they would try to speak Spanish; two reported both that they would speak English and that they would try to speak Spanish; five reported that they would speak English, and one reported that he would avoid talking.

Table 5. Responses to language use questions (#16-18,20) in written questionnaire (SDLQ-E).

Participants	Understand Spanish (Q #18)	Speak (Q #16)	Read (Q #17)	Speak at a social event (Q #20)
Garrett	Yes	Yes	Yes	Spanish
Joe	A little/enough to get by	Yes, "poco"	Yes, "poco"	Try to speak Spanish
Amy	A little	No/ not proficient	Yes	Try to speak Spanish
Taylor	A little	No	"así/así"	Try to speak Spanish
Beth	A little/enough to get by	Yes	No	English, try to speak Spanish
Lucy	Enough to get by	No	No	English, try to speak Spanish
Lorenzo	Enough to get by	Yes/No	Yes	Avoid talking.
Jack	Enough to get by	No	No	English
Tedd	A little	No	No	English
Britt	A little	No	Yes, A little	English
Tom	A little	No	No	English
Dave	Enough to get by	No	No	English

Summary of the American Participants as a Group: Socio-Demographic Description and Spanish Language Proficiency

The socio-demographic results for the American participants from Tables 3 and 4 and Question #12 from the Interview Schedule for the interview can be summarized as follows:

- The participants' ages ranged from 27-68, with an average age of 48.
- The majority of the participants (n=10) were from the east coast of the US.
- The majority of the participants (n=8) worked for someone else in food service or sales.
- All but one of the participants had lived in Rincón for longer than 3.5 years.
- The majority (n=8) of the participants came to Puerto Rico to surf.
- All but one (n=11) of the participants lived in Rincón.
- Within Rincón, the majority (n=9) lived in the two contiguous northwest, oceanside *barrios* of Puntas (n=6) and Ensenada (n=3).

The language results for the American participants from Table 5 and from Questions #53-56 on the Interview Schedule for the interview can be summarized as follows:

- All of the participants were sequential Spanish as a second language learners.
- Based on their responses to Question #16, only four participants reported that they spoke Spanish.
- Based on their responses to Question #20, the majority of the participants (n=10) would either speak English (n=5) or try to speak Spanish (n=5) at a social event which includes Spanish speakers. On the basis of this question, the participants ranged from one high proficiency speaker who would speak Spanish at a social event which includes Spanish speakers to six low proficiency speakers, five of whom would not even try to use Spanish but would use English and one who would avoid talking. By Meyer-Scotton's definition of a bilingual, only one participant can be considered to be a bilingual.
- Based on the responses to Questions #16-18, the self-reported receptive skills (reading and comprehension) in Spanish of the majority of the participants seemed better than their self-reported productive skills (speaking) in Spanish.
- Based on the responses to Questions #16-18, although the Spanish language self-reported proficiency skills of some of the participants seemed very low, none were completely monolingual; all reported that they could understand at least a little Spanish or enough Spanish to get by.

The American Participants as a Group: Language Use at Work, Language Use with Neighbors, Language Use with Friends and Entertainment

The next section examines the responses that the American participants gave to questions from the Interview Schedule for the recorded interview on language use at work (Questions #1-

11 and Question #57), language use with neighbors (Questions #12-24), and language use with friends and entertainment (Questions #25-32).

Language Use at Work

On the Interview Schedule for the recorded interview, Question #1 asked the participants if they worked in Rincón, and if so where? Question #2 asked them if they were required to speak or understand Spanish to work in Rincón. One participant, Lorenzo, was retired and did not respond to the questions. Of the other eleven participants, only one, Beth, said that she was required to speak or understand Spanish to work in Rincón; the other ten participants did not feel that they were required to speak or understand Spanish for their jobs.

Beth reported that she owned a restaurant/bar, a beach boutique, and a surf shop. She started out working in the surf shop below the restaurant and then gradually became the owner of the rest of the building and developed it into a restaurant-bar (Mambo), a gift shop, and a surf shop. She said that she felt required to speak Spanish to work in the Mambo.

Britt, Taylor, and Amy reported that they were bartender/servers at the Mambo Restaurant and that they were not required to speak or understand Spanish for their jobs. As Amy put it, “The only thing they asked me was if I had bartending or waitressing experience or if I had bartended before.” Garrett reported that he was a bartender at the Mambo Restaurant, and that he was not required to speak or to understand Spanish to get his job. Dave and Tom reported that they were bartenders in another restaurant. Dave said that he was not required to speak or understand Spanish to get his job. Tom reported said that he was “supposed to” speak Spanish in order to work at the restaurant where he works. He said, “I was supposed to but...” Ted reported that he worked as a salesperson in the surf shop. He said that even though speaking and understanding Spanish was not a requirement for his job, he tried to speak Spanish anyway.

Lucy reported that she was a salesperson at the dive shop, but it was not a requirement that she speak Spanish. Joe reported that he worked all over Rincón and that he was a carpenter and his own boss. He said that since he was his own boss, no one required him to speak Spanish to work and that he did not think it was necessary to speak Spanish in Rincón. Jack reported that he worked in Rincón as an artist and that he was not required to speak or understand Spanish to be an artist.

On the Interview Schedule for the recorded interview, there was another question related to Question #2, which asked the participants if they were required to speak and understand Spanish. Question #57 on the Interview Schedule for the recorded interview asked the participants if they needed to speak Spanish to work in Rincón. One participant, Joe, did not answer the question. Six participants, Britt, Taylor, Lorenzo, Jack, Dave, and Garrett, said that they didn't need to speak Spanish to work in Rincón, although Garrett said that speaking Spanish "makes it easier." Five participants, Beth, Amy, Tedd, Tom, and Lucy said they needed to speak Spanish to work in Rincón. Beth said she needed to speak Spanish; Tedd said he needed "a little" Spanish; Tom said he "pretty much" needed to speak Spanish; Lucy said that she "sometimes" needed to speak Spanish.

On the Interview Schedule of the recorded interview, Question #3 asked the participants if there were any people at their jobs that spoke Spanish. Question #4 asked the participants in what language they talked to them? Question #5 asked the participants to give an example of speaking Spanish on the job. One participant, Lorenzo, did not answer these questions. Of the remaining eleven participants, all except Lucy reported that there were people at their jobs who spoke Spanish. Garrett said that he used Spanish with them; Jack, Beth, Taylor, and Amy said

they used both English and Spanish with them. Joe said he used Spanglish, and Tom , Tedd, Dave, and Britt said they used English with them.

Several participants gave examples of their use of Spanish at work. Jack said that as an artist in Rincón, he had customers who spoke Spanish and that he spoke to his customers in both English and Spanish. As an example of using Spanish with one of his customers, he said, “¿Qué tú quieres?” Beth reported that there were people at her job that spoke Spanish and that she spoke both English and Spanish with them but mostly English because they spoke English. As an example of using Spanish with one of her employees, she said, “¿Tú tienes la lista para los vegetales?” Joe said that as a carpenter in Rincón, he had workers who spoke Spanish. He said his workers spoke Spanish but understood English and that he used Spanglish with them. As an example, he said, “Mira, dame el martillo a clavar este panel.” Garrett said that there were people at his job who speak Spanish, and he talks to them in Spanish. As an example, he said, “Necesitamos ordenar los Island Oasis; no hay nada.” Tom said that there were people at his job who spoke Spanish to whom he speaks in English. Tedd said that there were “lots” of people at his job who speak Spanish, but he talks to them in English.

Britt said that there were people at her job who speak Spanish, but she talks to them in English. When asked for an example in Spanish of something that she would say when she is talking to Spanish-speaking co-workers, she said “I don’t (speak Spanish)” Taylor said that there were people at her job who speak Spanish, and she uses both English and Spanish to talk to them. Amy said that there were people at her job who speak Spanish. She talks to them in English, and “sometimes when we’re joking around, I speak Spanish to them because it makes them laugh.” She said she uses Spanish when she has to place orders with the kitchen workers and said, “Dame un cheeseburger bien cocido con cebolla cruda, sin lechuga, tomate y papa

frita.” Dave said that there were people at his job who speak Spanish, and that he talks to them in English with an occasional Spanish word. As an example, he said, “Dame tenedor!” Lucy said that at the time of the interview, there were not any employees at the dive shop who spoke Spanish. In the past, there were people at her job who spoke Spanish to whom she spoke in Spanish and English but “most likely English.” As an example of using Spanish, she said, “¿Necesito ayuda?”

On the Interview Schedule of the recorded interview, Question #6 asked the participants what the non-Spanish speaking employees at their jobs say when they hear them speaking Spanish. One participant, Lorenzo, did not answer the question. Joe said that they ask him, “You understand them (the Puerto Ricans)?” Garrett said when non-Spanish speaking employees hear him speaking Spanish, they usually say that they wish they could speak Spanish, too. Amy said when the non-Spanish speaking employees hear her speaking Spanish, they don’t give her any reaction, but she sometimes gets a reaction from the customers who are surprised that she can speak Spanish at all. She said, “Puerto Ricans are very surprised that I can speak any Spanish at all....The American customers assume that I am fluent in Spanish and ask me where I learned Spanish.” The other participants said that the non-Spanish speaking employees don’t say “too much,” “anything,” “much,” or “nada.” Two participants had another interpretation of the question. Tedd said that when Puerto Ricans hear him speak Spanish, they sometimes correct his Spanish pronunciation, and they sometimes speak to him in English. Tom also said that when Puerto Ricans hear him speak Spanish, they correct his pronunciation.

On the Interview Schedule for the recorded interview, Question #7 asked the participants if they had the kind of job where they were in contact with the public. One participant, Lorenzo, did not answer the question, and one participant, Joe, the self-employed carpenter, said that he

did not have the kind of job where he was in contact with the public. The other ten participants said they had the kind of job where they were in contact with the public.

On the Interview Schedule for the recorded interview, Question #8 asked the participants if their customers were Americans or Puerto Ricans. One participant, Lorenzo, did not respond to the question. Seven participants, Jack, Beth, Joe, Britt, Amy, Taylor, Lucy, said they had both American and Puerto Rican customers. Four participants, Garrett, Tom, Tedd, and Dave, said they had more American customers than Puerto Rican customers. Garrett said his customers were “mostly” Americans; Tom said his customers were “mainly” Americans; Tedd said his customers were “mostly” Americans but “sometimes” Puerto Ricans. Dave said his customers were “mostly” Americans and occasional Puerto Ricans.

On the Interview Schedule for the recorded interview, Question #9 asked the participants in what language they respond when a Puerto Rican customer talks to them in Spanish, and Questions #10 asked the participants for an example of them speaking Spanish to a Puerto Rican customer. One participant, Lorenzo, did not respond. Two participants, Garrett and Beth, said they would respond to a Puerto Rican customer in Spanish. As an example of talking to a Puerto Rican customer, Garrett said, “Buenas, ¿te puedo ayudar?” As an example of talking to a Puerto Rican customer, Beth said, “Hola, ¿Cómo esta? ¿Todo bien?”

Seven participants, Jack, Joe, Taylor, Tedd, Lucy, Britt and Amy, said that they would try to respond to a Puerto Rican customer in Spanish before switching to English. Jack said that when a Puerto Rican customer speaks to him in Spanish, he will first respond in Spanish and then will switch to English. Joe said that when a Puerto Rican customer speaks to him in Spanish, his response depends on whether s/he speaks English or not, but if he is involved in a business deal, he would rather do it in English to be sure. As an example of what he would say to

a Puerto Rican customer, he said, “Este porche (porch) va a costar cinco mil pesos.” Taylor said that when a Puerto Rican customer talks to her in Spanish, she responds in Spanish “as best as I can.” As an example of talking to a Puerto Rican customer, she said, “Ahora, pescado fresco es Dorado y no tengo ceviche. ¿Quiere un vaso?” Tedd said that when a Puerto Rican customer speaks to him in Spanish, he responds in Spanish “as far as I can.” As an example of what he might say to a Puerto Rican customer, he said, “Buenas tardes. ¿Cómo estas? Todo bien.” Britt said that when a Puerto Rican customer speaks her in Spanish, she responds in “Spanish, if I can, but usually in English.” As an example of something she might say to a customer in Spanish, she said, “¿Qué necesita?” Lucy said that when a Puerto Rican customer comes into the dive shop and asks her for something, she doesn’t use Spanish unless she is sure she can say what she wants to say in Spanish. As her comprehension is better than her production, she understands Spanish but would most likely answer a customer in English. As an example of something she might say to a Puerto Rican customer, she said, “¿Tiene camisita pequeña?” (Are you looking for a smaller shirt?). Amy said she had the kind of job where she is in contact with the public and that both Americans and Puerto Ricans are her customers.

Finally, two participants, Dave and Tom, said that they respond to a Puerto Rican customer in English. Dave said that when a Puerto Rican customer speaks to him in Spanish, he responds in English. Tom said that when a Puerto Rican customer talks to him in Spanish, he responds in English. As an example of what he might say to a Puerto Rican customer, he said, “¿Tú quiere algo tomar. ¿Menu? ¿Algo más?”

On the Interview Schedule of the recorded interview, Question #11 asked the participants if they had ever worked away from the US? Where? How long? How was the experience? Six participants, Tom, Britt, Tedd, Garrett, Taylor, and Jack, reported that they had never worked

away from the US. Three of the participants viewed working in Puerto Rico as working away from the US. When asked if he has ever worked outside of the US, Dave said, “yes, here!” Joe said he had worked outside of the US in Puerto Rico. Cindy said she had worked outside of the US in Puerto Rico and Saint Thomas. Three of the participants viewed working out of the US as working in a place different from both the US and Puerto Rico. Lucy reported that she has worked outside of the US in Japan because she grew up in Japan. Lorenzo reported that he worked outside of the US when he worked in France for two years. Amy had traveled for her job to many places outside of the US.

Summary of Results for the American Participants: Language Use at Work

The results to the section about language use at work can be summarized as follows:

- In response to Question #2, the majority of the participants (n=10) said they were not required to speak or understand Spanish in order to work, or get their jobs, in Rincón.
- In response to Question #57, less than half of the participants (n=5) said they needed to speak Spanish to work in Rincón.
- In response to Question #3, the majority of the participants (n=10) reported that there were people at their job who spoke Spanish.
- In response to Question #4, one participant said that he spoke Spanish to people at his job who spoke Spanish; four participants said they spoke both English and Spanish; one said that he spoke Spanglish, and five said that they spoke English to people at their job who spoke Spanish.
- In response to Question #5, seven participants gave examples of what they would say in Spanish to talk to people at their job who speak Spanish.

- In response to Question #6, none of the participants reported that the non-Spanish speaking employees at their job ridiculed or criticized them when they heard them speaking Spanish.
- In response to Question #7, the majority of the participants (n=10) reported that they had the kind of job where they were in contact with the public.
- In response to Question #8, the majority of the participants (n=7) reported that they had American and Puerto Rican customers.
- In response to Question #9, the majority of the participants (n=9) reported that they would respond (n=2) or try to respond (n=7) to a Puerto Rican customer in Spanish before switching to English.
- In response to Question #10, most of the participants were willing and able to provide language samples showing them speaking Spanish to a customer.
- In response to Question #11, six of the participants reported that they had never worked away from the US.

Language Use with Neighbors

On the Interview Schedule for the interview, Question #13 asked the participants if their neighbors were Puerto Rican or American while Question #14 asked the participants what language they used when they talked to their neighbors. One participant, Britt, reported that her neighbors were Americans to whom she talked in English. Five participants, Lorenzo, Jack, Tedd, Tom, and Amy, reported that their neighbors were both Americans and Puerto Ricans. Jack talked to his American and Puerto Rican neighbors in English because “we are friends.” Tedd talked to his American and Puerto Rican neighbors “mostly in English.” Tom talked to his American and Puerto Rican neighbors in English. Lorenzo talked to his American and Puerto

Rican neighbors in Spanish, English, and Spanglish. Amy said that her neighbors were both Americans and Puerto Ricans but “mostly Puerto Ricans.” She reported that she talked to her Puerto Rican neighbors in Spanish even though “we don’t really have too much to say to each other. We say hello.” One of the only times she has talked to her neighbors is when she lost her cat, and she said, “mi gato, deja su gato frente de mi casa y el gato se fue y si tu veas el gato, por favor, dime.”

Six participants, Jack, Dave, Garrett, Beth, Lucy and Taylor, reported that their neighbors were Puerto Rican. Jack said that his neighbors were Puerto Rican but that they did not live nearby and that he did not really talk to them. Dave said he had Puerto Rican neighbors, but that he did not really talk to them. Troy said he talked to his Puerto Rican neighbors in Spanish. Beth and Taylor said that they talked to their Puerto Rican neighbors in both English and Spanish. Lucy said that her neighbors were Puerto Ricans who spoke both English and Spanish. When she talked to them, she used English “most of the time.”

On the Interview Schedule for the interview, Question #15 asked the participants if they would invite their Puerto Rican neighbors if they had a party and asked why? Ten participants, Lucy, Taylor, Lorenzo, Jack, Beth, Tom, Tedd, Amy, Britt, and Dave, said that if they had a party, they would invite their Puerto Rican neighbors. They gave several reasons for why they would invite their Puerto Rican neighbors to a party. Lucy said, “they’ve been good to me for about six years; they’re my neighbors; they’re my friends; they’re my landlord.” Taylor said, “because we are family.” Lorenzo said, “Absolutely! Puerto Ricans love parties!” Jack said, “Yes! Sure!” Beth said, “because they are my neighbors.” Tedd said, said “because, of course, they are my friends.” Tom and Dave said they would invite their Puerto Rican neighbors to a party if they also considered them to be friends. Britt said that if she had a party and if she had

Puerto Rican neighbors, she would invite them, but, as she said, “Yes, that would be fun, but I don’t have Puerto Rican neighbors.” Garrett said he would not invite his Puerto Rican neighbors to a party because “Neighbors invite me to their parties; I don’t have parties.” Joe said that he didn’t really talk to his neighbors and that he didn’t give parties.

Question #16 asked the participants which language they would use to invite their Puerto Rican neighbors to a party, and Question #17 asked them for an example of what they would say to invite them. One participant, Joe, did not respond. To invite her neighbors, Britt would use English. If they were his friends, Dave would try his best to invite them in Spanish, but he would probably invite them in English. He would say, “Tengo una fiesta en mi casa mañana.” Lucy would “probably” use English to communicate with her neighbors. When asked how she would invite them she said in English, “Uh, we’re having a party!” Tom would use Spanish and would say, “¡Va a mi fiesta!” Lorenzo said that he would use “Spanish or English, depending on who speaks the other’s language better.” Lorenzo would say, “¡Te invito a mi fiesta!” Jack would use either Spanish or English and would say, “Yo tengo un party. ¿Quiere voy.” Beth would use either Spanish or English and would say, “Yo tengo una fiesta y si tú quiere, puede venir.” Amy would use both English and Spanish. She said she would communicate with her neighbors in Spanish except for one neighbor who is a friend who speaks English, so she would say to him, “we are having a party.” When asked how she would invite her other neighbors in Spanish, Amy said, “I have a hard time saying in the future; I would say tengo una fiesta para el cumpleaños de mi hijo este viernes y su tú quieres venir, por favor tenemos una fiesta, hay comidas y cervezas, libre de carga.” Tedd said he would invite his Puerto Rican neighbors using a mix of Spanish and English, but he did not give an example. Taylor also said that she would use both Spanish and English, but she did not give an example. Garrett said that he speaks

Spanish when he goes to his neighbors' parties. Before going to a party, he would say, "Gracias por invitarme; ¿Qué puedo traer a tú fiesta?"

Question #18 asked the participants if they would ask their Puerto Rican neighbors if they needed a favor. Question #19 asked the participants what language they would use, and Question #20 asked them to give an example of how they would ask for a favor. Question #21 asked the participants if they would ask there Puerto Rican neighbors for help if they had an emergency. Question #22 asked the participants what language they would use, and Question #23 asked them to give an example.

If Lorenzo needed a favor, he would ask his Puerto Rican neighbors for help and would say "¡Deseo un trago (drink) por favor!" If Lorenzo had an emergency, he would ask his Puerto Rican neighbors for help in Spanish and would say, "¡No tengo cervezas; un poco de ayuda!" If Jack needed a favor or had an emergency, he would ask his Puerto Rican neighbors for help because "they are my neighbors." He would use English or would say in Spanish, "Con permiso, !yo necesito ayúdame!" If Beth needed a favor or had an emergency, she would use both languages to ask her neighbors for help. She would say, "Yo necesita ayuda con las cajas. ¿Tú puede a ayudar a mi?" If Garrett needed a favor or had an emergency, he would ask his neighbors for help in Spanish and would say, "Necesito un favor. ¿Me puedes ayudar?" If Tedd needed a favor or had an emergency, he would ask his Puerto Rican neighbors for help because "I am not prejudiced." He would say, "Por favor, necesito ayuda."

If Amy needed a favor, she would not ask her Puerto Rican neighbors because she is not really close to her neighbors. If she had an emergency, she would ask her neighbors and say, "Por favor my guagua esta dañada otra vez. Tengo a trabajar ahora en Mambo; ¿Tú puedes traerme a trabajo ahora?" If Tom needed a favor or had an emergency, he would ask his

neighbors for help in English. If he used Spanish, he would say, “Perdone me; yo necesito llamar mi esposa.” If Taylor needed a favor, she would use both languages to ask her neighbors for help and say “Con permiso...” If she had an emergency, she would ask her neighbors for help in English “because it would take me too long to speak Spanish in an emergency.” If Dave needed a favor, he would not ask his Puerto Rican neighbors for help unless he knew them well. If he had an emergency, whether or not he asked his Puerto Rican neighbors for help would depend on the severity of the emergency. If he knew them well, he would communicate in English or would say “¡Mira, necesito ayuda!” in Spanish.

If Lucy needed a favor, she would ask her Puerto Rican neighbors and if she didn’t have anybody to help her, she would ask them. She said that her Puerto Rican neighbors know that they could depend on her in a similar situation as, “we both help each other.” To ask her neighbors for a favor, Lucy would communicate in English and say, “Do you think you can give me a ride to town or my work because my car broke down. It’s in the shop.” When pressed for Spanish, Lucy said she would say, “¿Tú puede pon tu trabaja mi trabaja?” She said that she would “of course” ask her Puerto Rican neighbors for help if she had an emergency and that since it was an emergency, she would probably ask them in English. When asked what she would say if she had a Puerto Rican neighbor who did not speak English and she had an emergency, she said she would try to speak Spanish and would also use body language. She would say, “¿Tú puede ayudar para mi?” If Britt needed a favor or if she had an emergency, she would ask her neighbors for help in English. If her neighbors didn’t speak English, she would say, “Ayúdame, por favor, yo necesito a ride.” If Joe needed a favor, he would not ask his neighbors. If he had an emergency, he would not ask his neighbors, but he would call the “damn

cops,” and he would communicate in English. To ask for help, he would say, “I just got robbed. Get over here, ¡Ahora!”

On the Interview Schedule of the recorded interview, Question #24 asked the participants what they liked and disliked about the lifestyle of their Puerto Rican neighbors. Three participants, Britt, Amy, and Garrett, did not respond; Dave responded to what he disliked but not to what he liked. Lucy liked the fact that Puerto Ricans really know how to have a good time and that Puerto Ricans have a really strong family connection to which she could relate. Lorenzo said that he very much admired the Puerto Rican love of family and the fact that Puerto Ricans make an effort to have fun; Joe liked Puerto Ricans’ sense of family closeness and the fact that they like to party. Taylor liked “the closeness of family”; Tom liked “lots of life enjoyment and the laidback attitude”; Tedd also liked his neighbors laidback attitude. Jack liked the fact that his neighbors were quiet and far away; Beth liked the fact that her neighbors drove nice cars.

Taylor said there was nothing she didn’t like about the lifestyle of her Puerto Rican neighbors. Tedd didn’t like garbage. Joe didn’t like garbage, either. He thought that Puerto Ricans have a lot of junk in their yards and said, “Throw that shit away! ¡Basura!” Jack said his neighbors wanted to cut down too many trees. Beth didn’t like the crowing of chickens. In fact, the chickens caused problems between her and her neighbors because her dogs chased and killed the chickens, many of which were *gallos de peleas* and worth quite a bit of money. Similar to Beth, Dave said that he did not like roosters. Tom didn’t like the “petty crime, such as thieves.” Lorenzo said that that it saddened him that many Puerto Ricans do not value education. What Lucy didn’t like about the Puerto Rican life style had to do with time. She pointed out that as a Japanese, she was always on time and that she didn’t like to wait, and she didn’t like “island time!” She said that she wasn’t trying to offend interviewer and that she has grown, or culturally

adjusted, in different ways. For example, she has learned that it takes all day to do anything in Puerto Rico in a government office, but that she has become accustomed to it, and she makes sure she doesn't make any plans because she knows she will be spending all day to do something such as get a driver's license, and she sets aside time to do it. She said that since she lives in Puerto Rico, she has become used to the culture, but waiting and taking all day to do something is something she doesn't like. When she first arrived in Puerto Rico, she was frustrated by waiting, but now she tries not to be so frustrated; as she put it, "that's the way it is!"

Summary of Results for the American Participants: Language Use with Neighbors

- In response to Question #13, one participant reported that she had American neighbors; five reported that they had both American and Puerto Rican neighbors, and six reported that they had Puerto Ricans neighbors. Thus, the majority had Puerto Rican neighbors.
- In response to Question #14, the majority of the participants (n=10) said that they talk to their neighbors. Five participants said that they would speak English to their neighbors; two said that they would speak both English and Spanish; two said that they would speak both Spanish, and one said that he would speak Spanish. Two participants said that they did not talk to their neighbors.
- In response to Questions #15, #18, #21, the majority of the respondents said that they would invite their Puerto Rican neighbors to a party, ask their Puerto Rican neighbors for a favor, and ask their Puerto Rican neighbors for help in an emergency.
- In response to Questions #16, 19, and 22, the majority of the participants said they would try to use Spanish.

- In response to Questions #17, 20, and 23, the majority of the participants gave examples of the Spanish that they would use to invite their Puerto Rican neighbors to a party, ask them for a favor, and ask them for help in an emergency.
- In response to Question #24, the majority of the participants (n=8) said there was something they liked about the lifestyle of their Puerto Rican neighbors. The most mentioned things were family, enjoyment of life, and laid-back attitude. The majority of the participants (n=9) also said that there was something they disliked about the life-style of their Puerto Rican neighbors. The most mentioned things were roosters and chickens, garbage, time-management, and theft.

Language Use with Friends and Entertainment

On the Interview Schedule of the recorded interview, Question #25 asked the participants if they had Puerto Rican friends in Rincón, and Question #26 asked the participants how they met their Puerto Rican friends. All the participants reported that they had Puerto Rican friends. Lorenzo reported that he had Puerto Rican friends in Rincón and that he had met them through businesses and through going to bars. Jack reported that he had Puerto Rican friends and that he met them through scuba diving. Beth reported that she had Puerto Rican friends in Rincón, and that she had met them through her business and through surfing. Joe reported that he had Puerto Rican friends and that he met them through working and surfing. Garrett reported that he had Puerto Rican friends and that he met them through surfing, through work, and in bars. Tom reported that he had Puerto Rican friends and that he met them through “just being around for sixteen years.” Amy reported that she had Puerto Rican friends and that she met them, “Let’s see through work and through surfing, through socializing with people from surfing, hanging in bars; I mean I met my boyfriend through hanging out in Puntas.” Britt reported that she had Puerto

Rican friends and she met them at work and at the beach. Tedd reported that he had Puerto Rican friends and that he met them through work. Dave reported that he had Puerto Rican friends and that he met them through surfing, going to bars, and at work. Finally, Lucy said that she had Puerto Rican friends and that she met them through friends and surfing. Taylor reported that she had Puerto Rican friends and that she met them through work, parties, sailing, and through other friends.

On the Interview Schedule for the interview, Question # 27 asked the participants what they would do with their Puerto Rican friends in Rincón on a typical, sunny day. All the participants responded. One participant, Joe, said that he wouldn't do anything with his Puerto Rican friends because they weren't really that close. The other eleven participants responded that they would do various activities with their Puerto Rican friends. On a typical, sunny day Beth would surf with her Puerto Rican friends or have dinner with them. Jack said he would play in the water and drink with his Puerto Rican friends. Tom would surf and drink with his Puerto Rican friends. Dave, Lucy, Tedd, and Garrett would go surfing with their Puerto Rican friends. Taylor would go to the beach with her Puerto Rican friends. Britt would go the beach or to a festival with them. Lorenzo would talk to his Puerto Rican friends in both Spanish and English.

On the Interview Schedule for the interview, Question # 28 asked the participants if they go out with their Puerto Rican friends at night and where they go. One participant, Tom, did not respond. Amy said that because she has a small child, she goes out at night, but she likes to stay around Rincón. Beth said she goes out with her Puerto Rican friends to "dinner, dancing, movies." Lucy sometimes goes out with her Puerto Rican friends to have a drink at a bar. Taylor goes out with her Puerto Rican friends to "bars, restaurants, and friends' houses." Joe said that sometimes after a hard day at work, he goes out with his Puerto Rican friends to local bars or

timbiriches (little local hangouts – *colmaditos*). Dave said that he does “not really” go out with his Puerto Rican friends at night, but if he sees them at a bar when he is out, he will “hang out” with them. Jack said he never goes out at night so he does not go out at night with his Puerto Rican friends. Britt said she does not go out at night with her Puerto Rican friends. Lorenzo, Tedd, and Garrett said that they did not go out at night, and Tedd added that he did not go to parties.

On the Interview Schedule for the interview, Question #29 asked the participants what language they used to communicate with their friends and Question #30 asked them to provide an example of how they would communicate with their friends. Only five participants, Beth, Lucy, Taylor, Joe, and Amy, answered these two questions. Amy said she talked to her boyfriend, one of her friends, mostly in English. She gave the follow example in Spanish, “Manny, vamos pá'l Tamboo ahora conmigo.” Beth said she talked to her Puerto Rican friends in both English and Spanish. An example of her talking in Spanish is: “¡Vamos a bailar esta noche!” Lucy said that her Puerto Rican friends speak English so that most of the time, she talks to them in English, but an example of her talking in Spanish is: “¿Tú quiere ir para, you know, party of vamos contigo? Taylor communicates with her Puerto Rican friends in both English and Spanish. When asked for an example, she said “¿Dónde esta tú carro, Fabio? ¿Qué tú haces, baby?” When Joe goes out with his Puerto Rican friends he uses Spanglish. “¡Mira, pinche madre, dame una Medalla!” When sitting at the bar, he joins other peoples’ conversations to let the tourists know he’s *gringorican* and that he knows everything about Puerto Rico. Lorenzo would talk to his Puerto Rican friends in both Spanish and English, but he did not give an example of what he would say.

On the Interview Schedule of the recorded interview, Question #31 asked the participants if they would go to party outside of Rincón without their Puerto Rican friends, and why? One participant, Tedd, did not answer the question, and one participant, Tom, interpreted the question to mean “with his Puerto Rican friends,” and said that “yes” he would go to a party outside of Rincón with his Puerto Rican friends “because they speak Spanish, and if you are with them, you will be more likely to be accepted.” The other ten participants said that they would go to a party outside of Rincón without their Puerto Rican friends. Jack said he would go because his Puerto Rican friends would not be invited. Joe said, “Sure, why not?” Britt said she would go “if I partied, but I don’t.” Taylor said, “I live here and I want to experience all of Rincón.” Lucy said she would go to a party outside of Rincón if the people were Puerto Rican or American. She said that she is not afraid to leave Rincón alone without a Puerto Rican; she said, “No, no, never I am very fine with that (leaving Rincón by herself or with Americans).” Amy also said that she would go outside of Rincón without her Puerto Rican friends. She said, “I will to any party that I am invited to...If the host invites me and I feel welcome, absolutely I will go.” She also said that nobody at the party will speak English except for her and that her friends “love playing around with me and making fun of how bad I am in Spanish.”

On the Interview Schedule for the interview, Question #32 asked the participants how they called or referred to their Puerto Rican friends. One participant, Britt, did not answer the question. The other eleven participants gave various responses. Taylor and Tom said that they refer to or call their Puerto Rican friends by their names. Lorenzo and Jack referred to their Puerto Rican friends as “friends.” Joe referred to his Puerto Rican friends as “my Puerto Rican friends.” Amy and Tedd referred to their Puerto Rican friends as “my friends,” and Amy said, “...I would not differentiate; it’s not like there’s the Puerto Rican friends and the American

friends; it's like there's a lot of overlap." Beth called her Puerto Rican friends "good friends."

Lucy referred to her Puerto Rican friends as Puerto Rican or *Boricua*. Garrett and Dave referred to their Puerto Rican friends as "*mis amigos*."

Summary of Results for the American Participants: Language Use with Friends and Entertainment

The results to the section about language use with friends and entertainment can be summarized as:

- In response to Question #25, all the American participants reported that they had Puerto Rican friends in Rincón.
- In response to Question #26, the American participants reported that they had met their Rincoeño friends through work (n=8) and surfing/beach/water sports (n=9).
- In response to Question #27, the majority of the American participants (n=10) said that on a typical, sunny day they would go surfing, go to the beach, or play in the water with their Puerto Rican friends in Rincón.
- In response to Question #28, five participants said that they would go out with their Puerto Rican friends at night; six of the participants said that they would not go out with their Puerto Rican friends at night because, in general, they do not go out at night.
- In response to Questions #29 and 30, five participants said that they would use both English and Spanish and gave examples in Spanish.
- In response to Question #31, the majority of the American participants (n=10) said they would go to a party outside Rincón without their Puerto Rican friends. In other words, the participants were not afraid to leave their "comfort zone" of Rincón alone.

- In response to Question #32, eleven participants said they would call their non-American friends by name (n=2), friends (n=2), my friends (n=2), good friends (n=1), *mis amigos* (n=2) my Puerto Rican friends (n=1), Puerto Rican or *Boricua* (n=1).

Americans as a Group: Attitudes toward Spanish

The next section considers the responses that the Americans gave to the questions about attitudes toward Spanish (Questions #58-62) on the Interview Schedule for the recorded interview. It also includes their responses to Question #19a-b from the written questionnaire (SDLQ-E). The responses to Questions #53-56 were considered in the individual profiles of the American participants, and Question #57 was considered with other questions about language at work.

Question #58 on the Interview Schedule for the recorded interview asked participants if they were learning or trying to learn Spanish to understand and communicate with Rincoeños. One participant, Garrett, the only bilingual in the group, did not answer the question, and one participant, Tom, said he was not really trying to learn Spanish to communicate with Rincoeños. The other ten participants were trying to learn Spanish to varying degrees. Jack, Taylor, Dave, and Joe. were trying to learn Spanish. Lucy was trying to learn Spanish and “would love” to speak Spanish to communicate with Rincoeños. Lorenzo was also trying to learn Spanish. In³ fact, he had purchased *Rosetta Stone* to learn Spanish, but he hadn’t used it yet. Beth said that “little by little” she was trying to learn Spanish to understand and to communicate with Rincoeños. Tedd was “not always, but sometimes” trying to learn Spanish. Britt was trying “a little” to learn to speak Spanish. Betsy said that she was trying to learn Spanish “all the time.”

Question #59 on the Interview Schedule for the recorded interview asked the participants if they thought they had acquired Spanish through social contact with Rincoeños, and how?

³ *Rosetta Stone* is a second language learning course. In this case the participant bought the Spanish course.

Similarly, on the written questionnaire, Question # 19a asked participants if they had been able to learn a certain level of Spanish through social contact with Spanish native speakers, and Question #19b asked them to briefly explain their experience if they had answered “yes” to Question 19a. In the next section, I discuss the responses to the written questionnaire first and the responses to the interview second. On the written questionnaire, ten of the participants indicated that they had learned a certain level of Spanish through social contact with Spanish native speakers; one participant indicated both “yes” and “no,” and one participant indicated that she had not learned Spanish through social contact with Spanish native speakers.

Lorenzo indicated that he had learned Spanish through social contact with Spanish speakers, and he wrote on his questionnaire: “The landlady speaks no English which is helpful.” Jack said he learned Spanish through social contact with Spanish speakers on the island. Beth indicated she had learned Spanish through living in Rincón, Puerto Rico, through being a business owner, and through social contact with Spanish speakers. Joe indicated that he had learned Spanish through social contact with Spanish speakers. He explained his experience of learning Spanish through social contact with Spanish speakers by writing, “I was taught it was disrespectful not to,” which probably means that since he is living in a Spanish-speaking area, he should at least try to learn Spanish. Garrett indicated that he had learned Spanish through social contact with Spanish speakers. Tedd indicated that he had learned Spanish through social contact with Spanish speakers, although on his questionnaire, he also wrote, “in Rincón I’ve learned to speak mostly Jersey,” which probably means that, in Rincón, he has met and talked to people from the state of New Jersey. Amy reported that she has learned Spanish through social contact with Spanish speakers, and she wrote “every situation that requires me to communicate in Spanish teaches me more.” Tom responded that he has learned Spanish through social contact

with Spanish speakers, and he wrote, “with friends of my fiancée and work situations mainly.” Taylor has learned Spanish through social contact with Spanish speakers on the island, including local workers, people who visit the Mambo Restaurant, and Puerto Rican families living in the mountains where she lived before moving to Puntas. Dave indicated he learned his Spanish through social contact with Spanish speakers, and, on his questionnaire, he wrote, “a minimal level of Spanish through friends.” Lucy wrote both “yes” and “no” for the question that asked if she had learned Spanish through social contact with Spanish speakers, and, on the questionnaire, she wrote, “working and friends help.” Britt reported that she has not learned Spanish through social contact with Spanish speakers.

Question #59 on the Interview Schedule for the recorded interview asked the participants if they thought they had acquired Spanish through social contact with Rincoeños, and how? Eight of the participants, Lorenzo, Jack, Beth, Joe, Amy, Taylor, Dave, and Lucy, said that they thought they had acquired Spanish through social contact with Rincoeños, and gave the same answer that they gave on the written questionnaire; Four participants gave answers that were different from what they gave on the written questionnaire. In contrast with her written questionnaire, in her interview, Britt said she thought she had acquired Spanish through social contact with Rincoeños. In contrast with their written questionnaires, Garrett, Tom, and Tedd said that they did not really think that they had acquired Spanish through social contact with Rincoeños.

Lorenzo thought that he had acquired some Spanish through social contact with Rincoeños because he practiced “talking in town.” Jack thought that he had acquired Spanish through social contact with Rincoeños and said, “I acquired Spanglish by talking and listening.” Beth reported that she thought that she had acquired Spanish through social contact with

Rincoeños because her business “depends on it.” Joe said that “Hell, yes!” he has acquired Spanish through social contact with Rincoeños. Amy thought she has acquired Spanish through social contact with Rincoeños, primarily through business transactions and through going out with Puerto Rican guys. Taylor reported that she “absolutely” thought that she had acquired Spanish through social contact with Rincoeños “mostly at work with employees and through Puerto Rican friends.” Lucy said that she had learned the little bit of Spanish that she knew through being around people and through social contact with Rincoeños. Dave thought that he had acquired some Spanish through social contact with Rincoeños by “listening and asking questions.” In contrast with her written questionnaire, in her interview, Britt thought that she had acquired Spanish through social contact with Rincoeños because “that is the only exposure I have to it (Spanish).”

Question #60 on the Interview Schedule for the recorded interview asked participants if they thought they had acquired Spanish through Spanish signs around Rincón. Three participants, Beth, Garrett, and Tom, said they had not acquired Spanish through signage. Tom said it was because “they are basic signs with terms that don’t help you speak; they just help you know.” One participant, Taylor, when asked if she had acquired Spanish through Spanish signage, said, “Do we have Spanish signs here?” The other eight participants, Dave, Lorenzo, Britt, Jack, Joe, Tedd, Lucy, and Amy, thought they had acquired Spanish through Spanish signage. Tedd and Joe thought they had acquired “some” Spanish through signage. Joe thought that he had acquired Spanish through signage because he asks people what the signs mean and “it is visual ...it stays in your head.” Lucy gave as an example the word “PARE!” on a stop sign. She said, “definitely, the signage has helped.”

Question #62 on the Interview Schedule for the recorded interview asked participants if they thought there were any advantages to speaking Spanish in Rincón and to mention them. All twelve participants said that there were advantages to speaking Spanish in Rincón. One participant, Beth, viewed Spanish as a requirement to live in Rincon and said that “of course” there were advantages to speaking Spanish in Rincón because “you have to speak it (Spanish) to live here (Rincón).” Four participants, Tom, Joe, Dave, and Lucy, viewed Spanish instrumentally and thought that it would make life easier. Tom said “day to day life will be way easier.” Joe said “you can get by a lot easier.” Dave said it would be easier to talk to mechanics and ask for directions. Lucy thought speaking Spanish would make it easier for her to work with Puerto Rican clients who do not speak English. She said that when clients call to make reservations for the guesthouse in Spanish by phone, she sometimes has to stop and ask the caller to give her his/her phone number so that her co-worker can call him/her back. Two participants, Britt and Lorenzo, viewed speaking Spanish as showing respect. Britt said that speaking Spanish shows respect and makes one more a part of the community. Lorenzo said speaking Spanish helps one to “make new friends, assimilate, and show respect.” Five participants, Jack, Garrett, Tedd, Taylor, and Amy, viewed Spanish integratively and thought it would help talk to Spanish speakers. For Jack the advantages of speaking Spanish included “listening to gossip and meeting women.” For Garrett, the advantage of speaking Spanish was “to communicate with Spanish speakers.” Similarly, Tedd said, “basically you can communicate better.” Taylor said that “of course” there were advantages to speaking Spanish in Rincón because “you can fully communicate whenever you go shopping, in public, at work; it makes you a better, more well-rounded person to communicate and meet new people and cultures.”

Summary of Results for the American Participants: Attitudes toward Spanish

The results to the section about attitudes toward Spanish can be summarized as:

- In response to Question #58, the majority of the participants (n=10) said they were learning or trying to learn Spanish to communicate with Rincoeños.
- In response to Question #19a on the written questionnaire, the majority of the participants (n=10) reported that they had been able to learn a certain level of Spanish through social contact with Spanish speakers.
- In response to Question #59, the majority of the participants (n=9) reported that they thought they had acquired Spanish through social contact with Rincoeños.
- In response to Question #60, the majority of the participants (n=8) thought that they had acquired Spanish through Spanish signage in Rincón.
- In response to Question #62, all participants thought there were advantages to speaking Spanish in Rincón. Some felt there were instrumental advantages (n=4) and that Spanish would make life easier; others thought that there were integrative advantages (n=5) and that Spanish would help them talk to Spanish speakers. Others thought speaking Spanish showed respect (n=2), and one thought that speaking Spanish in Rincón was a “requirement.”

Americans as a Group: Attitudes towards Puerto Rican Culture

The next section considers the responses that the Americans gave to the questions about attitudes toward Puerto Rican culture (Questions #34-52, Question #33, Question #61) on the Interview Schedule for the recorded interview. It also includes their responses to Question #12a,b, Question #13, Question #14, and Question #15a,b from the written questionnaire (SDLQ-E).

Question #34 asked the participants if they thought there were two communities in Rincón, the Americans and the Rincoeños, or if they thought that there was only one community, and asked why they thought the way they did. Two of the participants did not answer the question. Garrett said that he didn't know (*no sé*), and Tedd said he didn't know because he lived in Aguadilla, not Rincón.

Only two participants said that there was one community. According to Dave, the Americans and the Puerto Ricans form one community because "we all interact with each other." Jack said "...two cultures. Although both cultures mix and are a community, they are separated by their cultures." From this response, I believe that Jack thinks that Rincoeños and Americans form one community with two cultures. Finally, Amy said that "there should be only one community (in Rincón) but I think that there are two."

Counting Amy, eight participants said that there were two communities. Of these eight participants, six viewed the two communities in terms of Americans and Rincoeños.

Taylor said that there were two communities as "there are still Rincoeños who grasp onto their culture and want nothing to do with gringos while many young Americans disrespect being in another culture." Britt said there were two communities as "there are two types of people with two different life styles and ideas but neither is better than the other." Lucy said that there were "definitely" two communities because "I think that is what it is. Americans are Americans." She shrugged her shoulders after she said this and said that Americans do and don't mingle. Joe said that there were two communities as "most Americans here stay together." Finally, Lorenzo said there were two communities because "there are so many *gringos* here that there is no pressure to assimilate. That's too bad." I believe that what Larry is expressing here is that Rincoeños and

Americans form two different communities, and that, because of their numbers, there is no pressure on the American community to assimilate to the Rincoeño community.

For two of the eight participants who said there were two communities, it was not clear if the participants viewed the two communities in terms of Americans and Rincoeños. In response to the question, Beth said, “Both. There is seasonal Americans (Montauk), tourists, and American residents who live here (in Rincón) year round.” From this response, it is difficult to know if she is referring to two communities meaning a Rincoeño community and an American community or two communities meaning two American communities. What is clear is that she distinguishes Americans who are full- time, year round residents in Rincón, Puerto Rico from those who are not. In response to the question, Tom said, “There are two. The older Americans who stick to their own social networks for familiarity and comfort.” From this response, it is difficult to know if he is referring to two communities meaning a Rincoeño community and an American community or two communities meaning older Americans and everyone else, including younger Americans and Puerto Ricans. What is clear is that he distinguishes older Americans who stick to themselves from everyone else.

Question #35 asked the participants if they knew about the Church Without Walls in Rincón and if they knew if Rincoeños went to that church. All but two of the Americans reported that they knew about the Church Without Walls. The two participants who did not know about the church were Tom, who said he did not know about the church, and Dave, who said that he was not sure that he knew about the church, as he was not too religious. Four participants, Beth, Garrett, Taylor, and Lucy, reported that they knew about the church but didn’t offer other information. Six participants, Lorenzo, Jack, Tedd, Britt, Amy, and Joe. reported that they knew about the church and offered other information. Lorenzo knew where the church was and said

that he had driven by it, which is “close enough for me.” Jack referred to the church as “the church of the jumping *gringos*.” Tedd, Britt, and Amy said that, as Britt put it, “Rincoeños go to that church.” In contrast, Joe said he knew about the Church Without Walls but that he did not think that a lot of Rincoeños went there because the church is for Americans. To conclude, although all but two of the participants knew about the Church Without Walls, none of the participants said that they attended the church.

Question #36 asked the participants if they went to local businesses, which ones and why. Question #37 asked the participants which language they spoke in these businesses. All the Americans reported that they go to local, Puerto Rican businesses. Four reported that they spoke Spanish in these places; five reported that they spoke English and Spanish in these places; two reported that they spoke English in these places, and one said that he used Spanglish. The fact that seven participants, five of whom used English and Spanish and two of whom used English, reported that they used English in local, Puerto Rican businesses indicates that in Rincón one can do business in local, Puerto Rican businesses in English.

Four of the participants, Garrett, Lorenzo, Amy, and Taylor, reported that they used Spanish in local, Puerto Rican businesses. Garrett said that he goes to local, Puerto Rican businesses such as “pharmacy, hardware, gasoline,” and that he speaks *español* in these places. Lorenzo said that, as he is now a local, he goes to local, Puerto Rican businesses and that he goes to them for whatever they have and whatever he needs. He speaks Spanish in these places. Amy said that she goes to local, Puerto Rican businesses such as the grocery store, liquor store, bars, “everything.” She usually speaks Spanish in these places. Taylor said that “of course” she goes to local, Puerto Rican businesses because “...I live in this community and support it one hundred percent; I want local business to succeed.” She speaks both English and Spanish in these places,

but she said, “I try Spanish as best as I can, always.” Joe said he goes to local, Puerto Rican businesses because he has to; when he is in one of these places, he tries to speak in Spanish first, to practice; if he gets English back, he keeps the conversation in English. He said that he also uses Spanglish.

Five of the participants, Beth, Tedd, Lucy, Tom, and Jack, reported that they use English and Spanish in local, Puerto Rican businesses. Beth said that “of course” she goes to local, Puerto Rican businesses such as “grocery stores, hardware stores, clothing stores, restaurants, bars, hotels.” She speaks both English and Spanish in these places. Tedd said “of course” he goes to “many different” local, Puerto Rican businesses and that he loves to support the “mom and pop shops.” He speaks both English and Spanish in these places. Lucy said that “of course” she goes to local, Puerto Rican businesses “like the restaurants and when I have to buy some stuff for the house or car.” She said she has to speak both English and Spanish in these places. Tom goes to local, Puerto Rican businesses and said, “sure all of them, according to my basic life needs.” He speaks both English and Spanish in these places. Jack said that he goes to “all” local, Puerto Rican businesses “because they are here”; in other words, local businesses are available. He speaks both English and Spanish in these places.

Two of the participants, Dave and Britt, reported that they use English in local, Puerto Rican businesses. Dave reported that he goes to local, Puerto Rican businesses, and that he speaks English in these places. Britt reported that she goes to local, Puerto Rican businesses and said, “La Placita, Econo; they have things I need.” She speaks English in these places.

Question #38 asked the participants if they were familiar with the local, bilingual magazine, *El Coquí of Rincón: The Voice of Rincón*. Question #38 also asked the participants if they thought the magazine was addressed to both Americans and Puerto Ricans and asked why

they thought so. All the participants were familiar with *El Coquí of Rincón: The Voice of Rincón*. Four thought that it was addressed to Americans; six thought that it was addressed to both Americans and Puerto Ricans, and two thought that it was addressed to tourists.

Four of the participants thought that *El Coquí of Rincón: The Voice of Rincón* was addressed to Americans. Tom thought it was addressed “mainly” to Americans “because all the ads are in English, and it’s mainly a tourist style thing.” Lucy thought that it was addressed “...more towards Americans, right? because it’s in English.” Joe said that he thought that *El Coquí of Rincón: The Voice of Rincón* was created by Americans who wanted other Americans to spend money on their businesses. Britt said she thought it was addressed to both Americans and Puerto Ricans, but she also said, “I think the subjects are things that Americans are more interested in, but they do their best to include both groups.”

Six of the participants thought that *El Coquí of Rincón: The Voice of Rincón* was addressed to both Americans and Puerto Ricans. Both thought that it was addressed to both Americans and Puerto Ricans “because it addresses issues in Spanish and English.” Tedd thought it was addressed to both Puerto Ricans and Americans and that it “supports artisans and business owners of both nationalities.” Beth thought that it addressed both Puerto Ricans and Americans “because it has articles in both English and Spanish.” Amy thought that *El Coquí of Rincón: The Voice of Rincón* worked really hard to make the magazine for both Puerto Ricans and Americans, and she said, “and from the advertisements...like there’s a lot of Puerto Rican businesses as well as the usual American businesses that advertise, and everything is in both languages.” Garrett thought it was addressed to both Puerto Ricans and Americans “because articles are written in both languages. And historical articles should appeal to locals.” Jack thought that *El Coquí of*

Rincón: The Voice of Rincón was a community paper. He thought it did a good job because it “represents” both the Puerto Ricans and the Americans.

Two of the participants thought that *El Coquí of Rincón: The Voice of Rincón* was for tourists. Lorenzo thought it was “mainly for tourists, to get their business.” In other words, he thought the magazine was addressed to outsiders to Rincón be they Puerto Ricans or Americans. Taylor thought that it was addressed to both Puerto Ricans and Americans as “articles and ads are in both languages; however, many more tourist ads.” In other words, *El Coquí of Rincón: The Voice of Rincón* was addressed to tourists.

Question #39 asked the participants if they would go to the local hospital or if they would go back to the US to get help if they got terribly sick. Only one participant, Dave, said that he would try to go to the US if he got terribly sick. The other eleven participants said they would go to the local hospital. Seven of the participants, Jack, Beth, Joe, Garrett, Britt, Tom, and Lorenzo, gave unqualified responses and said that if they got terribly sick, they would go to the local hospital. Lorenzo offered his opinion about one of the local hospitals and said, “Bella Vista is excellent; *gringos* think that Puerto Rico’s hospitals are inferior; I don’t.” Two of the participants, Tedd and Taylor, said they would go to the local hospital but qualified their responses. Tedd said that he would go “possibly to the United States for a second opinion.” Taylor said, “Tough question. Even in the states, I’m terrified. I live here, I would go to the hospital here, unless I’m terminal. God forbid.” Two of the participants, Lucy and Amy, had used the local hospitals and had long stories to tell about them. Lucy got meningitis and went to four local hospitals before they figured out what she had. She wanted to return to the US, but she was so weak that she could not travel. In the future, if she got sick, she would “try to fix it” in Puerto Rico if it wasn’t too bad but if no one could take care of her, she would go anywhere

they could care for her. She added that in Puerto Rico, she found that although some people in the hospital did not speak English, the doctors did.

Question #40 asked the participants if they had dated a Puerto Rican, and Question #41 asked them to tell about that experience. Two participants, Tedd and Britt, had never dated a Puerto Rican. The other ten participants had dated a Puerto Rican and had various things to say about the experience. Tom said that dating a Puerto Rican woman was “the best thing that ever happened to me.” Garrett said that dating a Puerto Rican woman was the “same as any woman.” Dave said that dating a Puerto Rican was “life learning, just the same as any relationship,” and Lorenzo said that “people are people.” Jack said that dating a Puerto Rican woman led to “great sex, but one tried to shoot holes in my boat because she was jealous. Jealousy is a big part of the Puerto Rican culture.” Joe said he dated a Puerto Rican woman and still sees her “off and on,” but that since she has a Puerto Rican boyfriend, he stays his distance because he does not want to be chopped into pieces with a machete. Beth said that she dated a Puerto Rican who was her boyfriend for only a short time because he was too jealous. Taylor dated a Puerto Rican who she said acted like a 15-year-old girl. He didn’t like either her brain or her independence, and he engaged in “too much lying and cheating, ay ay ay!” Taylor dated Puerto Rican men in both the US and Puerto Rico; she said that both of them spoke English, and she did not think she would date anyone she couldn’t communicate with.

The next set of questions concerned the issue of what it means to be local and considers all the questions that refer to this together. On the written questionnaire (SDLQ-E), Question #12 (a-b) asked the participants if they lived in Rincón, if they considered themselves to be local and then asked why. On the Interview Schedule (IS-E) for the recorded interview, Question #43

asked the participants if they were locals while Question #42 asked the participants what it meant for them to be a local.

On the written questionnaire, Question #12 asked the participants if they lived in Rincón, if they considered themselves to be local and then asked why. Six of the participants, Dave, Taylor, Tedd, Lucy, Amy, and Tom indicated that they were not local. Dave wrote that he was not Puerto Rican. Taylor wrote that she had not lived in Rincón for a long enough time while Tedd wrote that he should live in Puerto Rico for at least ten years before he could be local. Lucy wrote that she did not speak Spanish. Amy wrote that she had not been born in Puerto Rico, and Tom wrote that he was not born on the island.

On the written questionnaire for Question #12, six of the participants, Joe, Beth, Britt, Jack, Lorenzo, and Garrett considered themselves to be local. Joe wrote that he was local. Beth and Britt wrote that since they had lived in Rincón for so long, they were local. Jack wrote that since he had lived in Rincón longer than he had lived anywhere else, he was local. Lorenzo wrote that since he was treated as a local, he was a local. Garrett wrote that because he “lives, works, and plays” in Rincón, he was a local.

On the Interview Schedule for the interview, for Questions #42 and #43, the same six participants as for Question #12, Dave, Taylor, Tedd, Lucy, Amy, and Tom, did not think that they were local, and by their definitions, they were not. For Dave and Taylor, “local” meant where a person is born and raised. Since they were not born and raised in Rincón, or Puerto Rico, they are not local. For Tom, “local” meant where a person is born, and since he was not born in Rincón, he is not local, even though he lives in Rincón. For Tedd, “local” meant length of time living somewhere, “...minimum ten years, living full time here (Rincón).” For Lucy, “local” meant to live in a place and “definitely” to speak the language and to know the culture; it meant

to grow up in a place. Since she did not grow up in Rincón or speak Spanish, she is not local.

Amy said that she did not think that she was a local, but that she did not know at which point one becomes local.

On the Interview Schedule for the interview, for Questions #42 and #43, the same six participants as for Question #12, Joe, Beth, Britt, Jack, Lorenzo, and Garrett considered themselves to be local, and, by their definitions, they were. For Joe, “local” meant to live in Rincón. When asked if he was local, he said “Hell yes, I am the *gringorican*, baby.” For Beth, “local” meant to live in Rincón for 30 years, so “of course” she is local. For Jack, “local” meant to “live here (Rincón),” so he is local. For Lorenzo, “local” meant “to live in Rincón permanently where I am always treated well,” and he is local. For Garrett, “local” meant to be accepted and treated with respect by others, and by this definition, he is local. For Britt, a “local” is “a person who owns property or home, holds a job here, and pays taxes, and, of course, if you are born here.” Since she owns a home, holds a job, and pays taxes, she is a local. The responses on the two instruments were the same; half of the participants considered themselves to be local and half did not.

Question #44 asked the participants what they thought of the two terms *gringo local* and *resident gringo*. All participants except Garrett responded to this question. Two of the participants, Jack and Amy, had never heard the terms. Jack said that he had never heard anyone use the terms *gringo local* and *resident gringo*, but “there has always been that separation. I have been called a permanent tourist.” Amy said she hadn’t heard the term *gringo local*, and she said, “Should I be offended? *Gringo local* as opposed to what, a seasonal *gringo*?”

The other nine participants had heard the terms. Of these nine participants, seven thought the terms had a neutral or positive connotation. Beth thought that the terms *gringo local* and

resident gringo were “ok”; Joe thought they were “fine.” Tedd said the two terms did not bother him, and Britt said that she didn’t have any problem with the two terms. Dave said he didn’t care one way or the other about the two terms. Lorenzo thought that the two terms were “...slang. I don’t think offense is intended in Puerto Rico. In Mexico, it is intended.” Taylor said she uses the two terms to refer to herself and thought that they were “ok” as long as no-one used them in a malicious way.

Two of the nine participants thought the terms, *gringo local* and *resident gringo*, had negative, distancing connotations. Tom said that the two terms “sound rather alienating.” Lucy thought that the term *gringo local* was a ridiculous, weird name; she also thought it was ridiculous that Americans who lived in Rincón for awhile called other newcomer Americans *gringo*. She said, “...you know after they (Americans) live here for awhile they start calling other people *gringo*, even though they are Americans.” She said if she went to Hawaii, she would not call Americans *haole*; she wouldn’t use a negative word for a person even if she was upset.

In the Interview Schedule for the recorded interview, Question #33 asked the participants if they feel offended if a non-American calls them a *gringo/gringo*. Seven participants, Beth, Tedd, Britt, Dave, Joe, Jack, and Garrett, said that they do not feel offended if a non-American calls them a *gringo/a*. Joe said “I am a *gringo*, a *gringorican*.” Jack said that he does not feel offended if a non-American called him a *gringo* but that he does not like the use of the word *gringo*.

Three participants, Lorenzo, Tom, Taylor, said that whether they feel offended or not depends on the context in which the word *gringo/a* is used. When asked if they feel offended if a non-American calls them a *gringo/a*, Lorenzo said that it depends on the attitude of the speaker.

Tom said, “no one has really called me one to my face; in a way, I find it derogatory, but it would have everything to do with the situation and the context.” Taylor said it depended on the tone and how it (the word *gringa*) is used towards her.

One participant, Amy, said she feels offended if a non-American calls her a *gringa* “because I think that they know it’s a pejorative term. They know it’s disrespectful and it’s not polite. I feel that it’s not respectful towards me, and I’ve had customers, you know, people around me in the surf using that word; I know they’re talking about me. And, you know, it’s I can’t quite hear what they’re saying, but I know they’re making fun of me, and I don’t like that I feel uncomfortable. Well, I think it’s disrespectful.” Finally, Lucy, the Japanese participant, said she did not feel offended if a non-American calls her a *gringa*, but that she is sure that *gringa* is not a positive way to refer to an American. If a non-American, Puerto Rican refers to an American as a *gringo*, Lucy said that she knows it means American, but she also knows that it is offensive.

Question # 15a on the written questionnaire asked participants if it bothered them when someone called them *gringo/gringa*, and 15b asked them to explain why. One participant, Lucy, did not respond to the question. Instead, she wrote, “well, they never call me *gringo*, maybe because I am Japanese.” Eight participants, Beth, Tedd, Britt, Dave, Lorenzo, Jack, Joe, Tom, indicated that it did not bother them when someone called them a *gringo/a*. Tedd wrote “I am one”; Dave wrote “I like it”; Lorenzo wrote “no offense is intended”; Joe wrote “I am the *gringorican*.” Tom wrote that it did not bother him when someone called him a *gringo* because he viewed the term *gringo* as a generic term used to refer to white people in the US, who are in the majority in the US. As a member of the majority group, he felt that if it made a member of a

minority group feel better to use the term *gringo*, it did not bother him, and he also felt that he was beyond being bothered by people calling him *gringo*.

Three participants, Taylor, Garrett, and Amy, indicated that it did bother them when someone called them a *gringo/a*. Taylor wrote that it bothered her because she thought that the word *gringa/o* was a derogatory term that was rude when it was used incorrectly. For Taylor, the use of the term *gringa* would be as derogatory as an American calling a Puerto Rican a *Rican* or a *spic*. Garrett wrote that it bothered him when someone he did not know called him a *gringo* because the term *gringo* is a derogatory term similar to *spic* or *wetback*. However, if he knows people and if he has established a mutually respectful relationship with them, they can call him *gringo* all they want, but they rarely ever do. Amy reported that it bothered her when someone called her a *gringa* because she knew that the word *gringo/a* is pejorative in Spanish, and she felt a lack of respect from anyone who called her *gringa* or who referred to Americans as *gringos/as*.

Overall, with the exception of Tom, Garrett, and Lorenzo, who changed their responses from one instrument to another, the responses on the two instruments were the same. On the written questionnaire, the majority of the participants indicated that they were not bothered when someone called them a *gringo/a*. In the interview, the majority of the participants said that they did not feel offended if a non-American called them a *gringo/a*.

On the Interview Schedule for the recorded interview, Question #46 asked the participants if they were able to make sense of Puerto Rican gestures or facial expressions when they were talking to Puerto Ricans. Eight of the participants, Lorenzo, Jack, Joe, Garrett, Britt, Lucy, and Amy, gave an unqualified “yes” in response to this question. Amy said that through reading gestures and facial expressions, when she is waiting on tables, she can always tell when a man is asking a woman what she wants to drink, and she can always tell when the woman seems

impossible to please. Four of the participants, Tom, Taylor, Dave, and Tedd, gave a qualified “yes” in response to this question. Tom said that he “supposes” that he is able to make sense of gestures or facial expressions. Taylor qualified her response with “usually,” Dave with “most of the time,” and Tedd with “sometimes.”

On the Interview Schedule for the recorded interview, Question #47 asked the participants if they felt that people were maybe trying to cheat them when they went out shopping and asked them to give an example. Seven of the participants, Garrett, Joe, Tedd, Tom, Britt, Lorenzo, and Amy said that when they went shopping, they did not feel that people were trying to cheat them. Joe and Tedd qualified their response with “never.” Tom said, “People have jobs to do, and they do them.” Britt said, “...I have never felt that way, but others do.” Lorenzo said, “We do not have the usual tourist-town, two-priced system in Rincón, one price for tourists and another price for locals.” Amy pointed to two times when she thought people were trying to cheat her. When she first moved to Puerto Rico, she felt that a contractor tried to cheat her by taking her deposit and not doing the work. She also felt that she has been cheated by a person who sold her tires. Other than these two incidents, she did not think that she was ever cheated or that people are trying to cheat her when she goes out shopping.

Two of the participants, Beth and Taylor, singled out car dealers/mechanics and roadside vendors as people who try to cheat them. Beth said with the exception of car dealers, when she goes shopping, she does not feel that people are trying to cheat her. Taylor said with the exception of mechanics and roadside vendors, when she goes shopping, she does not feel that people are trying to cheat her, and being cheated by mechanics and roadside vendors “happens anywhere, being a woman.”

Three of the participants said that when they went shopping, they “sometimes” felt that people were trying to cheat them. Jack said, “The *gringo* price sometimes... the price will be higher for Americans; for example, car mechanics.” Dave said that when he has gone shopping, “sometimes” people have taken advantage of him and he has had to “pay more money.” Lucy said that when she goes shopping, she feels that “maybe, sometimes” people are trying to cheat her, but she thought that if someone thought she was “totally tourist” in Puerto Rico, they would really try to cheat her. She also thought that since she is a woman, someone who works with cars might try to cheat her. Finally, she said that she thought her own rent was fair, but she understands that Puerto Ricans change the price if they are renting to Americans or not.

On the Written Questionnaire, Question #14 asked the participants if they felt that people may be trying to cheat them when they go out shopping. Half the participants, Lorenzo, Joe, Beth, Garret, Tedd, and Britt indicated that they felt cheated “not at all,” and half the participants, Lucy, Dave, Taylor, Tom, Jack, and Amy, indicated that they felt cheated “sometimes.” Amy qualified her response by writing that she “sometimes” felt that she got cheated when she had to buy tires at a tire business in town. Overall, with the exception of Tom, who changed his response from “sometimes” to “never” on the two instruments, the responses on the two instruments were the same.

On the Interview Schedule for the interview, Question #48 asked the participants if they have found anything in their new environment (Rincón) to be shocking or disgusting. Three participants, Jack, Garrett, and Dave did not find anything in the environment to be shocking or disgusting. The other nine participants found items in the three general themes of trash, treatment of animals, and driving to be shocking and/or disgusting.

Beth mentioned all three themes, “trash everywhere, and no one cares to keep things clean; roads and streets are bad; abandoned dogs and cats are very sad.” Taylor also mentioned all three themes. What she found to be shocking was “driving, random turns, (drivers) stopping to talk”; what she found to be disgusting was garbage out of the car windows, garbage on the beaches next to the garbage cans, and animal abuse. Joe and Britt mentioned two themes; Joe found garbage and lots of dogs in the streets to be shocking and/or disgusting while Britt found garbage and illegal parking to be shocking and/or disgusting. Tedd, Tom, and Lucy mentioned one theme; Tedd found the treatment of animals, cats, dogs, and horses in his environment to be shocking and/or disgusting while Tom found litter to be shocking and/or disgusting. In comparison with the US and Japan, Lucy found it shocking and/or disgusting that Puerto Ricans do not really recycle. She also thought that people threw a lot of garbage on the streets, and she did not think that was very nice. Lorenzo mentioned two of the themes, trash and driving, and he also introduced a new theme. Lorenzo said, “throwing garbage on the ground and street, the worst driving in any country I have been in, saying you will do something or be somewhere at a certain time when you have no intention of doing so.” Amy mentioned one of the themes and said that she found it horrible to see animals neglected; she also introduced a new theme of property crimes and robberies in the area, which is a tourist area, which she found regrettable.

On the Interview Schedule for the interview, Question #49 asked the participants if they were finding it an effort to be polite to their (Rincoeño) hosts and asked why. None of the participants said that they found it an effort to be polite to their (Rincoeño) hosts. Six participants, Lorenzo, Jack, Joe, Garrett, and Dave, gave unqualified responses and just said that they did not find it an effort to be polite, and Tedd said that he did “not really” find it an effort to be polite. The other six participants qualified their responses. Lucy did not find it an effort to be

polite because her mother taught her to treat people the way you want to be treated so she always tries to be polite to everybody. Beth did not find it an effort to be polite because Puerto Ricans, in general, are very nice. Taylor did not find it an effort to be polite because Puerto Ricans are human beings and “why would it be an effort?” Tom did not find it an effort to be polite, but he said that “patience is a must.” Britt did not find it an effort to be polite to the “general population” but said, “I do lose patience when dealing with people in the bureaucracy but that is more the system than the people.” Amy did not “usually” find it an effort to be polite, although she did point out that on some occasions some of her customers are poorly behaved, and sometimes people don’t help her when she needs help. For example, she felt she was ignored at both the police station and the hospital in the high-risk pregnancy center. She felt that no one would look her in the eye and help her.

On the Interview Schedule for the interview, Question #50 asked the participants what they thought of the proliferation of condominiums in Rincón and if they thought it was caused by Americans or Puerto Ricans. One participant, Tedd, did not answer this question. Six participants gave negative, evaluative responses. Beth thought the proliferation was “very bad”; Dave thought that it was “not good,” and Taylor said, “Good God. I believe it’s BS.” Lorenzo said “I don’t like it; I want Rincón to stay small.” Jack said the proliferation was “caused by greed,” and Joe said the proliferation was “stupid” because Rincón did not have the infrastructure (water and power) for such development.

Two participants, Britt and Lucy, thought that the proliferation was caused by both Americans and Puerto Ricans. Lucy said that both Puerto Ricans from San Juan and Americans are responsible for the condominiums, so “it is not just an American thing. “ Three participants, Garrett, Tom, and Amy thought that the proliferation was caused by Puerto Ricans. Garrett

thought that the condominiums were being developed by Puerto Ricans but not by Rincoeños. Tom thought the condominiums in Rincón exist because “Puerto Rican developers built them.” Amy thought that Puerto Ricans were responsible for the condominiums because the Americans who come to Puerto Rico don’t really like high density housing. Americans who come to Puerto Rico like privacy, and they want to have land and single-family homes, and they don’t want to live on top of other people. She thought that these developments happen because of real estate investing and speculation, not because of any particular marketing demand and that Puerto Ricans from the San Juan metropolitan area were the target population for the condominiums. None of the participants thought that the proliferation of condominiums was caused solely by the Americans.

On the Interview Schedule for the interview, Question #61 asked the participants in they thought the Mayor of Rincón should offer a Spanish course for Americans. Six of the participants thought that he should, and six did not think that he should.

Six of the participants, Jack, Dave, Amy, Lorenzo, Lucy, and Beth, thought the Mayor of Rincón should offer a Spanish course for Americans. Jack said that if the Mayor offered Spanish lessons, it would give him more incentive to learn Spanish. Dave said that Spanish lessons “would help out a lot.” Amy said that Spanish lessons would be a nice welcoming gesture for Americans and that offering Spanish lessons would help the relationship between the two communities of Americans and Rincoeños. Lorenzo thought that the Mayor should offer a Spanish class and that he should “have Karilyn Ramos teach it.” Lucy thought that the Mayor should offer Spanish lessons but that Americans should have the choice of attending them or not. Finally, Beth thought that in addition to offering Spanish lessons, the Mayor should offer classes in arts and crafts.

Six of the participants, Garrett, Tedd, Britt, Tom, Joe, and Taylor, did not think that the Mayor of Rincón should offer a Spanish course for Americans. Tedd did not think that it was the Mayor's, or Rincón's, responsibility to offer Spanish lessons for Americans; Britt agreed and thought that Americans should be responsible for themselves. Tom raised the question of "who will pay for it?" Joe thought that Americans should put more effort into learning Spanish on their own, and Taylor doubted that Americans would be interested. As she said, "too many Americans are too ignorant to want to try. I would love it, but the majority would rather drink."

On the Interview Schedule for the recorded interview, Question #51 asked participants what they thought about the fact that the Mayor of Rincón did not speak English. Garrett did not respond to this question, and Lucy said that this was news to her. Seven of the participants, Britt, Lorenzo, Tedd, Jack, Joe, Tom, and Dave indicated that it did not bother them that the Mayor of Rincón did not speak English. Lorenzo, Tedd, and Joe pointed to the fact that the Mayor may not need English in Rincón. Lorenzo said, "It doesn't bother me a bit. We *gringos* should try to learn Spanish. This is Puerto Rico, not New York." Similarly, Tedd said, "That is fine. We are in Puerto Rico" while Joe said, "Well, this is his town, isn't it?" Jack and Dave didn't think lack of English would have an effect on the Mayor's job performance. Jack said, "I don't think that that is important. He has people around him that do (speak English)." Similarly, Dave said, "I don't think that should affect his decision making." Finally, Tom thought that maybe the Mayor speaks more English than he lets on and said, "Well, he probably speaks quite a bit."

Three of the participants, Beth, Taylor, and Amy indicated that it did bother them that the Mayor did not speak English. Beth thought that if the Mayor wants to prosper, he needs English lessons and he needs to socialize more with Americans and American tourists because they spend a lot of money in Rincón. Taylor said that not speaking English is "completely his (the

Mayor's) choice; however, it does not make him a good politician to represent the people of the community as a group.” Amy thought that the Mayor should go back to school to learn how to speak English and that for the Mayor not to speak English and not to want to learn it is like giving the finger to (disrespecting) the Americans in Rincón. She thought that the Mayor panders to an ignorant, close-minded crowd because he needs to have his supporters to keep getting elected and if they hate *gringos*, he's going to hate *gringos*, too.

On the Interview Schedule for the recorded interview, Question #45 asked the participants if they felt generally accepted by the local people in Rincón. Eleven of the participants gave an unqualified “yes” and said that they felt generally accepted by the local people in Rincón. Only Jack, qualified his response and said that he felt generally accepted but not totally accepted. He said, “if you are not born here, you will never be totally accepted. Even Puerto Ricans born in New York are not fully accepted.” The other eleven participants added comments about why they felt accepted. Lorenzo added, “the Puerto Rican people go out of their way to be friendly and polite, except for government people who are not nice to anyone.” Tedd added, “...everybody is pretty much welcoming.” Tom said the local people in Rincón are “very nice and accommodating.” Lucy and Dave said that people were very nice and that they haven't had any problems. Beth said that she felt accepted because she has many Puerto Rican friends.

On the written questionnaire, Question # 13 also asked the participants if they felt generally accepted by the local people. All the participants indicated that they felt accepted by the local people. Thus, the responses to the written questionnaire and the interview were the same. All the American participants felt generally accepted by the local people in Rincón.

On the Interview Schedule for the recorded interview, Question #52 asked the participants if they thought, in general, that the Rincoeños had accepted the Americans and why? All the participants except Joe answered this question, and all who answered thought that, in general, the Rincoeños had accepted the Americans, although some had their reservations. Tom said that even though he had not spoken to enough locals to be sure, in general, he thought that Rincoeños have accepted the Americans in Rincón. Amy agreed and pointed out that there is a lot of back and forth from Puerto Rico to the US even among Rincoeños. She gave an example of a Puerto Rican man married to an American woman; the couple had met in the US and then moved back to Puerto Rico to take care of his mother. Dave and Jack said they thought that Rincoeños have accepted the Americans because “everyone staying in the area intermingles” (Dave) and because “Rincoeños are very accepting and enjoy the interaction” (Jack). Lorenzo thought that Rincoeños have accepted the Americans because “tourism brings business, and most local gringos are nice to Rincoeños.” Beth and Lucy thought that the Rincoeños have accepted the Americans because they really did not have any other choice. Beth said that Rincoeños are in the position of having to accept the Americans because Americans support the economy. Lucy said that Rincoeños have to accept the Americans and because there are a lot of Americans, and it’s better to accept them than to be enemies with them. Taylor thought that Rincoeños have “mostly” accepted the Americans and that even though the American community is larger than the Rincoeños might like, it brings money to the Rincoeños. Similarly, Tedd answer “yes and no” to the question of whether or not Rincoeños have accepted the Americans. He said, “yes, because they (Americans) frequent the local businesses, and no because Americans can be rude and pushy.” Finally, Garrett thought that “most” of the Rincoeños have accepted the Americans. Britt thought that the business owners in Rincón have accepted the Americans because they

make money from the visits of Americans; she also thought that “the majority” of the Rincoeños have accepted the Americans, but that “there are still problems in the water.”

Summary of Results for the American Participants: Attitudes toward Puerto Rican

Culture

The results to the section about attitudes toward Puerto Rican culture can be summarized as:

- In response to Question #34, the majority of the participants (n=8) said that there were two communities in Rincón, but only six participants clearly viewed these two communities in terms of Americans and Rincoeños.
- In response to Question #35, the majority of the participants (n=10) reported that they knew about the Church Without Walls.
- In response to Question #36, all the participants reported that they went to local, Puerto Rican businesses.
- In response to Question #37, the participants said that they spoke Spanish (n=4), Spanish and English (n=5), Spanglish (n=1), or English (n=2) in local, Puerto Rican businesses.
- In response to Question #38, all the participants reported that they knew about *El Coquí of Rincón: The Voice of Rincón*; none of the participants thought it was addressed solely to Puerto Ricans.
- In response to Question #39, the majority of the participants (n=11) reported that they would go to the local hospital if they got terribly sick.

- In response to Question #40, the majority of the participants (n=10) reported that they had dated a Puerto Rican; in response to Question #41, they shared their experiences dating a Puerto Rican.
- In response to Question #12 on the written questionnaire, six of the participants considered themselves to be local, and six of the participants did not consider themselves to be local.
- In response to Question #42, six of the participants considered themselves to be local and six of the participants did not. The responses for Question #12 and Question #42 were exactly the same.
- In response to Question #43, the six participants who viewed themselves as local defined “local” as long-term residence in Rincón.
- In response to Question #44, the majority of the participants (n=9) had heard the terms *gringo* local/resident *gringo*. The majority (n=7) said the terms had a neutral/positive connotation, and only two thought the terms had negative, distancing connotations.
- In response to Question #33, the majority of the participants (n=7) said that they did not feel offended if a non-American (Puerto Rican) called them a *gringo/gringa*. Three participants said that whether they felt offended or not depended on the context where the word was used. Only two participants said that they felt offended by the word *gringo/a*.
- In response to Question # 15a on the written questionnaire, the majority of the participants (n=8) indicated that it did not bother them if someone called them *gringo/gringa*.

- In response to Question #46, the majority of the participants (n=8) said that they were able to make sense of Puerto Rican gestures or facial expressions when they were talking to Puerto Ricans.
- In response to Question #47, the majority of the participants (n=7) said they did not feel that people were maybe trying to cheat them when they went out shopping.
- In response to Question #14 on the written questionnaire, half of the participants indicated that they felt cheated when they went out shopping “not at all” while half indicated that they felt cheated they “sometimes” when they went out shopping.
- In response to Question #48, the majority of the participants (n=9) found something in their environment to be shocking or disgusting; the most frequently mentioned themes were trash, the treatment of animals, and driving.
- In response to Question #49, none of the participants found it an effort to be polite to their Rincoño hosts.
- In response to Question #61, half of the participants (n=6) thought that the Mayor of Rincón should offer a Spanish course for Americans.
- In response to Question #51, the majority of the participants (n=7) indicated that it did not bother them that the Mayor of Rincón did not speak English. -
- In response to Question #45, the majority of the participants (n=11) said that they felt generally accepted by the local people in Rincón.
- In response to Question #13 on the written questionnaire, all the participants indicated that they felt generally accepted by the local people.

- In response to Question #52, the majority of the participants (n=11) thought that in general, the Rincoeños had accepted the Americans, although in a few cases it was with reservations.

In the next Chapter I present the results for the Rincoeño participants.

Chapter 5: The Rincoeños: Results

This chapter focuses on the Rincoeño participants. In the first section, it gives an individual profile of each participant in terms of socio-demographic background and English language proficiency. It then gives a profile of the participants as a group in terms of socio-demographic background and English language proficiency. Finally, it provides a summary of results for the participants as a group. In the second section, this chapter considers the Rincoeño participants as a group in terms of three sub-sections: language use at work, language use with neighbors, and language use with friends and entertainment. After each sub-section, it provides a summary of the results for the sub-section. In the third, fourth, and fifth sections, this chapter considers the Rincoeños as a group in terms of attitudes toward English, attitudes toward Americans, and identity. After each section, it provides a summary of the results. In the sixth section, it discusses the results from the five sections.

The Rincoeño Participants as Twelve Individuals: Socio-Demographic Description and English Language Proficiency

To provide individual socio-demographic and English language proficiency profiles of the twelve Rincoeños, the next section draws on Questions #1-20 from the written questionnaire (SDLQ-S) and on Question #1, Question #12 and Questions #43-44 from the Interview Schedule (IS-S) for the recorded interview. The purpose of the individual profiles is to give the reader a sense of the individuals who make up the group of Rincoeños. The Rincoeño participants were Juan, Carlos, Pedro, José, Emmanuel, Pablo, María, Carmen, Mariel, Luisa, Elsie, and Genoveva.

Juan was a twenty-nine-year old male kitchen worker who served as the head cook at the Mambo Restaurant. He was born and raised in Rincón, as were both of his parents. Over a period of eight years, he had gone back and forth from Puerto Rico to Montauk, New York to

take advantage of seasonal, summer work as a cook in a restaurant in New York. He had finished high school, but he had not continued his education. At the time of the study, he lived in Barrio Jagüey, where he had lived there for his entire life. He was born and raised there and his family is from there.

Carlos was a twenty-eight-year old male kitchen worker who served as a cook at the Mambo Restaurant. Both of his parents were born and raised in Mayagüez, a municipality to the south of Rincón, but he was born in New York and raised in Mayagüez. Over a period of six years, he had gone back and forth from Puerto Rico to Montauk, New York to take advantage of seasonal, summer work as a cook in a restaurant in New York. He had finished high school, but he had not continued his education. At the time of the study, he had been working in Rincón for four and a half years, but he lived in Mayagüez.

Pedro was a forty-two-year old male kitchen worker who served as a food preparation person at the Mambo Restaurant, where he also helped out as a handyman. He was born and raised in Rincón, as were both of his parents. Over a period of nine years, he had gone back and forth from Puerto Rico to Montauk, New York to take advantage of seasonal, summer work as a kitchen worker in a restaurant in New York. He had finished high school, but he had not continued his education. At the time of the study, he lived in Barrio Ensenada, where he had lived for 17 years.

José was a twenty-four-year old male kitchen worker who served as a cook at the Mambo Restaurant. He was born and raised in Rincón, as were both of his parents. He has never been in the continental United States (US). He had finished high school, and he had continued his education and had completed two associate's degrees, one in cooking and the other in

mechanical technology for car repair. At the time of the study, he lived in Barrio Pueblo, where he had lived all his life. He was born and raised there and his family is from there.

Emmanuel was a forty-two-year old male who worked as a gardener and, occasionally, as a handyman at the Mambo Restaurant. He was born and raised in Rincón, as were both of his parents. He has never been in the continental US. He attended public school up to ninth grade when he dropped out; he then took the General Equivalency Diploma (GED) Exam to finish high school. At the time of the study, he lived in Barrio Rio Grande, where he had lived for his entire life.

Pablo was a fifty-three-year old male who worked as a janitor at the Mambo Restaurant. Both of his parents were born and raised in Rincón, Puerto Rico, but he was born in New York, where he lived until he was sixteen years old. He attended public school in New York up to ninth grade, but stopped going to school in tenth grade when he returned to Puerto Rico and was not able to understand or overcome the barrier of Spanish. At the time of the study, he lived in Barrio Puntas, where he had lived for eight years.

María was a forty-year-old female who worked as the manager at the Mambo Restaurant. Both of her parents were born and raised in Rincón, Puerto Rico, but she was born in New York and lived in both New York and Connecticut before she returned to Rincón, Puerto Rico. She had finished high school, and had completed a bachelor's degree. At the time of the study, she lived in Barrio Rio Grande, where she had lived for 33 years.

Carmen was a fifty-five-year old female who worked as a sales person in the beach boutique. Both of Carmen's parents were born and raised in the eastern part of Puerto Rico; her mother was from Bayamón, and her father was from Morovis. Carmen was born in Bayamón and raised in New York where she lived for 20 years before returning to the island. She had finished

high school, but she had not continued her education. At the time of the study, she lived in Barrio Cruces, where she had lived for two years.

Mariel was a thirty-one-year old female who worked as a sales person in the beach boutique, where she was working because Carmen had recommended her for the job. Her mother was a non-Puerto Rican who was born in New York; her father was a Puerto Rican who was born and raised in Rincón. Mariel was born in New Jersey, where she lived for six years before she returned to Puerto Rico. She had finished high school, and she had continued her education through pursuing a bachelor's degree in Psychology. At the time of the study, she lived in Barrio Puntas, where she had lived for six years.

Luisa was a sixty-eight-year old female retiree who had previously worked as a sales person in the beach boutique with Carmen. Her parents were both Puerto Ricans from the eastern part of Puerto Rico; her mother was born and raised in Juncos; her father was born and raised in Gurabo. Luisa was born in Juncos and raised in Gurabo. She had lived in the United States for twenty years. She had finished high school, and had completed an associate's degree. At the time of the study, she lived in Barrio Barrero, where she had lived for five years.

Elsie was a fifty-two-year old female who had previously worked as a sales person in the dive shop next to the beach boutique and had maintained her friendship with Carmen. She was born and raised in Rincón, as were her parents. She completed her high school education in Puerto Rico by obtaining a GED. After completing her GED, she lived in Florida for 17 years where she continued her education in dentistry and worked as a dental assistant before retiring. At the time of the study, she lived in Barrio Puntas. Elsie reported that she was born and raised in Puntas and that her entire family is from there.

Genoveva was a thirty-three-year old female who was a frequent customer at the Mambo Restaurant. She was born and raised in Rincón, as were her parents. She had never lived in the US. She finished high school in Rincón, and she had continued her education through pursuing a bachelor's degree in Psychology. At the time of the study, she was a "stay-at-home mom." Genoveva reported that she lived in Barrio Calvache and that she has lived there for her entire life. She was born and raised there and her family is from there.

The second group of questions, items #11–20, were language use questions. Question #11 asked the participants if they spoke English, and Question #12 asked them if they had taken English language courses. Questions #13 and #14 asked the participants which language, English or Spanish, they preferred to read in and which language they chose when they bought magazines. Questions #15 and #16a asked the participants which language they preferred to watch television in (#15) and if they had cable television (#16a). If they did not have cable television, Question 16b asked them why not. Questions #17- #19 focused on interaction and asked the participants which language they used for talking at work (#17), if they would try to speak English in a group in which one person spoke English (#18) and if they thought they had learned English through their social contact with Americans in Rincón (#19). Finally, Question #20 asked the participants what role they thought English should play in education in Puerto Rico.

Juan reported that he speaks English and that he took English as a subject in the public schools. He likes to read in both English and Spanish and buys magazines in both languages. He prefers to watch television in English, and he has cable television. At work he speaks both English and Spanish, and at a social event where English speakers are present he speaks English. He reported that he has been able to learn English through social contact with English-speaking

Americans. In fact, while he was filling out the questionnaire, he said “cien porciento,” indicating that 100 % of his English comes through social contact with English-speaking Americans. Finally, he would like to see the Puerto Rico Public School System adopt a bilingual education curriculum.

Carlos reported that he speaks English and that he took English in the public schools. He said he likes to read in English but that he does not buy magazines, even though I have seen him reading magazines for gamers (people who play video games) that are written in English. He prefers to watch television in English, and he has cable television. At work he speaks both English and Spanish, and at a social event where English speakers are present he speaks English. He reported that he has been able to learn English through social contact with English-speaking Americans. Finally, he would like to see the Puerto Rico Public School System adopt a curriculum that is completely in English.

Pedro reported that he speaks English and that he took English in the public schools. He said he likes to read in both English and Spanish, but that he does not buy magazines. He prefers to watch television in English, and he has cable television. At work he speaks both English and Spanish, and at a social event where English speakers are present he speaks English. He reported that he has been able to learn English through social contact with English-speaking Americans, as the majority of his supervisors at work, particularly at his seasonal work in the United States, have been English-speaking Americans. Finally, he is satisfied with the current Puerto Rico Public School curriculum with Spanish as the medium of instruction and English taught as a required subject.

José reported that he speaks English and that he took English in the public schools. He does not read in either English or Spanish, and he does not buy magazines. He prefers to watch

television in Spanish, even though he has cable television which would give him access to English language programming. At work he speaks both English and Spanish, and at a social event where English speakers are present he said that he would try to speak English. He reported that he has been able to learn English through social contact with English-speaking Americans. Finally, he would like to see the Puerto Rico Public School System adopt a bilingual curriculum.

Emmanuel reported that he does not speak English and that the little bit of English he does speak is *pateao*, which means that he speaks broken English. He likes to read in Spanish, and he buys magazines in Spanish. He prefers to watch television in Spanish, and he does not have cable television. At work he speaks both Spanish and English, but much more Spanish than English. At a social event where English speakers are present he said that he speaks Spanish. Although he reported that he has learned English through social contact with English-speaking Americans, he made it clear to me that he has developed better listening than speaking skills through this contact and that his spoken English is limited to simple phrases and sentences such as “Water? Can I get juice?” Finally, he is satisfied with the current Puerto Rico Public School curriculum with Spanish as the medium of instruction and English taught as a required subject.

Pablo reported that he speaks English and that he took English in the public schools. He likes to read in English, but he does not buy magazines. He prefers to watch television in Spanish, and he does not have cable television. At work he speaks both English and Spanish, and at a social event where English speakers are present he said that he speaks English. He reported that he has been able to learn English through social contact with English-speaking Americans. Finally, he is satisfied with the current Puerto Rico Public School curriculum with Spanish as the medium of instruction and English taught as a required subject.

María reported that she speaks English and that she took English in the public schools. She likes to read in both English and Spanish, but she buys magazines in English. She prefers to watch television in English, and she has cable television. At work she speaks both English and Spanish, and at a social event where English speakers are present she speaks English. She reported that she has been able to learn English through social contact with English-speaking Americans. Finally, she is satisfied with the current Puerto Rico Public School curriculum with Spanish as the medium of instruction and English taught as a required subject.

Carmen reported that she speaks English and that she took English in the public schools. She likes to read in both English and Spanish, and she buys magazines in both English and Spanish. She prefers to watch television in both English and Spanish, but she does not have cable television. At work she speaks both English and Spanish, and at a social event where English speakers are present she speaks English. She reported that she has been able to learn English through social contact with English-speaking Americans. Finally, she would like to see the Puerto Rico Public School System adopt a bilingual curriculum.

Mariel reported that she speaks English and that she took English in the public schools. She likes to read in both English and Spanish, and she buys magazines in both English and Spanish. She prefers to watch television in English, and she has cable television. At work she speaks both English and Spanish, and at a social event where English speakers are present she speaks English. She reported that she has been able to learn English through social contact with English-speaking Americans. Finally, she is satisfied with the current Puerto Rico Public School curriculum with Spanish as the medium of instruction and English taught as a required subject.

Luisa reported that she speaks English and that she took English in the public schools. She likes to read in both English and Spanish, and she buys magazines in both English and

Spanish. She prefers to watch television in both English and Spanish, and she has cable television. At work she speaks both English and Spanish. At a social event where English speakers are present she would try to speak English, because even though she speaks fluent English, as a *patriótica* and a proud Puerto Rican, she thinks English-speaking Americans should speak Spanish in Puerto Rico. She reported that has not learned English through social contact with English-speaking Americans, possibly because she does not have this contact. Finally, she is satisfied with the current Puerto Rico Public School curriculum with Spanish as the medium of instruction and English taught as a required subject.

Elsie reported that she speaks English and that she took English in the public schools. She likes to read in both English and Spanish, and she buys magazines in both English and Spanish. She prefers to watch television in both English and Spanish, and she has cable television. At work she speaks both English and Spanish, and at a social event where English speakers are present she said that she would try to speak English. She reported that has learned English through social contact with English-speaking Americans. Finally, she would like to see the Puerto Rico Public School System adopt a bilingual curriculum.

Genoveva reported that she speaks English and that she took English in the public schools. She likes to read in both English and Spanish, and she buys magazines in both English and Spanish. She prefers to watch television in both English and Spanish, and she has cable television. As a “stay-at-home mom,” Genoveva does not work, but at a social event where English speakers are present she said that she speaks English. She reported that has learned English through social contact with English-speaking Americans. Finally, she would like to see the Puerto Rico Public School System adopt a bilingual curriculum.

The Rincoeño Participants as a Group: Socio-Demographic Description and English Language Proficiency

Table 6 shows the responses that the 12 Rincoeño participants gave to Questions #1, 2, 6, 7, 8, 9, and 10 on the written SDLQ-S. As shown on the table, these 12 participants included six females and six males, whose ages ranged from 24 to 68, with an average age of 41. The responses to questions #8 and #9 show that all the participants had at least one parent who was born and raised in Puerto Rico, and all but Luisa, Carmen, and Carlos had a least one parent who was born and raised in Rincón. Luisa and Carmen had parents who were born and raised in municipalities on the eastern side of the island, and Carlos had parents who were born and raised in Mayagüez, a municipality close to Rincón. Of the Rincoeño participants, one lived in Barrio Barrero; one lived in Barrio Calvache; one lived in Barrio Cruces; one lived in Barrio Ensenada; one lived in Barrio Jagüey; one lived in Barrio Pueblo; three lived in Barrio Puntas, two lived in Barrio Rio Grande, and one lived in Mayagüez (See Appendix H).

On the basis of their responses to questions #6, #7 and #10, the participants formed four groups. The first included Emmanuel, Genoveva, and José. They were born and raised in Rincón, and they had never lived in the continental US. The second group included Pedro and Juan, who were born and raised in Rincón, with parents who were born and raised in Rincón, and Carlos, who was born in the US but raised in Mayagüez. These three men did seasonal, summer work in the US. They worked some of the year in Rincón during the tourist season, and then they worked some of the year in Montauk, New York during the summer. The third group included Luisa and Elsie, who were born and raised in Puerto Rico but spent long periods of their adult lives in the US. Luisa reported that she had lived in the US for 20 years, and Elsie reported that she had lived in the US for 17 years. The fourth group included four participants who had spent

some of their youth in the US. Three of the four, Pablo, María, and Mariel, were born in the US and then spent some of their youth in the US before returning to Puerto Rico. Pablo lived in New York until he was 16; María until she was 8; and Mariel until she was 6. Carmen was born in Puerto Rico but raised in the US where she lived for 20 years before returning to the island.

Table 6. Responses to socio-demographic questions (#1,2,6-10) on written questionnaire (SDLQ-S)

	Gender (Q #1)	Age (Q #2)	Born (Q #6)	Raised (Q #7)	Mother (Q #8)	Father (Q #9)	Lived in US (Q #10a)	Where/ How long (Q #10b)
Luisa	F	68	Juncos	Gurabo	Juncos	Gurabo	Yes	20 Years
Carmen	F	55	Bayamón	New York	Bayamón	Morovis	Yes	20 Years
Pablo	M	53	New York	New York/Rincón	Rincón	Rincón	Yes	Until age 16
Elsie	F	52	Rincón	Rincón	Rincón	Rincón	Yes	17 Years
Pedro	M	42	Rincón	Rincón	Rincón	Rincón	Yes	9 Years Seasonal
Emmanuel	F	42	Rincón	Rincón	Rincón	Rincón	No	N/A
María	F	40	New York	Rincón	Rincón	Rincón	Yes	Until age 8
Genoveva	F	32	Rincón	Rincón	Rincón	Rincón	No	N/A
Mariel	F	31	New Jersey	Rincón	New York	Rincón	Yes	Until age 6
Juan	M	29	Rincón	Rincón	Rincón	Rincón	Yes	8 Years Seasonal
Carlos	M	28	New York	Mayaguez	Mayaguez	Mayagüez	Yes	6 Years Seasonal
José	M	24	Rincón	Rincón	Rincón	Rincón	No	N/A

Table 7 shows the responses that the 12 Rincoeño participants gave to Questions #3, 4, and 5 on the written SDLQ-S. The final column of Table 7 also shows the relationship of the participant to the Mambo Restaurant, the beach boutique, the surf shop, and the dive shop. As shown on the table, all but one of the participants, Pablo, had finished high school or had a GED. Three had earned an associate's degree; one had earned a bachelor's degree; and two were working on a bachelor's degree. Not surprisingly, the four participants who had spent some of their youth in the US reported that they had studied in the US, as did the two participants who had spent long periods of their adult lives in the US. As shown on the table, one of the participants was a customer at the Mambo Restaurant, and seven were employees who worked as the office manager, the janitor, the gardener/handyman, and kitchen workers (n=4). Three of the

participants were salespeople, or former salespeople, at the beach boutique; one was a salesperson at the dive shop.

Table 7. Responses to socio-demographic questions (#3-5) on written questionnaire (SDLQ-S).

	Level of education (Q #4a)	Education after High School (Q #5)	Study in US (Q #4b)	Occupation (Q #3)	Relationship to the Mambo
Luisa	High School	Associate`s	Yes	Former sales person	Former Beach Boutique Employee
Carmen	High School	No	Yes	Sales person	Beach Boutique Employee
Pablo	No	No	Yes	Janitor	Employee
Elsie	GED	No	Yes	Former sales person	Former Dive Shop Employee
Pedro	High School	No	No	Kitchen worker	Employee
Emmanuel	GED	No	No	Gardener/handyman	Employee
María	High School	Bachelor`s	Yes	Office manager	Employee
Genoveva	High School	Bachelor`s in progress	No	Stay at home mom	Customer
Mariel	High School	Bachelor`s in progress	Yes	Sales person	Beach Boutique Employee
Juan	High School	No	No	Kitchen worker	Employee
Carlos	High School	No	No	Kitchen worker	Employee
José	High School	2 Associate`s	No	Kitchen worker	Employee

Table 8 shows the responses that the 12 Rincoeño participants gave to questions #11, 17, 8, 19, and 20. All but one of the participants, Emmanuel, indicated that they spoke English. All the participants except Genoveva, who does not have a job, indicated that they spoke both English and Spanish at work. Eight of the participants indicated that they would speak English if they were in a group in which one person spoke English. Three of the participants, Elsie, Luisa, and José, indicated that they would try to speak English, and one participant, Pablo, indicated that he would speak Spanish. All but one participant, Luisa, reported that they thought they had learned some English through social contact with the Americans. Finally, six reported that they would like education in Puerto Rico to be in Spanish with English as a required subject; five reported that they would like education in Puerto Rico to be bilingual, and one reported that education in Puerto Rico should be all in English.

Table 8. Responses to English language use questions (#11, 17-20) on written questionnaire (SDLQ-S).

	Speak English (Q #11)	Language spoken at work (Q #17)	Speak English in a group (Q #18)	Learn English through social contact (Q #19)	English in Education (Q #20)
Luisa	Yes	English & Spanish	Try English	No	Present system *
Carmen	Yes	English & Spanish	English	Yes	Bilingual education
Pablo	Yes	English & Spanish	English	Yes	Present system *
Elsie	Yes	English & Spanish	Try English	Yes	Bilingual education
Pedro	Yes	English & Spanish	English	Yes	Present system *
Emmanuel	No	English & Spanish	Spanish	Yes	Present system *
María	Yes	English & Spanish	English	Yes	Present system *
Genoveva	Yes	N/A	English	Yes	Bilingual education
Mariel	Yes	English & Spanish	English	Yes	Present system *
Juan	Yes	English & Spanish	English	Yes	Bilingual education
Carlos	Yes	English & Spanish	English	Yes	English only
José	Yes	English & Spanish	Try English	Yes	Bilingual education

*Present system = Spanish medium of instruction with English as a required subject.

Table 9 shows the responses that the 12 Rincoeño participants gave to Questions #13-16. As shown in the table, eight of the participants reported that they preferred to read in both English and Spanish; two preferred to read in English; one preferred to read in Spanish, and one did not answer. Six of the eight who preferred to read in both English and Spanish reported that they bought magazines in both languages, one reported that she bought magazines in English, and one did not buy magazines. The participant who preferred to read in Spanish bought magazines in Spanish. The remaining three participants did not buy magazines. Five reported that they preferred to watch television programs in English; four preferred to watch them in both English and Spanish, and three preferred to watch them in Spanish. All but three of the participants had cable television.

Table 9. Responses to English language use questions (#13-16) on written questionnaire (SDLQ-S).

	Read (Q #13)	Buy magazines (Q #14)	Watch TV (Q #15)	Have Cable TV (Q #16)
Luisa	English & Spanish	English & Spanish	English & Spanish	Yes
Carmen	English & Spanish	English & Spanish	English & Spanish	No
Pablo	English	No	Spanish	No
Elsie	English & Spanish	English & Spanish	English & Spanish	Yes
Pedro	English & Spanish	No	English	Yes
Emmanuel	Spanish	Spanish	Spanish	No
María	English & Spanish	English	English	Yes
Genoveva	English & Spanish	English & Spanish	English & Spanish	Yes
Mariel	English & Spanish	English & Spanish	English	Yes
Juan	English & Spanish	English & Spanish	English	Yes
Carlos	English	No	English	Yes
José	No	No	Spanish	Yes

Summary of Results for Rincoño Participants as a Group: Socio-Demographic Description and English Language Proficiency and Use

Socio-demographic description:

- The participants' ages ranged from 24-68, with an average age of 41.
- The majority of the participants (n=9) had a family history in Rincón.
- The majority of the participants (n=9) worked for someone else in food service or sales.
- All but one of the participants had long histories of residence in Rincón.
- All but one of the participants lived in Rincón.
- Within Rincón, the participants lived spread out throughout the ten *barrios* of Rincón.

English language proficiency:

- The participants formed four groups based on their individual life and English acquisition histories and their membership in one of four groups, determined by where they were born and raised and how long they had lived in the US. Three of the participants, Pablo, María, and Mariel, who were born in the US and lived there until they were 6, 8, and 16

years old, were simultaneous Spanish-English bilinguals. The other nine participants were sequential English as a second language learners.

- Based on their responses to Question #11, the majority of the participants (n=11) reported that they spoke English.
- Based on their responses to Question #17, the majority of the participants (n=11) reported that they used both English and Spanish at work.
- Based on their responses to Question #18, the majority of the participants (n=11) would either speak English (n=8) or try to speak English (n=3) in a group in which one person spoke English. On the basis of the language that they would use at a social event that includes English speakers, the participants ranged from eight high proficiency bilingual speakers who would use English at a social event that includes English users to one low proficiency near monolingual Spanish speaker. By Myer-Scotton's definition of bilingual, at least eight participants can be considered to be bilinguals.
- Based on their responses to Question #19, the majority of the participants (n=11) believe they have learned English through social contact with Americans.
- The self-reported productive skills (speaking) in English of the majority of the participants seem the same as their self-reported receptive (reading and comprehension) skills.

The Rincoeño Participants as a Group: Language Use at Work, Language Use with Neighbors, Language Use with Friends and Entertainment

The next section examines the responses that the Rincoeño participants gave to questions from the Interview Schedule for the recorded interview on language use at work (Questions #1, 3-11 and #57), language use with neighbors (Questions #12-24), and language use with friends and entertainment (Questions #25-32).

Language Use at Work

On the Interview Schedule for the interview, Question #1 asked the participants if there were any people at their job who spoke English. Two of the participants, Elsie and Genoveva did not respond. All ten of the other participants reported that there were English speakers where they work.

On the Interview Schedule for the interview, Question #3 asked the participants what language they used when they talked to English speakers at work. One of the participants, Genoveva, did not respond. One participant, Pablo, reported that he used “Espanol.” One participant, Juan, reported that his choice of language depended on “which one they speak, either English or Spanish” Three participants, Luisa, Carmen, and José, reported that they used both English and Spanish. Two participants, Elsie and Carlos, said they used both English and Spanish, but “mostly English.” Four participants, Pedro, Pablo, María, and Mariel, reported that they used English.

On the Interview Schedule for the interview, Question #4 asked the participants to give an example of what they would say to an English speaker at work. Five participants gave an example. Luisa said, “ What type of ad would you like? Would you like somebody to do the artwork for you? because we have artists, graphic artists that live here in Rincón, you know that can do a real nice job and then the art belongs to you and you can put it anywhere you want to.” Pedro said, “We are out of ceviche and soup!” José said, “Yes! I can go get the menu!” Carmen said, “Well, the T-shirts are eighteen dollars! If you need any help let me know, thank you!” Pablo said, “When I have the chance I will do just that.”

On the Interview Schedule for the interview, Question #5 asked the participants what the non-English speaking co workers with whom they work say when they hear the participants

speaking English. Three participants, Pablo, Emmanuel, and Genoveva, did not answer. Mariel said that everybody at her job speaks English. Juan said they tell him that he speaks English pretty well. Carmen said that they say they would like to know the language. José said, “I don’t know, but at least I can defend myself.” Pedro said that they ask him, “What did you say?” and say “¿Qué dijo?” María said that they don’t say anything because they know she is bilingual. Carlos said, “Nothing, really!” Elsie said, “nothing.” Luisa said, “¡Concho no!” This means that they do not say anything.

On the Interview Schedule for the interview, Question #6 asked the participants if they had worked outside of Puerto Rico, for how long? and where? The question also asked if this experience had helped them with their English. Six participants, José, Carmen, Emmanuel, María, Genoveva, and Mariel, said that they had not worked outside of Puerto Rico. Six participants said they had worked outside of Puerto Rico; all six had worked in the US. Luisa said that she had worked in Maryland for 25 years and that this experience had helped both her English and her Spanish. Elsie said that she had worked in Florida for 17 years and that this had helped her English “a lot!” Pablo said that he had worked in New York and that this experience had helped his English, but he did not say how long he had worked in New York. Pedro said that he had worked in New York for nine years and that this had helped his English. Juan said he had worked in New York for nine years and that this had helped his English. He said, “Most of the English I had learned, I learned there!” Carlos said that he had worked in New York for six years and that had helped his English, particularly “mostly to speak it.”

On the Interview Schedule for the interview, Question #7 asked the participants if the job that they had held outside Puerto Rico was permanent or seasonal. Three participants, Luisa, Elsie, and Pablo reported that the job had been permanent. The other three participants, Juan,

Pedro, and Carlos, said that the job had been seasonal, which means they go back and forth from Rincón to the US to work. They go to the US during the summer to work during the high season there and they come back to work in Rincón during the winter to work during the high season in Rincón.

On the Interview Schedule for the interview, Question #8 asked the participants if their job required them to be in contact with customers. Two of the participants, Genoveva and José did not answer. Two of the participants, Pablo and Emmanuel, said “no.” The other eight participants said that their job required them to be in contact with customers. On the Interview Schedule for the interview, Question #9 asked the participants which language they used when an American customer talked to them. Three participants, Emmanuel, Genoveva, and Pablo, did not answer. Seven of the participants said they would use English. One participant, Elsie, said she would use English “with a hint of Spanish.” One participant, José, said he would “try English.”

On the Interview Schedule for the interview, Question #10 asked the participants to give an example of something they would say in English to an American customer. Seven of the participants did not respond. Pedro said, “Hello, can I help you?” Elsie said, “Hello, How are you?” Mariel said, “Good morning! If you need help with anything, let me know!” Juan said, “Can I help you?” Carlos said, “You want it fully cooked? What you want? on the burrito or on the side?”

On the Interview Schedule for the interview, Question #11 asked the participants if they were required to speak English in order to get their current job in Rincón. One participant, Genoveva, did not answer. Nine participants, Pedro, José, Elsie, Carmen, Pablo, María, Mariel, Carlos, and Emmanuel, said they were required to speak English to get their job. Two participants said it was

not a requirement but they knew they needed English. Elsie said, “No, but I knew I had to (speak English).” Juan said, “Not really, but I knew I needed it.”

Question #45 asked the participants if they had to know English to work in Rincón and why? Seven participants, Carmen, Mariel, Elsie, Genoveva, Pedro, José, and Carlos said that people needed to know English to work in Rincón. All but one of the seven, qualified their response and said that people needed to know English if they were working with tourists and/or Americans. Carmen reported that people need to know English to work in Rincón and the surrounding area because they work with a lot of tourists, and she said that if she didn’t speak English, she couldn’t sell the tourists anything. Mariel said that one needs English in order to work in Rincón because of tourism and that everybody in Rincón is either bilingual or an American who does not speak Spanish. Elsie said that one needs English in order to work in Rincón because there are a lot of tourists. Genoveva said that people need to know English to work in the area of Puntas, Rincón, where there are Americans and English-speaking tourists. Pedro said people need to know English to work some places in Rincón because of the customers who are tourists. Pablo said that if you work for an American in Rincón you need to be able to speak English. Only one participant, Carlos, did not qualify his response and said that people need to know English to work in Rincón and that English is extra knowledge that a person can have.

Five participants, José, Juan, Emmanuel, Elsie, and María, said that people did not need to know English to work in Rincón. José said that people do not need to know English to work in Rincón, and, in fact, he thought that Americans should learn Spanish. Juan said that, in general, people do not need to know English to work in Rincón because jobs do not require English. Emmanuel said that one needs English in order to work in a lot of places, but not necessarily in

Rincón where people speak Spanish most of the time. Luisa said that one does not need English in order to work in Rincón because the majority of the businesses in Rincón are owned by *Boricuas* and not by Americans. María agreed and said that one does not necessarily need English in order to work in Rincón because not all businesses in Rincón are owned by Americans.

Summary of Results for the Rincoño Participants: Language Use at Work

The results to the section about language use at work can be summarized as:

- In response to Question #1, the majority of the participants (n=10) reported that there were English speakers where they work.
- In response to Question #3, the majority of the participants (n=10) reported that they used English to talk to English speakers at work. They either used both, English or Spanish (n=6) or English only (n=4).
- In response to Question #4, five participants gave an example of what they would say to an English speaker at work.
- In response to Question #6, half of the participants (n=6) said that they had worked outside of Puerto Rico in the United States; they all reported that this experience had helped their English.
- In response to Question #7, three of the six participants who had worked outside of Puerto Rico in the US reported that they had been permanent workers in the US; the other three reported that they were seasonal workers and worked the high season in the US in the summer and the high season in Puerto Rico in the winter.
- In response to Question #8, the majority of the participants (n=8) said that their job required them to be in contact with customers.

- In response to Question #9, the majority of the participants (n=9) said they would use English to respond to an American customer.
- In response to Question #10, four participants gave an example of what they would say to an American customer in English.
- In response to Question #11, the majority of the participants (n=9) said that they were required to speak English to get their current job in Rincón.
- In response to Question #45, the majority of the participants (n=7) said that people needed English to work in Rincón, particularly if they wanted to work with tourists and/or Americans.

Language Use with Neighbors

On the Interview Schedule for the interview, Question #12 asked the participants which *barrio* they lived in, and Question #13 asked them how long they had lived there. One participant, Carlos, did not answer because he lives in Mayagüez not in Rincón.. Five of the participants said they had lived in the same *barrio* all their lives. These participants were Juan, who lived in Jagüey; Genoveva, who lived in Calvache; Emmanuel, who lived in Rio Grande, and José, who lived in Pueblo. Elsie said she was born and raised in Puntas. The other six participants had lived in the same *barrio* for relatively long periods of time. María had lived in Rio Grande for 33 years; Pedro had lived in Ensenada for 17 years; Pablo had lived in Puntas for eight years; Mariel had lived in Puntas for six years; Luisa had lived in Barrero for five years, and Carmen had lived in Cruces for two years.

On the Interview Schedule for the interview, Question #14 asked participants if they had American neighbors. One participant, Carlos, did not respond. Five participants, Luisa, Pedro, José, Genoveva, and Juan, said that they did not have American neighbors. Six participants,

Elsie, Carmen, Pablo, Emmanuel, María, and Mariel, said that they did. Question #15 asked participants who had American neighbors if they talked to them. Emmanuel said, “no.” Luisa and Pablo said “yes.” Mariel said, “of course!” María said, “Rarely.” Carmen said that she only greets them.

On the Interview Schedule for the interview, Question #16 asked the participants if they would invite their American neighbors to a party. Question #17 asked them what language they would use and asked them to give an example. Five participants said they would invite their American neighbors to a party. Four would use English, and one would use both English and Spanish. Elsie would say, “I am having a party at my house and I would like for you to join me and my local friends to share a typical Puerto Rican dinner!” Carmen would say, “We are having a little get together! Would you like to come over?” María would say, “Party time!” Mariel would say, “Would you like to come over and join us? We are going to have a party!”

On the Interview Schedule for the interview, Question #18 asked the participants if would they ask their American neighbors if they needed a favor such as a ride or the use of the telephone. Question #19 asked what language they would use and asked them to give an example. Five participants said they would ask their American neighbors for a favor. Four of them would ask for a favor in English. Elsie would say, “Hi, I have an emergency! I don’t have a phone! Is it possible I can use your phone? I appreciate it!” Carmen would say, “Can I please use your phone I have an emergency right now!” María would say, “I need a favor. Can you help me?” Mariel would say, “May I use your phone?” Pablo said that he helps everyone and everyone helps him.

On the Interview Schedule for the interview, Question #20 asked the participants if they would ask their American neighbors for help if they had an emergency. Question #21 asked

what language they would use and to provide an example. Five participants answered and said they would ask their neighbors for help; four out of the five said they would ask for help in English. Elsie said, “Sir, I have an emergency. May I please use your phone?” Carmen said, “My car broke down. Can you please help me?” María said, “I have an emergency. Can you help me out?” Mariel said, “There is an emergency! Can you please help?” Pablo said he would ask close neighbors for help in an emergency.

On the Interview Schedule for the interview, Question #24 asked the participants if there was something about the lifestyle of their American neighbors that they disliked or liked. Only two participants said they disliked something about the lifestyle of their American neighbors. Luisa said that she didn’t like it “when they talk bad about our culture.” Elsie said that the “property value is higher.” Six of the participants said that there was something they liked about the lifestyle of their American neighbors. José said, “They are different.” Elsie said, “We learned English, surf.” Carmen said, “They are quiet.” Pablo said, “They are *tranquilos*.” Emmanuel said, “They are hard workers.” María said, “They live their lives,” Mariel said, “They always greet and smile” and “They help animals.”

Summary of Results for the Rincoeño Participants: Language Use with Neighbors

- In response to Question #13, the majority of the participants (n=10) said they had lived in the *barrio* where they had lived at the time of the interview either for their entire lives or for five years or more (n=5).
- In response to Question #14, half of the participants said that they had American neighbors.
- In response to Questions #17, 19, and 21, four participants gave an example in English of what they would say to invite neighbors to a party, ask for a favor, or ask for help.

Language Use with Friends and Entertainment

On the Interview Schedule for the interview, Question #25 asked the participants if they had American friends in Rincón. All twelve of the participants reported that they had American friends in Rincón. On the Interview Schedule for the interview, Question #26 asked the participants how they met their American friends. Seven of the participants, Juan, Carmen, Mariel, Carlos, José, Elsie, and María, mentioned work as how they had met their American friends. Juan and Carmen said they met their American friends through work; Mariel and Carlos said they met “most” of them through work; José said he met them through work “and around.” Elsie said she met them through working at the surf shop and at the beach. María said she met them through work and at school. Two of the participants, Pedro and Elsie, mentioned the beach as how they met their American friends. Other answers included the following. Emmanuel said he met his American friends through his brother; Pablo said his American friends are his neighbors; and Genoveva said she met her American friends through “hanging around Puntas.” Luisa said that she met her American friends because there are so many *gringos* in Rincón that you meet them everywhere.

On the Interview Schedule for the interview, Question #30 asked the participants what language they used to communicate with their American friends. Two of the participants, Emmanuel and Pablo, did not answer. The other ten participants reported that they used English to communicate with their American friends. On the Interview Schedule for the interview, Question #31 asked the participants how they referred to their non-Puerto Rican friends. Two participants, Luisa and Pablo, did not answer this question. Six of the ten participants who answered the question, Pedro, José, Carmen, Genoveva, and Juan, said that they referred to their non-American friends as *gringos*, and Elsie said she referred to them as *gringos* or *americanos*.

Two of the participants, María and Emmanuel said they referred to them as *americanos*. Two of the participants, Mariel and Carlos, said they referred to them as *mis amigos/mi amigo*.

On the Interview Schedule for the interview, Question #32 asked the participants if their non-Puerto Rican (Americans) friends felt offended if they called them *gringos* and if they had ever let them know they felt offended. One participant, Emmanuel, said “yes,” and another participant, Carlos, said, “I think so.” Another participant, Pedro, said, “sometimes, someone.” Three of the participants, Luisa, Mariel, and María, said they did not use the term *gringo*. Mariel said, “I am not used to referring to them like that.”, and María, said “I do not think so, but I do not refer to them like that.” The other six participants, José, Elsie, Carmen, Pablo, Genoveva, and Juan, said that their non-Puerto Rican (Americans) friends did not feel offended if they called them *gringos*. José said, “No, I don’t think so.” Elsie said, “No, I say it with love.” Carmen said, “The majority, no.” Pablo said, “No, it should not offend anyone.” Genoveva said, “I do not think so. I hope not.” Juan said, “Up until now, no.”

Summary of Results for the Rincoeño Participants: Language Use with Friends and Entertainment

The results to the section about language use with friends and entertainment can be summarized as:

- In response to Question #25, all the Rincoeño participants reported that they had American friends in Rincón.
- In response to Question #26, the Rincoeño participants said that they met their American friends through work (n=7) and the beach (n=2).
- In response to Question #30, the majority (n=10) of the Rincoeño participants said that they communicate with their American friends in English.

- In response to Question #31, the participants said they would call their non-Puerto Rican friends *mis amigos/mi amigo* (2), *gringos* (6), and *americanos* (3).
- In response to Question #32, half of the participants said that they did not think that their non-Puerto Rican friends felt offended by the word *gringo*.

The Rincoeño Participants as a Group: Attitudes toward English

On the Interview Schedule, Question #43 asked the Rincoeño participants if they knew English and how they had learned it. Question #44 asked the Rincoeño participants if they could speak, read, and understand English and why. Of the participants, only one, Emmanuel, reported that he did not know English; the other eleven participants reported that they did know English and could speak, understand, and read English to varying degrees. The participants had learned English many different ways, which were primarily connected to their life histories and English language acquisition histories, and their membership in one of four groups, determined by where they were born and raised and how long they had lived in the US.

The first group included Emmanuel, Genoveva, and José. Nelson reported that he does not speak English, that he can understand a few words in English, and that it is difficult for him to read in English. Genoveva reported that she knows English and that she learned “some” English at school in Puerto Rico but more with the *gringos*. She said she knows how to speak, read, and understand English. José reported that he knows English and that he learned English through practicing, “praticando.” He does not know how to speak English perfectly but he can get along or “defend himself,” “...me puedo a defender.” He reported that he can read some things in English and that he understands English when people talk him.

The second group included Juan, Pedro, and Carlos. All three reported that they knew English. Juan reported that he could speak, read, and understand English. Juan reported that he

had learned English in order to work and that he knows English because of high school, his wife, and his job. He learned English in school; his wife is a Newyorican who speaks fluent English and Spanish. He has also learned English through seasonal, summer work in the US. Pedro reported that he knows enough English to survive and that he learned English through working with Americans. He reported that he knows how to speak English because he likes to talk, that he can read a little in English but that reading is not easy, and that he can understand English if he pays attention. Carlos reported that he knew English and that he learned English in school and by watching television and playing video games. He said that his English language skills really developed when he went to the US to work because he had to speak in order to survive. He reported that he knows how to speak and understand English and that he reads better in English than in Spanish.

The third group included Luisa and Elsie. Luisa reported that she can speak, understand, and read English because she spent time in the US. Elsie reported that she can speak, understand, and read English. She learned English through talking to surfers, working in surf shops and practicing on a daily basis, and through marrying an American.

The fourth group included María, Pablo, Mariel, and Carmen. María reported that since she was born in the US and that since a lot of her friends in Puerto Rico speak English, she can speak, understand, and read English. Pablo reported that he knows English and he learned it in New York where he attended school until he was in 9th grade. When he came to Puerto Rico, he did not know Spanish, which caused him to leave school when he was in 9th grade. Pablo said that he can read, speak, and understand English but that he cannot translate English to Spanish. Mariel reported that since she was born in the US and that since her mother is American, she can speak, understand, and read English. Carmen reported that she knows English because she left

Puerto Rico and went to live in the US when she was four years old. She reported that “of course” she can speak, read, and understand English.

On the Interview Schedule for the interview, Question #46 asked the participants if they wanted to learn English to understand the Americans who live in Rincón. Question #47 asked the participants if they had learned English from their contact with Americans in Rincón and how? Question #48 asked the participants if they had learned English through reading English in advertisements in Rincón. Question #49 asked the participants if they had learned more English from their contact with Americans in Rincón than they learned in school and why? One participant, Pablo, did not answer these questions. The other participants answered these questions different ways, which were primarily connected to their life histories and their membership in one of four groups, determined by where they were born and raised and how long they had lived in the US.

The first group included Emmanuel, Genoveva, and José. Emmanuel said that he would like to learn English in order to understand the Americans who live in Rincón; he tries to read their lips but would like to know more English. He has learned English through social contact with Americans in Rincón and has learned more English through social contact with Americans than in school. As he said, “...I am constantly with them [Americans], I look at them, and I look at their lips when they are talking, so I learn more with them. At school, you don’t learn a lot of English at school.” Genoveva had not tried to learn English in order to understand Americans, but she reported that she had acquired English through social contact and through “mingling” with Americans. She reported that she had learned written English through paying attention to the orthography in advertisements. She had acquired more English through social contact than at school because in school, no one in the classroom speaks English; instead the focus is on writing

and grammar, parts of the sentence, verbs, and things like that. José reported that he tried to learn English in order to communicate with Americans who live in Rincón because one never knows when one will get a job offer from them. He had learned more English through social contact at work than at school because almost every job he had was “owned” by *gringos* so he had to “struggle” with them. In other words, it has not been easy for him to use English on his jobs. He reported that he did not learn any English in school because his school focused on written English and not on speaking and listening (communicating).

The second group included Juan, Pedro, and Carlos. Juan reported that he wanted to learn English in order to understand Americans who live in Rincón and with whom he works; he had learned more English through social contact than at school because when he was at school, he did not want to learn English. Pedro reported that he tried to learn English in order to talk with, understand, socialize, and work with Americans who live in Rincón and outside of Rincón in the US because of his job. He reported that he acquired English through reading advertisements in English, and that he acquired more English through social contact with Americans in Rincón than through school. Carlos reported that he tried to learn English in order to talk with, understand, socialize, and work with Americans who live in Rincón; he tried to learn English through social contact with Americans in Rincón and reported that even though he had previous knowledge of English, his social contact with Americans helped him to keep practicing. He reported that he had learned 60% of his English through social contact and 40% of his English through school.

The third group included Luisa and Elsie. Luisa reported that she had not learned English through social contact with Americans in Rincón because 1) it is not important for her to have social contact with Americans in Rincón, “no me importa mantener una relación con ellos” and

2) a lot of the Americans in Rincón do not know how to speak English; her English is better than theirs. She did not learn English through reading advertisements or through social contact with Americans in Rincón, and she does not think that she learned more English through social contact than through school. Elsie reported that she knows English and that she has learned English through social contact with Americans in Rincón and through reading advertisements in English. For her, social contact is important because one learns more English when one can talk and share, and she has learned more English through social contact with Americans in Rincón than in school.

The fourth group included María, Mariel, and Carmen. María reported that her knowledge of English has helped her to have social contact with Americans in Rincón. She reported that she learned English through school and social contact with Americans in Rincón but not through advertisements. Carmen reported that she understands Americans very well and that she would like to learn French. She reported that she had not necessarily acquired English through contact with the Americans in Rincón because she is bilingual. Mariel said that she has learned English because it is important. She has learned English through social contact and the ability to practice English with Americans in Rincón and through reading advertisements. She reported that she had “definitely” learned conversational English through social contact with Americans in Rincón, and that she had learned more English through social contact than at school because a lot of times at school “not even the teachers know English.”

On the Interview Schedule for the interview, Question #50 asked the participants if they thought that it was easy to learn English in Rincón given the presence of the American community, and why? One participant, Pablo, did not answer this question. Of the eleven participants who did answer the question, two participants, Luisa and Juan, did not think that it

was easy to learn English in Rincón given the presence of the American community. Juan said that, in general, it is not easy to learn English, and even though Rincón contains a lot of English-speaking Americans, not everybody wants to learn English. The other nine participants, José, Emmanuel, Carlos, Pedro, María, Mariel, Elsie, Genoveva, and Carmen, said that it is easy to learn English in Rincón given the presence of the American community. Carlos said that it is easy to learn English in Rincón because there are English speakers who can help and correct you, and they will tell you when you make pronunciation mistakes. Pedro said that it is easy to learn English in Rincón given the American presence because he has to socialize with everybody. María said that it is easy to learn English in Rincón and if a person is interested in learning English in Rincón, a person will learn. Mariel said it is easy to learn English in Rincón because there are more opportunities for practice, “You practice it more.” Elsie said it is easy to learn English in Rincón because “you hear it around you.” Genoveva said that it is easy to learn English in Rincón if one is exposed to English. Sonia responded with respect to children and said that to learn English, children had to either go to school or be surrounded by “grin_ americanos.”

On the Interview Schedule for the interview, Question #52 asked the participants if English opened doors to having American friends. Question #53 asked the participants if English permitted them to know and talk to different people. Question #54 asked the participants if knowing English permitted them to think and act like an American. Question #57 asked the participants what it meant to act like an American. Two of the participants, Carlos and Pablo, did not answer this set of questions. Two participants, María and Luisa, did not think that English opened doors to having American friends, but the other eight did. Nine of the participants thought that English would permit them to know and to talk to different people; one did not. None of the ten participants who answered Question #54 thought that knowing English would

permit them to think and act like an American. The ten participants gave varying answers as to what it meant to act like an American. The individual responses to this set of questions is as follows.

Emmanuel believed that English will open doors to having American friends, but that English will not help a person think and act like an American, and that to act like an American is to copy the things that Americans do. He said that if he speaks English that does not mean that he will act like an American. Genoveva believed that English helps open doors to having American friends and that it permits one to know and to converse with different people. She did not think that knowing English allows a person to think and behave like an American. To act like an American, one would have to live “la vida loca.”

José believed that English opens doors to having American friends and that it permits one to meet and to talk to different people. He did not think that knowing English allows a person to think and behave like an American, because he will not change who he is even though he speaks English; in other words, English will not change his identity. Finally, he reported that he did not know what it means to behave or act like an American.

Juan believed that English opens doors to having American friends and that it permits one to know and to converse with different people. He did not think that knowing English allowed a person to think and behave like an American. He said that to act like an American, one would have to take their customs. Pedro believed that English will open doors to having American friends and will allow one to meet and talk with different people, but that English will not help a person think and act like an American, although he said that he did not know what it meant to act like an American.

Luisa did not believe that English will open doors to having American friends but that English will help a person to meet and talk to different people. She did not think that English will lead to a person acting like an American, which she defined as an insult, “Muchacha, eso es un insulto para mi.” Elsie believed that English will open doors to having American friends and that English will help a person to meet and talk to different people. She did not think that English will lead a person to act like an American, which she defined as the way Americans dress and their forms of cultural expression.

María did not believe that English will open doors to having American friends, but that English will help a person to meet and talk to different people. She did not think that English will lead a person to act like an American, which she defined in terms of surfing, the beach, and bikinis. Carmen believed that it is possible that English opens doors to having American friends, but if Americans want to have Puerto Rican friends, they should learn Spanish. She believed that English permits one to know and to converse with different people. She did not think that knowing English allows a person to think and behave like an American; as she put it, “I’m from here; I’m *Boricua*.” For her to act like an American means being very liberal, for example, to live with your boyfriend without being married, to be happy wearing jeans, shorts, and bathing suits, and not getting all dressed all the time like the local Puerto Rican girls. Mariel believed that English will open doors to having American friends and that English will help a person to meet and talk to different people. She did not think that English will lead a person to act like an American, which she did not define because she felt that she was between both cultures as her father is Puerto Rican and her mother is American. She believed that English will only allow her to express herself.

On the Interview Schedule for the interview, Question #55 asked the participants if they thought English was necessary to relate to the people in Rincón, and why? Two participants, Carlos and Pablo, did not answer this question. Six of the participants, Luisa, Juan, José, Emmanuel, Genoveva, and María, said that, in general, one does not need to know English to relate to people in Rincón. Juan said that, in general, people in Rincón do not need to know English because many people do not speak English. José said that, in general, people in Rincón do not need to know English because everybody in Rincón speaks Spanish. Emmanuel did not think that one needs to know English to relate to people in Rincón because the language in Rincón [Puerto Rico] is Spanish, “we speak Spanish.” Genoveva did not think, in general, that people need to know English to talk to people in Rincón but that to talk to *gringos* one needs English. Similarly, María thought that one needs to know English to relate to people in Rincón only if the people are Americans.

Four of the participants, Pedro, Carmen, Mariel, and Elsie, thought that one needs English to relate to the people in Rincón. Pedro said that one needs to know English to relate to people in Rincón because there are a lot of Americans and tourists in Rincón. Carmen said that 75 % of the people who live in Rincón need English to work in Rincón. Mariel said that one needs to know English to relate to people in Rincón because there are a lot of tourists in both the social and the work domains. Elsie said that one needs to know English to relate to people in Rincón since there are a lot of Americans in Rincón and that knowing English gives a person an advantage in terms of getting a job.

On the Interview Schedule for the interview, Question #51 asked the participants if they thought the Mayor of Rincón should offer an English course for the Rincoeño community, and why? One participant, Carlos, did not answer the question. Three participants, Carmen, José,

Genoveva did not think that the Mayor of Rincón should offer courses in English for the Rincoeno community. Carmen said that Puerto Rican adults who want to learn English can take English in college. José thought that the Mayor of Rincón should offer a Spanish course for the Americans but that an English course for Puerto Ricans is not necessary. Similarly, Genoveva thought that the Mayor of Rincón should offer courses in Spanish to the *gringos* because the *gringos* should learn Spanish.

Eight participants, Juan, Pedro, Emmanuel, María, Pablo, Elsie, Luisa, and Mariel, thought that it was a good idea for the Mayor of Rincón to offer an English course for the Rincoeños. Juan said that there are a lot of people who want to learn English. Emmanuel said that if the Mayor offers such a class, he will definitely enroll in the class. María said that English is necessary world-wide. Elsie said that such a class would benefit those who do not know the English language. Luisa thought it was a good idea because policemen and fire fighters in Rincón need to know English in case of an emergency. Finally, Mariel thought it was a good idea for the Mayor of Rincón to offer an English course for Puerto Ricans and a Spanish course for Americans.

On the Interview Schedule for the interview, Question #56 asked the participants if they thought that knowing English makes a person more educated (*con más educación*)³. Three of the participants, Carlos, Pablo, and Elsie, did not answer this question. Of the nine participants that answered the question, one participant, Luisa said that English will open more doors “mientras más idiomas tu sabes mejor,” but that English does not make a person more educated. The other eight participants, María, Emmanuel, Juan, José, Pedro, Carmen, Mariel, and Genoveva, believed that English made a person more educated. Carmen said that that since people think that

³ I believed the participants interpreted the phrase “*con más educacion*”, in terms of schooling.

speaking more than one language makes a person more intelligent, knowing English makes a person more educated.

Summary of Results for the Rincoeño Participants: Attitudes toward English

The results to the section about attitudes to English can be summarized as follows:

- In response to Question #43 and #44, the majority (n=11) of the participants reported that they knew English and that they could speak, understand, and read English to varying degrees.
- In response to Question #43, the participants said that they had learned English in many different ways, which were connected, primarily, to their individual life and English acquisition histories and to their membership in one of four groups, determined by where they were born and raised and how long they had lived in the US.
- In response to Question #46, which asked the participants if they wanted to learn English to understand Americans who live in Rincón, Question #47, which asked participants if they had learned English from their contact with Americans, and Question #49, which asked participants if they had learned more English from their social contact with Americans in Rincón than they learned in school, the participants responded in many different ways, which were connected, primarily, to their individual life and English language acquisition histories and their membership in one of four groups, determined by where they were born and raised and how long they had lived in the US.
- In response to Question #46, five participants said that they wanted to learn English to understand Americans in Rincón.
- In response to Question #47, the majority of the participants (n=9) said they had learned English from their social contact with Americans.

- In response to Question #48, four participants said they had learned English through reading English in advertisements in Rincón.
- In response to Question #49, the majority of the participants (n=8) said they had learned more English from social contact than from school.
- In response to Question #50, the majority of the participants (n=9) said that it was easy to learn English in Rincón given the presence of the American community.
- In response to Question #52, the majority of the participants (n=8) said that English would open doors to having more American friends.
- In response to Question #53, the majority of the participants (n=9) said that English would allow them to know and to talk to different people.
- In response to Question #54, none of the ten participants who answered the question said that English would lead them to think and to act like an American; in response to Question #57, the participants gave varying responses about what it means to act like an American.
- In response to Question #55, half of the participants (n=6) did not think that English was necessary to relate to the people in Rincón.
- In response to Question #51, the majority of the participants (n=8) thought that the Mayor of Rincón should offer an English course for the Rincoño community.
- In response to Question #56, the majority of the participants (n=8) thought that knowing English makes a person more educated (*con más educación*).

The Rincoeño Participants as a Group: Attitudes toward the Americans

On the Interview Schedule for the interview, Question #33 asked the participants how they felt about the Americans who lived in Rincón, and why? Three of the participants, José, Emmanuel, and Carlos, said that they did not have any opinion or anything to say about it. One of the participants, Edwin, said that he did not have any opinion about it, and that Americans can live wherever they want to live. One participant, Carmen, was positive about Americans living in Rincón and said that she was proud of the fact that they had chosen her country, Puerto Rico, to visit or as a place to live. Four of the participants, Pablo, María, Juan, and Mariel, were neutral and said that it didn't bother them that Americans lived in Rincón, and that Americans were people just like Puerto Ricans. Pablo said that it was "ok" with him if he had Americans as neighbors, and María said that it did not bother her that Americans lived in Rincón. Louis said that it did not bother him that Americans lived in Rincón because, except for language, Americans were the same as Puerto Ricans. Similarly, Mariel said that she thought it was "ok" that Americans lived in Rincón because Americans were people just like Puerto Ricans. Three of the participants, Genoveva, Elsie, and Pedro, were neutral but pointed to the fact that not all Americans are the same. Genoveva said it did not bother her that Americans lived in Rincón but that some Americans, mostly the females, thought they were better than the Puerto Ricans. Elsie said that she got along with all the Americans but that some of them were more receptive towards Puerto Ricans than others. Pedro said that he cannot hold the same attitude towards all Americans because they are not all the same. One participant, Luisa, was negative about the Americans who live in Rincón. She said that she thought that there was a lot of prejudice and that the Americans thought that they were better than the locals and did not even learn the Spanish language, which showed a lack of respect on their part.

On the Interview Schedule for the interview, Question #34 asked the participants if they thought there were two communities in Rincón, Americans and Rincoños, or if there was only one community, and why? Three of the participants, Emmanuel, Juan, and Carlos, thought that there was one community. Emmanuel said “we are all together.” Juan said that he thought there was one because Puerto Ricans socialize with Americans, and Carlos said he thought there was one but did not offer any explanation. One participant, María, did not say if there were one or two communities but said that *Barrio Puntas* is the territory of the Americans. The other eight participants, Pedro, Genoveva, José, Pablo, Elsie, Carmen, Mariel, and Luisa, said that there were two communities. Pedro said there two communities but offered no explanation. Genoveva said that there were two communities because the gringos stay together and hang out among themselves. Pablo said there were two communities because each had their own little group to hang out with, *güiti y mitad*. Three participants specifically mentioned language as a factor which separated the two communities. José said that there were two communities and that *Barrio Puntas* is all *gringos* and all English. Elsie said that there were two communities because the majority of the Americans hang out together with each other, with the exception of a few local Rincoños who speak English and hang out (*compartir*) with the Americans some times. Sonia said that there were two communities because the Americans socialize with each other and only the few who know Spanish might socialize with the local Rincoños. Two of the participants mentioned culture as a factor which separated the two communities. Mariel said that there were two communities because there are some from both groups who do not want to integrate. Luisa said that there were two communities because only a few Americans embraced Puerto Rican culture and liked things such as *parrandas* and local food.

On the Interview Schedule, Question #35a asked the participants if they go to American owned businesses and why? It also asked if they thought that these businesses promoted the integration of Americans and Puerto Ricans. Three of the participants, Luisa, Pablo, and Carlos, said that they did not go to American owned businesses. Luisa said she felt better among her own people; Pablo and Carlos did not offer further explanation. The other nine participants said that they did go to American owned businesses. Carmen mentioned that she likes to try different foods; Emmanuel said he goes to them and orders things such as water and juice in English. Four of the participants, Luisa, Pablo, Genoveva, and Elsie, did not think that these businesses promoted the integration of Americans and Puerto Ricans. Genoveva said “no,” because Americans hang out among themselves; similarly, Elsie said that Americans keep to themselves. Eight of the participants said that the American owned businesses did promote integration of Americans and Puerto Ricans. They offered the following reasons. Carlos said they bought new ideas; Pedro said they provide a place to socialize; Juan said they sell local beer. Mariel said that some businesses want to integrate and some do not.

Question 35c asked the participants if they were familiar with the local bilingual magazine, *El Coquí of Rincón: The voice of Rincón* and if they thought it was addressed to Americans or Rincoeños, or both and why? One participant, Carlos, did not answer. Two participants, José and Pablo, said that they were not familiar with the magazine. The other nine participants were familiar with the magazine. Eight of the participants thought that the magazine was addressed to both Americans and Rincoeños; one thought that it was “mostly” for Americans.

Question 35e asked the participants if they knew about the Animal Rescue Foundation of Rincón (ARF). One participant, Carlos, did not answer. The other eleven participants knew about

ARF. Question 35f asked the participants if they knew about the Surf-Rider Foundation. One participant, Carlos, did not answer. Four participants, José, Elsie, Pablo, and Juan, did not know about the Surf-Rider foundation. The other seven participants knew about the Surf-Rider Foundation. Question 35g asked the participants if they knew about the Rincón International Film Festival. One participant, Carlos, did not answer. Only four participants, Luisa, Pedro, Genoveva, and Mariel knew about the festival; the other seven participants did not. Question 35h asked the participants if they knew about the book *Derelict Junction*. Only two participants, María and Genoveva, said they knew about this book. Question 35k asked the participants if they knew about the Church Without Walls. One participant, Carlos, did not answer. Three participants, José, Pablo and Juan did not know about the church. The other eight participants⁴ knew about the church.

Question 35j asked the participants if they thought that the community related items mentioned in 35c and 35e-h had contributed to, or helped, an integration of the Americans and the Rincoeños. Two participants, Carlos and Pablo, did not answer. One participant, Mariel, said that she did not know. One participant, María, said “maybe.” Three participants, Luisa, José, and Genoveva, said “no.” Five participants, Emmanuel, Pedro, Elsie, Carmen, and Juan, said “yes.”

On the Interview Schedule for the interview, Question #36 asked the participants if they thought that, in general, the Americans were integrated with the Rincoeño community, and why? Four participants said that they were not integrated. Luisa and Genoveva said “no,” but did not offer any explanation. José said “no,” because the Americans and the Rincoeños are apart. The other nine participants said that the Americans were integrated with the Rincoeño community. Emmanuel said “yes,” but offered no further explanation. Elsie said “yes,” but said that the

⁴ *Derelict Junction* is a book written by a local American named Tim Brennan. He uses the terms *gringos locales* and *resident gringos* in his book.

Americans have their own activities. The others said “yes” for the following reasons. Pablo said “yes,” because Americans are a quiet people; Pedro said “yes,” because some of the Americans already knew the attitudes of the locals; María said “yes,” because there are a lot of Americans in Rincón; Carmen said “yes,” because the Americans get involved in community issues such as animals and the environment; Mariel said “yes,” because Americans are an important part of the community; Juan said “yes,” because Americans are a part of “our” (Puerto Rican) culture; Carlos said :”yes,” because Americans are good people who have adapted rapidly to Puerto Rican culture.

On the Interview Schedule for the interview, Question #37 asked the participants if, in general, they thought that the Americans contributed to the Rincoeño community and why? Three participants, Luisa, Pablo, and Carlos, did not answer the question. None of the nine remaining participants said “no,” but one, José, gave an ambiguous answer and said that Americans might be trying to contribute but that they bring their own customs. Eight of the participants said that the Americans contributed to the Rincoeño community. Emmanuel, Juan, and Carmen did not offer an explanation. The others said “yes” for the following reasons. Pedro said that Americans brought tourism; Elsie said that Americans paid taxes; María said Americans were environmentalists; Mariel said that Americans showed an interest for the island regarding the environment and animals. Genoveva said that Americans contributed but then said that Americans had their own interests, in other words, their own agenda.

On the Interview Schedule for the interview, Question #38 asked the participants what it meant to be local them. Luisa said that “local” meant to be born and raised in Rincón; Genoveva said that “local” meant to be born and raised and with family in Rincón; Carmen said “local” meant to be born in the area; Elsie said “local” meant to be born and raised in Rincón and said

she found it shocking that Americans who bought property and moved to Rincón thought they were local; Pedro and José said “local” meant “natural from Rincón”; Carlos and Emmanuel said “local” meant being from the area where you live; Pablo said “local” is where you live; Mariel and Juan said “local” meant to live in Rincón, and María said “local” meant a Rincoeño.

On the Interview Schedule for the interview, Question #39 asked if the participants considered the Americans who lived in Rincón and called themselves *gringos/as locales* to be local. One participant, Pablo, did not answer. Four participants, Luisa, Elsie, Carmen, and Genoveva, said that they were not local and offered the following reasons. Luisa said the Americans were foreigners and there was nothing local about them; Elsie said the Americans were not from her culture and that they kept to their own culture and mingled among themselves; Carmen said the Americans were not from Rincón; Genoveva said the Americans were not from Rincón and that they never will be and that it is ridiculous that they consider themselves to be local. The other seven participants considered the Americans who lived in Rincón to be local. Emmanuel did not offer any explanation; Carlos did not offer any explanation except to say “why not?” María and Mariel said that the Americans were local because they live in Rincón; Pedro viewed them as local because of the length of time they had lived in Rincón. José said they could be local if they lived in Rincón for more than five years and knew everybody but that they did not need to be able to speak Spanish, and Juan said they were local because they live in Rincón and had learned how to speak Spanish.

On the Interview Schedule for the interview, Question #40 asked the participants what they thought of the term *gringos/as locales*. One participant, Pablo, did not answer. Genoveva thought that the term was “ridiculous” and Luisa said, “*Gringo loco* is what it is!” The other nine participants had neutral or positive reaction to the term. Pedro said it “sounds good!” María said

“very good.” Carlos and Louis said if that’s how Americans want to refer to themselves, they have to accept and respect that. José said that Americans were using the term to integrate into the Rincón community; Elsie said the term meant “outsider” but living in Rincón; Emmanuel said it meant that the Americans were from Rincón, and Mariel pointed out that the term *gringo* could still be offensive for some people, so how it’s taken depends on how it is used.

On the Interview Schedule for the interview, Question #42 asked the participants if they thought that, in general, Americans had accepted Rincoeños. Two participants, Pablo and Carlos, did not answer. Four of the participants, Luisa, Pedro, José, and Carmen, did not think that, in general, the Americans had accepted Rincoeños. Luisa gave a strong “no,” and said that Americans bring their prejudices with them to Rincón, a prejudice which she compared to cancer. Pedro said that “not all of them” had accepted Rincoeños; José said that some of the Americans had and some of them had not because they were racists; Carmen said that maybe 40% or 50% of the Americans had accepted Rincoeños. Finally, Genoveva said, “No creo, todo es un show.” The other five participants thought that the Americans had accepted the Rincoeños. Emmanuel said “yes” but did not offer further explanation; Mariel said “yes, in general”; María said that she thought so. Juan said “yes,” because if Americans want to live in Rincón, they have to accept Rincoeños. Elsie said “yes,” because in Rincón, Americans have to integrate the same way Puerto Ricans have to integrate when they go to the US.

Summary of Results for the Rincoeño Participants: Attitudes toward the Americans

The results to the section about Attitudes toward the Americans can be summarized as:

- In response to Question #33, the majority of the participants (n=8) expressed a non-negative, neutral feeling or opinion about the Americans who lived in Rincón; one expressed a negative opinion.

- In response to Question #34, the majority of the participants (n=8) thought that there were two communities in Rincón, Americans and Rincoeños.
- In response to Question #35a, the majority of the participants (n=9) said they went to American owned businesses, and the majority (n=8) thought that these businesses promoted the integration of Americans and Puerto Ricans.
- In response to Question #35c, the majority of the participants (n=8) said they were familiar with the local bilingual magazine, *El Coquí of Rincón: The voice of Rincón*, and the majority (n=9) thought it was addressed to both Americans and Rincoeños.
- In response to Question #35e, the majority of the participants (n=11) said they were familiar with ARF.
- In response to Question #35f, the majority of the participants (n=7) said they were familiar with the Surf-Rider Foundation.
- In response to Question #35g, the majority of the participants (n=7) said they were not familiar with the Rincón International Film Festival.
- In response to Question #35h, the majority of the participants (n=10) said they were not familiar with the book *Derelict Junction*.
- In response to Question #35k, the majority of the participants (n=8) said they were familiar with the Church Without Walls.
- In response to Question 35j, five participants said that the community related items in 35c and 35e through h had contributed to the integration of Americans in Rincón.
- In response to Question #36, the majority of the participants (n=9) said that they thought that, in general, the Americans were integrated with the Rincoeño community.

- In response to Question #37, the majority of the participants (n=8) said that they thought that, in general, the Americans contributed to the Rincoeño community.
- In response to Question #38, half the participants said that to be local meant either to be born and raised in Rincón (n=4) or “natural” to Rincón (n=2). Four said that to be local refers to where a person lives, and one said that to be local is to be a Rincoeño.
- In response to Question #39, the majority of the participants (n=7) considered the Americans who lived in Rincón and called themselves *gringos/as locales* to be local.
- In response to Question #40, the majority of the participants (n=9) had a neutral or positive reaction to the term *gringos/as locales*.
- In response to Question #42, five of the participants said they thought that, in general, Americans had accepted Rincoeños.

The Rincoeño Participants as a Group: Identity

On the Interview Schedule for the interview, Question #59 asked the participants if they thought that bilinguals had more advantages than non-bilinguals in Rincón and why? Two of the participants, Luisa and Pablo, did not think that bilinguals have more advantages in Rincón. Ten of the participants said that they thought that bilinguals have more advantages in Rincón. Seven of these ten participants, Emmanuel, Juan, Carlos, María, Carmen, José, Genoveva said that bilinguals have more advantages because of jobs and work. Emmanuel said that being bilingual helps one get a job. Juan said that a lot of jobs required one to be bilingual. Carlos said that there are better job opportunities for bilinguals. María said bilinguals have more opportunities because of work, “Por el trabajo.” Carmen said that being bilingual helps one to get a job in hotels and guest houses, “En conseguir trabajo si en las hotelarias, los guest houses, si”. José said that there are a lot of jobs in Rincón related to tourism and *gringos* who are the ones who bring the money

to Rincón. “ Bueno porque aqui hay mucho trabajo de turismo y el turismo aqui son *gringos* casi to los trabajos aqui es barra, cocina. Los que traen presupuesto aqui son ellos”. Genoveva said that bilinguals have more advantages in Rincón if one wants to work for *gringos*. Two of the ten participants, Elsie and Mariel, mentioned jobs, communication, and ability to socialize as advantages of being bilingual. Elsie mentioned jobs and communication, “ Por el trabajo, comunicacion, etc.” Mariel said being bilingual was an advantage to work and to socialize. Only one participant of the ten, Pedro, viewed the advantages of being bilingual in Rincón in a non-instrumental, job related way. Pedro said that bilinguals in Rincón had an advantage because being bilingual facilitated communication, “Por la facilidad de comunicación.”

On the Interview Schedule for the interview, Question #61 asked the participants what the advantages of speaking English were in Rincón. Only one participant, Luis, said that she did not see any advantages of speaking English in Rincón. Of the eleven other participants, three, Emmanuel, Carlos and Pedro, said that the advantage was to get a job and job opportunities; two, María and Pablo, said that the advantage was to get a job with an American. Four participants, Elsie, Genoveva, José, and Mariel, mentioned jobs and communicative opportunities; Elsie said job opportunities and communication; Genoveva said to get a job and to meet good-looking *gringos*. José said that English helped him get the job he currently has and said that you never know when there will be an emergency and you will need help from an English speaker. Mariel said that English helps you to get involved in the community and work. Only two of the participants, Carmen and Juan, viewed the advantages of knowing English solely in terms of communication. Carmen said you can communicate; Juan said you can communicate with more people.

On the Interview Schedule for the interview, Question #60 asked the participants if they felt ashamed when they speak English, and why? None of the participants reported that they felt ashamed when they spoke English. Pedro, José, Elsie, Marisol, Genoveva said “no” with no further explanation. Carmen said no, not at all! “Para nada!” Pablo said “no” and asked why I asked, “No, ¿Por qué?” Carlos said “no” even though he knows that he has an accent when he speaks English. Emmanuel said “no” but said that he would like to speak English better, “¡Me gustaria hablar Inglés bien chevere!” Juan said “no” because the more he speaks English, the more English he would learn, “Lo más que lo hable lo mas que lo aprende.” Mariel said “no” because she speaks English well, “Lo hablo bien”. Finally, Luisa said “no” because she is in her “*patria* (country) and here in Puerto Rico she can speak whatever she wants, “¡Aquí yo hablo lo que me de la gana!”

On the Interview Schedule for the interview, Question #58 asked the participants if their identity is threatened if they speak English in Rincón, and why? All twelve participants said that their identity was not threatened if they spoke English in Rincón. Three participants, Juan, María, and Elsie, said “no” and did not offer any further explanation. Emmanuel said “no” because “no.” Carlos said “no” because he really didn’t think so, “De verdad que no”. Mariel said “no” because it is irrational, “Eso es muy irracional.” Two participants, Luisa and Pedro, referred to their Puerto Rican identity. Luisa said “no” and explained that she did not feel threatened because everybody here knew that she was a real *Boricua*, “¡Yo no soy amenazada porque aquí todo el mundo sabe que yo soy *Boricua* de pura cepa!” Pedro said “no” because he was 100% *Boricua*, “Yo soy *Boricua* 100%.” Four participants referred to language. José said “no” because he thought that having two languages was fine, “Yo pienso que esta bien, tener dos idiomas.” Carmen said “no” and explained that most of the people in Rincón understand

and speak English, “La mayoría de las personas aquí lo entienden y lo hablan.” Pablo and Genoveva said “no” and explained in the same way that language had nothing to do with it, “No tiene que ver nada”.

On the Interview Schedule for the interview, Question #62 asked the participants if one has to speak Spanish to be Puerto Rican and why? Four of the participants, Elsie, Pablo, Juan, and Carlos, said that one did not have to speak Spanish to be Puerto Rican. Elsie said “no” but offered no further explanation. Pablo said “no” and said that he did not think so. Juan said “no” because speaking Spanish is not the only thing that defines a Puerto Rican. Carlos said “no” because Spanish is part of Puerto Rican culture but one does not need Spanish to be Puerto Rican! Pedro, said “yes” and “no” because language does not determine one’s identity.

Six of the participants, José, Carmen, Genoveva, Emmanuel, María, and Luisa, said that one had to speak Spanish to be Puerto Rican. José said “yes” because one has to be born and raised in Puerto Rico. Carmen said “yes” because Puerto Ricans have to understand their roots. Genoveva said “yes” because Spanish is part of Puerto Rican culture. Emmanuel said “yes” because if he is Puerto Rican, he has to speak Spanish! María said “yes” because Puerto Ricans are the same as Latinos. Luisa said “of course” because Spanish is “our identity” and that the only thing Puerto Ricans can thank the Spaniards for is the Spanish language. Genoveva said that it should be that way; in other words, to be Puerto Rican, one should have to speak Spanish, but “go ahead and ask a Puerto Rican from New York!”

Summary of Results for the Rincoeño Participants: Identity

The results to the section about identity can be summarized as follows:

- In response to Question #59, the majority of the participants (n=10) said that they thought that bilinguals have more advantages than non-bilinguals in Rincón; seven of the ten viewed the advantages in terms of jobs and work.
- In response to Question #61, the majority of the participants (n=11) said that there are advantages to speaking English in Rincón; nine of the eleven viewed the advantages in terms of jobs and work.
- In response to Question #60, none of the participants said that they feel ashamed when they speak English.
- In response to Question #58, none of the participants said that their identity is threatened if they speak English in Rincón.
- In response to Question #62, half the participants (n=6) said that one has to speak Spanish to be Puerto Rican.

In the next chapter I discuss the results and present the conclusions.

Chapter 6: Discussion of Results and Conclusions

In this chapter, I put the results for Chapter 4 and the results for Chapter 5 together and discuss them with respect to Schumann's Acculturation Model and the field of second language acquisition. I then present my conclusions, the answers to my research questions. I then discuss limitations of the study, pedagogical implications, and directions for future research.

Discussion of results

According to Bergmann, Hall and Ross (1997), language contact involves two languages which come into contact with each other either directly through social contact between speakers or indirectly through education, and language contact is the contact of the people who speak the languages in contact. This thesis has focused on language contact between English and Spanish speakers that comes about through direct social contact in Rincón, Puerto Rico. The research questions concerning language contact which guided this thesis read as follows:

1. Is there language contact between Spanish-speaking Rincoeños and English-speaking Americans in Rincón, Puerto Rico?
2. What is/are the outcome(s) of this language contact in Rincón, Puerto Rico?
3. What are the social and psychological (affective) factors that promote or inhibit language contact and its outcome in Rincón, Puerto Rico?

To address these questions, I will discuss the results from Chapters 4 and 5 in terms of Schumann's Acculturation Model, which Schumann proposed to account for L2 acquisition in a "natural" setting. Schumann (1978) viewed second language acquisition as one aspect of acculturation, and hypothesized that "the degree to

which a learner acculturates to the target-language group will control the degree to which he acquires the second language” (p.34). Schumann hypothesized that the greater the social distance between two cultures, the more difficulty the learner will have in L2 learning; the smaller the social distance between two cultures, the less difficulty the L2 learner will have. For Schumann, how much learners acculturate depends on two sets of factors, social factors and psychological (affective) factors, which determine levels of social distance and psychological distance.

In this thesis, both the Americans and the Rincoeños serve as both second language learners and target groups. For the Americans who are learning Spanish, the Rincoeños serve as the target language group, and Spanish is the target language. For the Rincoeños who are learning Spanish, the Americans serve as the target language group, and English is the target language. As shown in Chapters 4 and 5, nine of the Americans, 75%, live close together in the compact area of two *barrios*, Puntas and Ensenada. In contrast, the Rincoeños live spread out over all the *barrios* of Rincón. This means that the language contact that is the focus of this thesis takes place primarily in the area of Puntas-Ensenada.

In the next section, I discuss the results in terms of the eight factors that make up social distance and in terms of the four psychological (affective) factors. Social distance is how much L2 learners become members of the target language culture and achieve contact with target language contact. The first factor that makes up social distance is social distance. When an L2 group is either superior (dominant), inferior (subordinate), or equal to the TL group, there is social distance between the groups, and the L2 group will not learn the TL. When the two groups are more or less politically, culturally,

technically, or economically equal, contact between the groups can take place, and the L2 learner can acquire the TL.

In my view, in Rincón, particularly in Puntas-Ensenada, there is a division of social dominance, Rincoeños are numerically, politically, and culturally dominant; Americans are economically dominant. The main evidence that Americans are economically dominant is that the Americans were not required to speak and understand Spanish to get their jobs, and they did not need Spanish to work in Rincón. In contrast, the Rincoeños were required to speak English and needed English to work in Rincón, particularly to work with tourists and/or Americans. This is shown in the responses to the following questions:

Q #2: The majority of the American participants (n=10) said they were not required to speak and understand Spanish in order to work in Rincón.

Q #57: The majority of the American participants (n=7) reported that they did not need Spanish to work in Rincón.

Q #11: The majority of the Rincoeño participants (n=11) said that they were required to speak English to get their job in Rincón.

Q #45: The majority of the Rincoeño participants (n=7) reported that they need English to work in Rincón, particularly to work with tourists and/or Americans.

The second factor that makes up social distance is integration. There are three integration patterns: assimilation, preservation and adaptation, or acculturation. In my view the integration pattern that is taking place in Rincón is the adaptation/acculturation pattern. In the adaptation/acculturation pattern, the L2 group adapts to the TL group's lifestyle and values but maintains its own lifestyle and values for intra-group use. This

integration pattern promotes different degrees of contact between the L2 and the TL and varying degrees of acquisition of the TL. In Rincón, the two groups seem to be acculturating toward each other. The evidence for acculturation rests on sets of questions that involve the notions of community, speech community and shared interpretation of the words *gringo* and *gringos locales*, localness, and acceptance.

In terms of community, both groups share the view that there are two communities in Rincón: Americans and Rincoeños, and the Rincoeños believe that the Americans, in general, are integrated with the Rincoeño community. This is shown in response to the following questions:

Q #34: The majority of the American participants (n=8) said there were two communities in Rincón, but only 6 viewed them as Americans and Rincoeños.

Q #34: The majority of the Rincoeño participants (n=8) said there were two communities in Rincón: Americans and Rincoeños.

Q #36: The majority of the Rincoeño participants (n=9) said that Americans were, in general, integrated with the Rincoeño community.

According to Mesthrie (2009), a speech community “involves either a shared language variety or shared ways of interpreting the different language varieties commonly used in the area” (p. 36). Even though the Americans speak English and the Rincoeños speak Spanish and do not have one shared language variety, they seem to share norms of interpretation of the words *gringo* and *gringos locales*, which points toward a shared speech community. This is shown in the responses to two sets of questions. In the first set of questions, Rincoeños reported that they called their American

friends *gringos* and that they did not think that they felt offended by this. In turn, the Americans reported that they did not feel bothered or offended to be called *gringo*.

Q #15 (SDLQ-E): The majority of the American participants (n=8) said that it did not bother them when someone called them *gringo*.

Q #33: The majority of the American participants (n=7) said that they did not feel offended if a non-American called them a *gringo*. Three said that whether they felt offended or not depended on the context where *gringo* was used.

Q #31: Half the Rincoeños reported that they call their American friends *gringos* (n=6), whereas the rest called them *Americanos* (n=3) or *mis amigos/mi amigo* (n=2)

Q #32: Half the Rincoeño participants said that their non-Puerto Rican friends did not feel offended if they call them *gringo*.

In the second set of questions, both groups reported that they had heard the term *gringos locales* and thought that it had a neutral or positive interpretation, not a negative one.

Q #44: The majority of the American participants (n=9) had heard the terms *gringos locales* and *resident gringo*; the majority (n=7) said the terms had a neutral/positive connotation.

Q #40: The majority of the Rincoeños (n=9) said the term *gringos locales* had a neutral/positive connotation.

In a third set of questions that involve localness, even though the Americans and the Ricoeños seemed to have different views of what it means to be local, half of the Americans considered themselves to be local, and the majority of the Rincoeños agreed that the Americans were local. This is shown in the following set of questions:

Q #12 (SDLQ-E): Half of the American participants considered themselves to be local.

Q #43: The same six American participants as in Q #12 considered themselves to be local.

Q #42: In general, the six Americans who considered themselves to be local, defined localness in terms long-term residence in Rincón.

Q #39: The majority of the Rincoeño participants (n=7) considered Americans who lived in Rincón and called themselves *gringos locales* to be local.

Q #38: The majority of the Rincoeño participants (n=6) defined localness as either born and raised in Rincón or “natural” to Rincón.

In a fourth set of questions that involve acceptance, the majority of the Americans reported that they felt accepted by the local people in Rincón, but only half of the Rincoeños felt that the Americans had accepted the Rincoeños. As shown in the questions below, the Americans feel more acceptance from the Rincoeños than the Rincoeños feel from the Americans.

Q #13 (SDLQ-E): All Americans felt generally accepted by local people.

Q #45: The majority of the American participants (n=11) felt generally accepted by local people in Rincón.

Q #52: The majority of the American participants (n=11) thought that Rincoeños had accepted the Americans to varying degrees.

Q #42: Five of the Rincoeño participants thought that, in general, the Americans had accepted the Rincoeños.

The third factor that makes up social distance is enclosure or the degree to which the L2 group and the TL group share the same churches, schools, recreational facilities,

crafts, professions and trades. If the two groups share the same facilities, enclosure is low, which promotes contact and SLA; if the two groups do not share the same facilities, enclosure is high, which inhibits contact and language acquisition. As shown in the following sets of questions, both groups share facilities and share views toward one of the newspapers in Rincón.

Q #36: All of the American participants said they went to local, Puerto Rican businesses.

Q #37: The majority of the Americans (n=10) said they spoke Spanish, Spanish and English, or Spanglish at these businesses.

Q #38: All the American participants were familiar with the newspaper, *El Coqui of Rincón*; none thought it was directed only to Puerto Ricans.

Q #35a : The majority of the Rincoeño participants (n=9) said they went to American-owned businesses.

Q #35a: The majority of the Rincoeño participants (n=8) thought American-owned businesses promoted the integration of Americans and Puerto Ricans.

Q #35c: The majority of the Rincoeños (n=9) were familiar with the newspaper, *El Coquí of Rincón*, and thought it was directed to both Americans and Rincoeños.

The fourth factor that makes up social distance is cohesion. If an L2 group is characterized by intra-group contact, it is cohesive; if it is characterized by inter-group contact with the TL group, it is non-cohesive. Non-cohesive groups make contact outside their group, and this contact promotes language acquisition; cohesive groups stick together and do not make contact, and this inhibits language acquisition. To examine cohesion, I will look at questions involving cohesion and contact at work, with neighbors,

and with friends and entertainment. I will also look at communities of practice that Americans and Rincoeños form with members of the other group.

The first set of questions involved cohesion and contact at work. As shown in this set of questions, both groups reported that they work with members of the other group and that their job required them to be in contact with members of both groups. With respect to work, both groups were non-cohesive and had contact with members of the other group.

Q #3: The majority of the American participants (n=10) said there were people at their job who spoke Spanish.

Q #7: The majority of the American participants (n=10) said their job required them to be in contact with the public.

Q #8: The majority of the Americans (n=7) said they had American and Puerto Rican customers.

Q #1: The majority of the Rincoeño participants (n=10) said there were people at their job who spoke English.

Q #8: The majority of the Rincoeño participants (n=8) said their job required them to be in contact with the public.

The second set of questions involved cohesion and contact with neighbors. Most of the Americans had Rincoeño neighbors to whom they talked while only half of the Rincoeños had American neighbors, and only a few talked to them. This could be because the Americans live in a compact geographical space in two barrios in Rincón whereas the Rincoeños are spread out throughout Rincón. Despite this fact, both groups reported that they would invite their neighbors from the other group to a party and would

ask them for a favor and for help in an emergency, which indicates that both groups are willing to make non-cohesive intergroup contact with members of the other group.

Q #13: The majority of the American participants (n=11) said they had both American and Puerto Rican neighbors (5) or only Puerto Rican neighbors (6).

Q #14: The majority of the American participants (n=9) said they talked to their Puerto Rican neighbors.

Q #15,18, 21: The majority of the American participants said they would invite their Puerto Rican neighbors to a party, ask them for a favor, and ask them for help in an emergency.

Q #14: Half of the Rincoeño participants said they had American neighbors.

Q #15: Three of the six Rincoeño participants with American neighbors said they talked to their American neighbors.

Q #16, 18, 20: All of the Rincoeño participants said they would invite their American neighbors to a party; all but one would ask neighbors for a favor and for help an emergency.

The third set of questions involved cohesion and contact with friends and entertainment. As shown in the responses to these questions, all members of both groups were friends with members of the other group, which fosters non-cohesive contact and promotes second language learning.

Q #40: The majority of the Americans (n=10) reported that dated a Puerto Rican.

Q #25: All the Americans said they had Rincoeño friends in Rincón.

Q #26: Eight of the Americans (n=8) had met their Rincoeño friends through work; nine had met them through surfing, beach, and water sports.

Q #25: All of the Rincoeño participants said they had American friends in Rincón.

Q #26: Seven had met their American friends through work; two had met them at the beach.

According to Trudgill (2003), a community of practice (COP) “refers to a group of people who associate with one another in some joint activity and who share a set of social practices” (p. 25). The set of social practices can include language. On the basis of the responses to the questions about contact and cohesion at work, with neighbors, and with friends and entertainment, I think that some of the Americans and some of the Rincoeños form a COP with members of the other group. In the domain of friends and entertainment, in response to Q #27, a majority of the Americans (n=10) said that on a typical, sunny day they would go surfing, to the beach, or play in the water with Rincoeño friends. These Americans seem to form a COP centered on water sports with Rincoeños and other Americans in Rincón. This COP is non-cohesive and would promote inter-group contact and language acquisition. In the domain of work, in response to Q #6, six of the Rincoeños said that they had worked outside of Puerto Rico in the United States while in response to Q #7, three of these six said that after the season in Rincón, they go to the United States for seasonal work in Montauk. These three Rincoeños seem to form a COP centered on seasonal work; this COP could promote inter-group contact with Americans they meet in the United States. This inter-group contact could lead to language acquisition.

The fifth factor which makes up social distance is the size of the group. If the L2 group is a large group, there will be more inter-group contact than intra-group contact; if

the L2 group is a small group, there will be more inter-group contact than intra-group contact. Inter-group contact fosters non-cohesion and language learning. In Rincón, the Americans numerically form a relatively small group; this should promote inter-group contact with Rincoeños. In contrast, the Rincoeños numerically form a relatively large group, which might inhibit inter-group contact with Americans.

The sixth factor which makes up social distance is intended length of residence. Intended length of residence could promote language learning because if the L2 group intends to remain for a long time in the TL area, it is likely to develop inter-group contact with the TL group. The American group included six long-term (7-39 years) residents who owned their own homes and six short-term (3-6 years) residents who did not own their own homes. The home-owners intend to stay in Rincón. In general, the Rincoeño group had long-term ties and family histories in Rincón. They also intended to stay. For both groups, length of residence coupled with inter-group contact could promote language learning.

The seventh factor that makes up social distance is attitude, the fact that the L2 and the TL group may hold positive or negative attitudes toward each other. Positive attitudes promote language learning; negative attitudes inhibit it. As the following set of questions show, the Americans held both positive and negative attitudes toward the Rincoeños, and the Rincoeños held both positive and negative attitudes toward the Americans.

Q #24: The majority of the American participants (n=8) said there was something they liked about the lifestyle of their Puerto Rican neighbors; they mentioned family, enjoyment of life, and laid-back attitude.

Q #24: The majority of the American participants (n=7) said there was something they disliked about the lifestyle of their Puerto Rican neighbors; they mentioned roosters and chickens, garbage, time management, and theft.

Q #24: Half the Rincoeño participants said there was something they liked about the lifestyle of their American neighbors; they mentioned that they live their lives; they are hard workers; they always greet and smile, and that they help animals.

Q #24: Two of the Rincoeño participants was something they disliked about the life-style of their American neighbor; they mentioned higher property values and the fact that they talk bad about Puerto Rican culture.

The eighth factor that makes up social distance is cultural congruence. If the culture of the L2 group is similar to that of the TL group, the two cultures are culturally congruent, which promotes social contact and language learning. The evidence for and against cultural congruence is mixed. As the responses to the following questions show, on the one hand, none of the Americans found it to be an effort to be polite to Rincoeños and all would go to a local hospital, and they did not seem to be bothered by the fact that the Mayor of Rincón does not speak English. On the other hand, they sometimes felt that people were trying to cheat them when they went shopping. Although the Rincoeños thought that the Americans had contributed to the Rincoeño community, they seemed to feel neutral about the Americans.

Q #49: None of the Americans found it to be an effort to be polite to their Rincoeño hosts.

Q #39: All of the Americans reported they would go to the local hospital if they got terribly sick.

Q #51 The majority of the Americans (n=7) said it did not bother them that the Mayor of Rincón did not speak English.

Q #14 (SDLQ-E): Half of the Americans said people “sometimes” tried to cheat them when they went shopping.

Q #47: The majority of the Americans (n=7) said people were not trying to cheat them when they went shopping.

Q #33: The majority of the Rincoeños (n=8) expressed a neutral feeling or opinion about the Americans who lived in Rincón (“It’s ok”).

Q #37: The majority of the Rincoeños (n=8) said Americans contributed to the Rincoeño community: tourism, pay taxes, environmentalists, animal rights.

The eight social distance factors that promote and inhibit contact between Americans and Rincoeños can be summarized as follows:

1. **Social Dominance:** The division of social dominance between Americans and Rincoeños promotes contact.

2. Acculturation Integration Pattern:

a. The view that there are two communities inhibits contact, but shared ways of interpreting *gringo* and *gringo locales* and a common speech community promotes contact.

b. Americans feel more acceptance from Rincoeños than Rincoeños feel from Americans inhibits contact.

c. Different views of “localness” inhibits contact, but shared views of *gringo locales* as local promotes contact.

3. **Enclosure** is low; both groups share facilities; this promotes contact.

- 4. Attitudes:** Both groups hold both positive and negative attitudes toward the other group; this promotes and inhibits contact.
- 5. Cohesion:** Both groups are characterized by non-cohesive, inter-group contact with neighbors, friends, and at work, and in communities of practice; this promotes contact.
- 6. Cultural Congruence:** Americans do/do not converge w/ Rincoeños; Rincoeños are “ok” w/ Americans; this neither promotes nor inhibits contact.
- 7. Numerical Size** promotes American contact with Rincoeños but inhibits Rincoeño contact with Americans.
- 8. Intended length of stay** promotes contact for both groups.

Psychological distance is how comfortable individual learners are learning the target language. There are four factors which make up psychological (affective) distance: language shock, culture shock, motivation, and ego permeability.

Language shock refers to how much L2 learners fear that they will look comical or be criticized or ridiculed in speaking the L2. If language learners do not feel language shock, they will be more open to learning the L2; language shock inhibits contact and L2 learning while absence of language shock promotes contact L2 learning. As shown in the following sets of questions, neither Americans nor Rincoeños reported that they felt criticized or ridiculed by members of their own group when they spoke the L2. One limitation is that no question asked if they felt criticized or ridiculed by members of the other group when they spoke the L2, but Rincoeños reported that they did not feel ashamed when they spoke English.

Q #6: None of the Americans reported that they felt criticized or ridiculed by non-Spanish-speaking American co-workers when they spoke Spanish.

Q #5: None of the Rincoeños reported that they felt criticized or ridiculed by non-English-speaking Rincoeño co-workers when they spoke English,

Q #60: None of the Rincoeños reported that they felt ashamed when they spoke English.

The second factor that makes up psychological (affective) distance is culture shock, which refers to how much L2 learners feel anxious and disoriented when they enter a new culture. If language learners do not feel culture shock, they will be more open to making inter-group contact and learning the L2; culture shock inhibits contact and L2 learning; absence of culture shock promotes contact L2 learning. None of the questions asked the Rincoeños if they felt culture shock with respect to the Americans. Although the Americans find things in their environment that they do not like, they are not afraid to leave their “comfort zone” of Rincón, and they do not seem to be suffering from culture shock as the responses to the following questions show.

Q #48: The majority of the Americans (n=9) found something in their new environment to be shocking or disgusting. Most mentioned things were trash, the treatment and neglect of animals, and Puerto Rican driving habits.

Q #31: The majority of the Americans (n=10) were not afraid to leave their “comfort zone” of Rincón and reported that they would go to a party outside of Rincón without their Puerto Rican friends.

The third factor that makes up psychological (affective) distance is motivation, which involves learners’ reasons for acquiring the L2. Learners with integrative motivation want to learn the L2 to meet with, talk to, find out about, and become like speakers of the TL. Learners with instrumental motivation want to learn the L2 for utilitarian reasons such as getting a job or earning more money. While integrative

motivation promotes contact, both types of motivation can promote language learning. As the responses to Q #58 (integrative) and Q # 62 (instrumental) show, the Americans had both integrative and instrumental motivation to learn Spanish.

Q #58: The majority of the Americans (n=10) said they were learning or trying to learn Spanish to communicate with Rincoeños; Spanish would help them talk to Spanish speakers; speaking Spanish shows respect to Puerto Ricans.

Q #62: All the Americans said there were advantages to speaking Spanish in Rincón; Spanish would make life easier.

As the responses to Q #46, 52, and 53 show, Rincoeños had integrative motivation to learn English. As the responses to Q # 59 and 61 show, Rincoeños also had instrumental motivation to learn English even though, as the response to Q #55 shows, they did not think that English was necessary to relate to people in Rincón.

Q #46: The majority (n=7) said they wanted to learn English to understand Americans in Rincón.

Q #52: The majority (n=8) said English would open doors to having more American friends.

Q #53: The majority (n=9) said English would permit them to know and to talk to different people.

Q #59: The majority (n=10) said bilinguals have more advantages (jobs and work) than non-bilinguals in Rincón.

Q #61: The majority (n=11) said there were advantages (jobs and work) to speaking English in Rincón.

Q #55: Half did not think that English was necessary to relate to people in Rincón.

The fourth psychological (affective) factor is ego permeability, which refers to the learner's level of disinhibition and openness to TL input and the view that second language acquisition is the acquisition of a second identity. Ego permeability promotes contact and language learning. Ego permeability was examined only with respect to the Rincoeños. As the responses to Questions #58, 54, 57, 62, and 56 show, the Rincoeños seem very open to learning English and receiving English TL input.

Q #58: None said that their identity is threatened if they speak English in Rincón.

Q #54: None said that English would lead them to think and act like an American.

Q #62: Only half said that one has to speak Spanish to be Puerto Rican.

Q #56: The majority (n=8) said that knowing English makes a person more educated (*con más educación*)

The four psychological (affective) factors which promote and inhibit contact and language can be summarized as follows:

1. **Language shock.** Neither Americans nor Rincoeños seemed to be undergoing language shock. An absence of language shock promotes contact and language learning.
2. **Culture shock.** Americans did not seem to be undergoing culture shock, other than their shock at trash, treatment of animals, and driving habits. An absence of culture shock promotes contact and language learning.
3. **Motivation.** Americans showed both integrative motivation and instrumental motivation to learn Spanish; Rincoeños showed both integrative and instrumental motivation to learn English. Integrative motivation promotes contact, and both integrative and instrumental promote language learning.

4. Ego permeability. Rincoeños showed ego permeability; their L1 Spanish egos did not seem threatened by L2 English. This promotes contact and language learning.

According to Saville Troike (2006), acquisition and learning are currently used as interchangeable terms. She defines simultaneous acquisition as the acquisition of more than one language during early childhood while sequential acquisition is the acquisition of an additional language after the first language has been established. According to Myers-Scotton (2006), individual bilingualism “is the ability to use two or more languages sufficiently to carry on a limited casual conversation” (p. 44). Using these definitions, we can characterize the Americans and Rincoeños as individual bilinguals and as second language learners.

Based on their responses to Q # 16-18, 20 (SDLQ-E) and Q #53-56, the Americans can be characterized as individual bilinguals and second language learners in the following way.

- All the Americans were sequential Spanish as a second language learners.
- Receptive skills (reading and comprehension) seemed stronger than their productive (speaking) skills.
- None were completely monolingual; all reported that they could understand “a little” Spanish or “enough to get by.”
- The Americans ranged from one individual bilingual who would use Spanish at a social event that includes Spanish speakers to five low proficiency speakers who would not even try to use Spanish but would use English at the same social event.

Based on their responses to Q #11, Q #19(SDLQ-S); Q #43-44, the Rincoeños can be characterized as individual bilinguals and as second language learners in the following way.

- Three Rincoeños were simultaneous and nine were sequential English as a second language learners;
- The majority (11) said they spoke English.
- Receptive skills (reading and comprehension) seemed the same as productive (speaking) skills.

The Rincoeños ranged from eight individual bilinguals who would use English in a group in which one person spoke English to one low proficiency English speaker who would not even try to use English but would use Spanish at the same event.

As the responses to Questions #19a (SDLQ-E) and Q #59 and 60 show, the majority of the Americans reported that they had learned Spanish through direct social contact with Rincoeños. As Q #61 shows, even though the Americans had learned English through social contact, they were interested in having the Mayor of Rincón offer a Spanish course for them.

Q #19a (SDLQ-E): The majority (n=9) said they had learned a certain level of Spanish through social contact with Spanish speakers.

Q #59: The majority (n=9) said they had acquired Spanish through social contact with Rincoeños. Only one had learned Spanish through indirect contact and education.

Q #60: The majority (n=8) said they had acquired Spanish through reading Spanish signage in Rincón.

Q #61 Half said the Mayor of Rincón should offer a Spanish course for Americans.

As the responses to Q #20, 47, 49, 50, and 51 show, similar to the Americans, the majority of the Rincoeños reported that they had learned English through direct social contact with Americans. Even though they had learned English through social contact, as Q #51 shows, they were interested in having the Mayor of Rincón offer an English course.

Q #20 (SDLQ-S): The majority (n=11) said that they had learned English through social contact with Americans.

Q #47: The majority (n=9) said they had learned English from social contact with Americans.

Q #49: The majority (n=8) said they had learned more English from social contact than from school.

Q #50: The majority (n=9) said it was easy to learn English in Rincón, given the presence of the American community.

Q #51: The majority (n=8) said the Mayor of Rincón should offer an English course for the Rincoeños.

Finally, both Americans and Rincoeños were willing to give many language samples in their L2 in order to show how they would accomplish pragmatic goals such as inviting someone to a party, asking for a favor, and asking for help during an emergency. Some of the language samples I elicited from the American participants are as follows: “¡Te invito a mi fiesta!”, “¡Mira, necesito ayuda!”, “¿Tú puede, tú puede pon, tu trabaja mi trabajo?”, “¿Dónde esta tú carro, Fabio?”, “Yo tengo un party, ¿Quiere voy?”, “Sube por aquí esta calle y hace izquierda al final y hace la próxima izquierda al frente del panadería y sigue esta calle hasta la playa y Tamboo esta a la izquierda.” Some of the

language simples, I elicited from the Rincoeño participants are as follows: “We are having a little get together, Would you like to come?”, “ May I use your phone?”, “Sir, I have an emergency, may I please use your phone?”, and “Can I get juice?”

Conclusions

With respect to the first research question, I believe I have established that there is language contact in Rincón, but the contact takes place primarily in the Puntas-Ensenada *barrios*, not throughout Rincón.

With respect to the second research question, there were two outcomes of language contact. The first outcome of language contact is acculturation. Using Schumann’s Acculturation Model, I have shown that both Americans and Rincoeños show social and psychological integration of L2 learners with the target language group. The second outcome of language contact is that both groups have developed sufficient contacts with target language speakers to enable second language acquisition to take place. In other words, the social and psychological integration of both Americans and Rincoeños should promote language learning. Even though most of the participants in both groups were older learners, their social and psychological integration is favorable for acquisition.

Finally, with respect to the third research question, as shown through the Acculturation Model, a mixture of social and psychological factors contribute to and promote language contact and its outcomes in Rincón.

Limitations of the study

The main limitation of this study is that it is based on the participants’ self-report data. Although we can see patterns, it will be hard to obtain the same results across

individuals. A second limitation is that the study is based on 24 participants, and the results can not be generalized to all Americans or all Rincoeños. A third limitation is that the interview contained many open-ended questions, and it was difficult to compare answers across participants. Fourth, I did not know if some participants really understood some of the questions. A fifth limitation was that it was hard to obtain second language samples from some participants.

Pedagogical Implications

English teachers in Puerto Rico should understand that direct social contact with English native speakers may promote English second language acquisition and should promote direct contact with English native speakers. English teachers in Puerto Rico should also understand that social contact with the target language speakers promotes communication skills that could be used both inside and outside the classroom. Even though I did not look at American students, teachers and school personnel in Rincón should be aware of language limitations that this population could face, which could have an effect on their schooling. Also, even though I did not look at Puerto Rican returnee students (students who come back from the United States whose first language is English), teachers and school personnel in Puerto Rico's public schools should be aware of the language limitations that this population could face, which could have an effect on their schooling.

Directions for Future Research

The first direction for future research is to continue the study of adult second language acquisition and to continue the study of second language acquisition in informal, naturalistic contexts, such as I did in this study. Another direction for future

research is to study the influence of gender on second language acquisition. A fourth direction for future research is to expand the research beyond the Puntas/Ensenada area to other *barrios* of Rincón, such as Atalaya. Another possible direction is to study the children of Americans who live in and attend school in Rincón and study their language contact. A sixth future research direction is to see if Americans and Rincoeños in Rincón share norms of interpretation for the Spanish word *jibaro*. A final direction for future research is to extend the Acculturation Model for second language acquisition in natural contexts to other factors that influence second language acquisition such as cognitive factors, biological factors, aptitude factors, personal factors, input factors and instructional factors.

Reference List

- Agar, M. (1991). The biculture in bilingual. *Language in Society*, 20, 167-181.
- Algren de Gutiérrez, E. (1987). *The movement against the teaching of English in Puerto Rico*. Lanham, MD: University Press of America.
- Baker, C. (1992). *Attitudes and language*. Philadelphia: Multilingual Matters.
- Barrett, R. (2006). Language ideology and racial inequality in an Anglo owned Mexican restaurant. *Language in Society*, 35, 163-204.
- Bergmann, A., Hall, K.C., & Ross, S. M. (Eds.). (2007). *Language files: Materials for an introduction to language and linguistics*. (10th ed.). Ohio: Ohio State University.
- Blau, E. & Dayton, E. (1997). Puerto Rico as an English-using Society. In R.M Hammond & M.G. MacDonald (Eds.), *Linguistic Studies in Honor of Bohdan Saciuk* (pp.137-148). West Lafayette, In: Learning Systems.
- Brennan, T. (2007). *Derelict junction*. Landing Pelican Productions.
- Brown, H.D. (1994). *Principles of language learning and teaching*. (3rd ed.). New Jersey: Prentice Hall.
- Byram, M. (Ed.). (2004). *Routledge encyclopedia of language teaching and learning*. London: Routledge.
- Dörnyei, Z. (2003). *Questionnaires in second language research: Construction, administration, and processing*. New Jersey: Lawrence Erlbaum Associates.
- Ellis, R. (2008). *The study of second language acquisition*. (2nd ed.). Oxford: Oxford Press.
- Gal, S. (1978). Peasant men can't get wives: Language change and sex roles in a bilingual community. *Language in Society*, 7, 1-16.

- Graham, C.R. (1984, March). Beyond Integrative motivation: The development and influence of assimilative motivation. Paper presented at the TESOL Convention, Houston, TX.
- Guiora, A.Z. (1972). Construct validity and transpositional research: Toward an empirical study of psychoanalytic concepts. *Comprehensive Psychiatry*, 13, 139-150.
- Guiora, A.Z., Brannon, R.C., & Dull, C.Y. (1972b). Empathy and second language learning. *Language Learning*, 22, 287-297.
- Hidalgo, M. (1986). Language contact, language loyalty, and language prejudice on the Mexican border. *Language in Society*, 15, 193-220.
- Holmes, J. (2001). *An introduction to sociolinguistics*. (2nd ed.). Harlow, England: Pearson Education.
- Holmquist, C. J. (1985). Social correlates of a linguistic variable: A study in a Spanish village. *Language in Society*, 14, 191-203.
- Kachru, B.B. (1986). *The alchemy of English: The spread, functions, and models of Non-native Englishes*. USA: Pergamon Press.
- Krashen, S. (1981). *Second language acquisition and second language learning*. Oxford: Pergamon Press.
- Lindemann, S. (2002). Listening with an attitude: A model of native speaker comprehension of non-native speakers in the United States. *Language in Society*, 31, 419-441.
- Lippi-Green, R. (1989). Social network integration and language change in progress in a rural alpine village. *Language in Society*, 18, 215-234.

- McKay, S. L. (2002). *Teaching English as an international language*. Oxford: Oxford University Press.
- Mesthrie, R. (2009). Clearing the ground: Basic issues, concepts and approaches. In R. Mesthrie, J. Swann, A. Deumert, & W. L. Leap (Eds.), *Introducing sociolinguistics* (pp. 1-41) (2nd ed.). Philadelphia: John Benjamins Publishing Company.
- Mesthrie, R., & Leap, W. (2009). Language contact 1: Maintenance, shift and death. In R. Mesthrie, J. Swann, A. Deumert, & W. L. Leap (Eds.), *Introducing sociolinguistics* (pp. 242-270) (2nd ed.). Philadelphia: John Benjamins Publishing Company.
- Morales, A. (1983). *Puerto Rico: A political and cultural history*. New York: Norton.
- Myers-Scotton, C. (2006). *Multiple voices: An introduction to bilingualism*. Massachusetts: Blackwell Publishing.
- Nieves Ramírez, G. (2006, January 9). Atractivo Rincón para los extranjeros. *El Nuevo Día*, pp. 48- 49.
- Osuna, J.J. (1949). *A history of education in Puerto Rico*. (2nd ed.). Rio Piedras: Editorial de la Universidad de Puerto Rico.
- Sánchez, R. J. (2000). *Rincón: Su historia y su gente* (Vol. I). Puerto Rico: Isabela Printing.
- Saville-Troike, M. (2006). *Introducing second language acquisition*. Cambridge: Cambridge University Press.

- Schumann, H. J. (1978). The acculturation model for second-language acquisition. In R.C. Gingras (Ed.), *Second language acquisition and foreign language learning* (pp.27-50). Washington, D.C.: Center for Applied Linguistics.
- Schumann, H.J. (1986). Research on the acculturation model for second language acquisition. *Journal of Multilingual and Multicultural Development*, 7, 379-393.
- Trousdale, G. (2010). *An introduction to English sociolinguistics*. Edinburgh: Edinburgh University Press.
- Trudgill, P. (2003). *A glossary of sociolinguistics*. Oxford: Oxford University Press.
- U. S. Census Bureau. (2000). Profile of general demographic characteristics. Retrieved March 8, 2010 from the world wide web:
http://www.censo.gobierno.pr/Centro_de_datos_censales/Mayagüez.htm
- U.S. Census Bureau. (2005-2009). American Community Survey 5-Year Estimates. Retrieved March 8, 2010 from the world wide web:
<http://www.census.gov/acs/www/>

Appendix A. IRB Approval Letters

**UNIVERSIDAD DE PUERTO RICO EN MAYAGUEZ
DECANATO DE ASUNTOS ACADEMICOS COMITE PARA
LA PROTECCION DE LOS SERES HUMANOS EN LA
INVESTIGACION
(CPSHI/IRB - 00002053)**

09-08 KR 01


Srta. Karilyn Ramos
P.O. Box 1778, Rincón, P.R. 00677-1778

Estimada Srta Ramos:

El comite examine su solicitud y decidio que quiere reunirse con usted para contestar ciertas dudas en cuanto a su investigación: Language Contact between Rincoeños and Americans in Rincón, Puerto Rico: Puntas, Atalaya, and Rincon Pueblo.

Por tal razon la citamos a la reunion del comite el vienes 17 de octubre en el Edificio de Administración de Empresas en el salón de conferencias de la Decana (salon 149) a las 2:30 de la tarde. Recuerde traer la solicitud firmada.

La esperamos,


Dase J&vier, D.B.A.
Presicfnte IRB-CPSHI
UPR, Mayagilez

c. Betsy Morales
Directora Departamento de Ingles

Appendix A. IRB Approval Letters

UNIVERSIDAD DE PUERTO RICO EN MAYAGUEZ
DECANATO DE ASUNTOS ACADEMICOS PROTFC
COMITÉ PARA LA PROTECCION DE LOS SERES HUMANOS EN LA
INVESTIGACION

09-08 KR- 02

28 de octubre del 2008

Srta. Karilyn Ramos
PO Box 1778
Rincón, P.R. 00677-1778

Estimada Señorita Ramos:

El comité revisó su propuesta: "Language contact between Rincoeños and Americans in Rincón y aprueba gustosamente su investigación luego de las correcciones indicadas.

La aprobación de su propuesta de investigacion se extiende desde el 28 de octubre del 2008 hasta el 28 de octubre del 2009. Le recuerdo que cualquier modificación de su proyecto necesitaria pasar por una nueva revisión por parte de este Comité.

Le deseo mucho éxito en su trabajo de investigación y quedo a sus órdenes para cualquier pregunta o clarificación ulterior que estimase necesaria.

Cordialmente,

' '' '
Dame Jzivier, D.B.A.
Presiddhta CPSHI
UPR, Mayagttez

c. Betsy Morales

Appendix A. IRB Approval Letters

UNIVERSIDAD DE PUERTO RICO. COLEGIO DE MAYAGUEZ
Comite de protection de los seres humanos en la investigation

Mayaguez, el 14 de enero del 2010.

Estimada Karilyn Ramos,

For la presente aprobo una extension de tiempo para llevar a cabo sus investigaciones del proyecto "Language contact between Rincoeños and American in Rincón, Puerto Rico". La extensión empezara el 15 de enero del 2009 al 15 de enero del 2011.

Que tenga exito en su investigation
Saludos cordiales,
Brian Munoz
Presidente del IRB
UPR, Colegio de
Mayaguez



C.C: dra. Betsy Morales,  directora del departamento de ingles

Appendix A. Consent form.

Consent Form

Language Contact Between Rincoeños and Americans in Rincón, Puerto Rico

I give permission to Karilyn Ramos Delgado, Graduate student from the English Department at the University of Puerto Rico, Mayagüez Campus, to be interviewed and tape recorded as an essential part of her thesis research. The completion of a thesis is a requirement of the Graduate Program in order to obtain a Master of Arts in English Education of the English Department at the University of Puerto Rico at Mayaguez.

This research that is been conducted is to find out and describe the results of language contact between Rincoeños and Americans in different districts of Rincón, Puerto Rico. The main objective of this study is to describe language contact, which entails social and cultural contact that Rincoeños and Americans have in Rincón, Puerto Rico.

This research will integrate elements of ethnography such as contextual, unobtrusive, naturalistic observations that will also be tape recorded. This recording will be used for the main purpose of collecting data for this research. The recording session will take approximately 45 to 60 minutes.

I understand that my participation is strictly voluntary and that I will not receive any compensation for my contribution. I am aware that nothing bad or incorrect will occur if I decided to terminate my participation in this study at any time.

I understand that all of the tapes and or written notes that are collected will be placed in the researcher's office under code until they are eventually destroyed. That only the researcher and the thesis chairperson will have access to this information.

I also understand that by signing and dating this form I give my consent to Karilyn Ramos to use the information I provide through interviews and audio taped sessions, as part of her MA thesis. Any question I can contact the researcher at (787)354-5327.

Interviewee Signature

Interviewee Name Printed

Date

Appendix B. Figure 1. Barrios of Rincón map.



Appendix C. Socio- demographic and language use questionnaire (SDLQ-E).



Instructions: This questionnaire has been designed to research language contact between Rincoñeos and Americans in Rincón, Puerto Rico. Answer the following questions in the provided space or circle your answer, depending on the situation. Your participation is highly appreciated and will help to better understand the language contact phenomenon that is taking place in Rincón, Puerto Rico.

I Socio demographic questions

1. Gender: Female Male 2. Age: _____ 3. Occupation _____
4. Education: High School Associate Degree Bachelor Degree Master Degree PhD.
5. Where are you from? _____
6. What brought you to Rincón? _____

II Local identity questions

7. Do you live in Rincón? _____
- 8a. For how long have you lived in Rincón? _____ 8b. Where? _____
- 9a. Do you own a house in Rincón? Yes ____ No ____ 9b. Where? _____
- 10a. Do you own land in Rincón? Yes ____ No ____ 10b. Where? _____
- 11a. Are you planning to buy either a house or a lot in Rincón? Yes ____ No ____
- 11b. If your answer is yes, Why? _____
- 12a. If you live in Rincón, do you consider yourself a local? Yes ____ No ____
- 12b. Why? _____
13. Do you feel generally accepted by the local people? Yes ____ No ____
14. When you go out shopping, do you feel as though people may be trying to cheat you?
Most of the time ____ Sometimes ____ Not at all ____
- 15a. Does it bother you when someone calls you “Gringo”? Yes ____ No ____
- 15b. Why? _____

III Language use questions

- 16a. Do you speak Spanish? Yes ____ No ____ 16b. Where did you learn it? _____
- 17a. Can you read Spanish? Yes ____ No ____ 17b. Where did you learn it? _____
18. Do you understand Spanish? Yes ____ No ____ A little ____ Enough to get by ____
- 19a. Do you think that you have been able to learn a certain level of Spanish through social contact with Spanish native speakers? Yes ____ No ____
- 19b. If your answer is yes, explain briefly your experience. _____

20. What language would you use at a social event that includes Spanish speakers?
____English ____Spanish ____Try to speak Spanish ____Avoid talking

Appendix D. Socio-demographic and language use questionnaire (SDLQ-S).



Instrucciones: Este cuestionario ha sido creado para investigar el contacto de inglés y español que hay entre los rincoños y los americanos en Rincón, Puerto Rico. Se le agradece su participación la cual ayudará a entender mejor el contacto de idiomas que existe en Rincón, Puerto Rico. Contesta en el espacio provisto ó circula la contestación, según amerite la pregunta.

I Información socio demográfica

1. Sexo: F ____ M ____ 2. Edad: _____ 3. Ocupación: _____
4a. Grado completado _____ 4b. ¿Estudiastes en Estados Unidos? Si ____ No ____ 4c. Grado _____
5. Educación después de la escuela superior Grado Asociado Bachillerato Maestría Doctorado Ninguno

II Identidad local

6. Lugar de nacimiento: _____
7. Lugar de crianza: _____
8. Lugar de nacimiento de madre: _____
9. Lugar de nacimiento de padre: _____
10a. ¿Has vivido en los Estados Unidos? Sí ____ No ____
10b. Si tu contestación es sí, ¿Dónde? _____ ¿Por cuánto tiempo? _____

III Uso de idioma

11. ¿Hablas Inglés? Sí ____ No ____
12. ¿Has tomado cursos de Inglés? Sí ____ No ____
13. Prefieres leer en: Español ____ Inglés ____ Ambos ____ No leo ____
14. Compras revistas en: Español ____ Inglés ____ Ambos ____ No compro revistas ____
15. Prefieres ver programas de televisión mayormente en: Español ____ Inglés ____
16a. ¿Tienes cable TV? Sí ____ No ____
16b. Si contestaste no a la pregunta anterior indica el porque. _____
17. ¿Idioma que hablas en el trabajo? Español ____ Inglés ____ Ambos ____
18. Si estas en un grupo en el cual una persona habla Inglés, tú tratas de hablarle en:
Español Inglés Tratas de hablar Inglés No le hablas
19. ¿Crees que has aprendido algo de inglés debido al contacto social con los americanos? Sí ____ No ____
20. Prefieres que la educación en Puerto Rico sea:
Toda en Español Toda en Inglés Español con Inglés como clase requisito Educación bilingüe



Language Contact between Rincoeños and Americans in Rincón, Puerto Rico

This questionnaire has been designed to research language contact between Rincoeños and Americans in Rincón, Puerto Rico. This research that is been conducted by Karilyn Ramos Delgado, Graduate student from the English Department at the University of Puerto Rico at Mayaguez, main objective is to describe language contact, which entails social and cultural contact that Rincoeños and Americans have in Rincón, Puerto Rico. Your participation is highly appreciated and will help to better understand the language contact phenomenon that is taking place in Rincón, Puerto Rico.

Language use at work

1. Do you work here in Rincón? Where? What do you do at _____?
2. Were you required to speak or understand Spanish in order to work in Rincón?
3. Are there any people at your job who speak Spanish?
4. In which language do you talk to them?
5. Give me an example of when you had talked Spanish to them.
6. What do the non Spanish speaker employees say when they hear you speaking Spanish?
7. Do you have the kind of job where you are in contact with the public?
8. Who are your clients, Americans or Puerto Ricans?
9. When a Puerto Rican client come to talk to you in Spanish in which language you talk back to them?
10. Give me an example of you talking to a Puerto Rican customer.
11. Have you ever worked away from the United States? Where? How long? How was the experience?

Language use with neighbors

12. In which area of Rincón do you live? How long?
13. Who are your present neighbors, Americans or Puerto Ricans?
14. Do you talk to your neighbors? In which language do you talk to them?
15. If you have a party, would you invite your Puerto Rican neighbors? Why?
16. In which language will you communicate with them?
17. Tell me how you would invite them.
18. If you need a favor (a ride, telephone) would you ask your Puerto Rican neighbor? Why?
19. In which language will you communicate?
20. Give me an example on how you will ask for a favor.
21. What if you have an emergency, would you ask your Puerto Rican neighbor for help? Why?
22. In which language would you communicate?
23. Give an example on how you would ask for help.
24. Is there something of your Puerto Rican neighbors lifestyle that you like? What don't you like?

Language use with friends and entertainment

25. Do you have Puerto Rican friends here in Rincón?
26. How did you meet them?
27. What would you do with them on a typical sunny day?
28. Do you go out with them at night? Where? Why there?
29. In which language do you communicate with them.
30. Give me an example.

31. Would you go out to party outside Rincón without your Puerto Rican friends? Why?
32. How do you call or refer to your Puerto Rican friends?
33. Do you feel offended if a non American calls you a gringo? Why?

Attitudes toward Puerto Rican`s culture

34. Do you think there are two communities in Rincón, the American and the Rincoeños, or there is only one community? Why?
35. Do you know about Rincón`s church Christians of the Caribbean? Do Rincoeños go to that church?
36. Do you go to local Puerto Rican businesses? Which? Why?
37. Which language do you speak when you are in one of these places?
38. Are you familiarize with the local bilingual magazine *El Coquí of Rincón*? Do you think it is address to both Americans and Puerto Ricans? Why?
39. If you get terribly sick, would you go to the local hospital or would you go back to the USA to get help?
40. Have you dated a Puerto Rican?
41. Tell me about that.
42. What does it mean for you to be a local?
43. Are you a local?
44. What do you think of the term gringo local or resident gringo?
45. Do you feel generally accepted by the local people in Rincón? Explain
46. When talking to Puerto Ricans, can you make sense of their gestures or facial expressions?
47. When you go out shopping, do you feel as though people maybe trying to cheat you? Example
48. Have you found things on your new environment shocking or disgusting? What?
49. Are you finding it an effort to be polite to your hosts? Why?
50. What do you think of the proliferation of condominiums in Rincón? Is this caused by the Americans or by the Puerto Ricans?
51. Rincón`s Major Carlos López doesn`t speak English, What do you think about that?
52. In general, do you think that Rincoeños have accepted the Americans? Why?

Attitudes toward Spanish

53. Do you know Spanish? How did you learn it?
54. Can you speak it? Why?
55. Can you read it? Why?
56. Can you understand it? Why?
57. Do you need to speak Spanish to work in Rincón?
58. Are you learning or trying to learn Spanish to understand and communicate with Rincoeños?
59. Do you think you have acquired Spanish through social contact with Rincoeños? How?
60. Do you think you have acquired Spanish through Spanish signs around Rincón?
61. Do you think that Rincón`s Major should offer a Spanish course for Americans?
62. Do you think there are any advantages on speaking Spanish in Rincón? Mention them.

Thanks for your time and participation!



Language Contact between Rincoñños and Americans in Rincón, Puerto Rico

Esta entrevista ha sido creada para investigar el contacto de inglés y español que hay entre los Americanos y los Rincoñños en Rincón, Puerto Rico. Esta investigación que esta llevando a cabo Karilyn Ramos Delgado, estudiante Graduada del Departamento de Inglés en la Universidad de Puerto Rico, Recinto de Mayaguez, tiene como fin el describir los resultados de el contacto de idiomas entre los Americanos y los Rincoñños en Rincón, Puerto Rico. Se le agradece su participación la cual ayudará a entender mejor el fenómeno linguístico que existe en Rincón, Puerto Rico.

Una vez más, gracias por tu participación!

Trabajo

1. ¿Hay alguna persona en tú trabajo que habla inglés?
2. ¿Por qué, qué tipo de trabajo realizas o a que te dedicas?
3. ¿En qué idioma te comunicas con esa(s) persona(s)?
4. Dame un ejemplo de cuando tú has tenido que hablar inglés a esa(s) persona(s).
5. ¿Qué dicen tus compañeros que no hablan inglés cuando te escuchan hablando inglés?
6. ¿Has trabajado fuera de PR? ¿Cuánto tiempo? ¿Dónde? ¿Te ha ayudado con tu inglés?
7. ¿Trabajas allá permanentemente o por temporada? ¿Por qué? ¿Cuándo es la temporada?
8. ¿Tú trabajo, requiere que estés en contacto con el público? ¿Quiénes?
9. ¿Cuándo un cliente americano viene ha hablarte como le contestas, en inglés o español ?
10. Dame un ejemplo de cuando atiendes a un cliente que no habla español,¿que haces?
11. ¿Fue un requisito el hablar inglés en tu actual trabajo?

Vecinos

12. ¿En que parte de Rincón vives?
13. ¿Cuánto tiempo hace que vives ahí?
14. ¿Tienes vecinos americanos? ¿Más americanos que rincoñños o viceversa?
15. ¿Tú, les hablas a esos vecinos?
16. Si tienes una fiesta,¿invitarías a tus vecinos americanos?¿ Por qué?
17. ¿En qué idioma te comunicarías ?Dime como le harías la invitación.
18. Si necesitas un favor, (usar teléfono, pon) ¿se lo pedirías a tu vecino americano? ¿Por qué?
19. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué así?
20. Y si tienes una emergencia, ¿le pedirías ayuda a el vecino americano? ¿Por qué?
21. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué así?
22. Si hay un banquito o un lugar donde los vecinos se reúnen,¿ invitan a los americanos?¿ Por qué?¿ellos se invitan solos? ¿En qué idioma tú le hablas? ¿En qué idioma hablan ellos?
23. Dame un ejemplo de cuando se reúnen.
24. ¿ Hay algo del estilo de vida, (costumbres), de tus vecinos americanos que te gusta?¿Y que no te gusta?

Amistades y entretenimiento

25. ¿Tienes amigos americanos aquí en Rincón?
26. ¿Cómo los conocistes?
27. ¿Qué hacen durante el día? (surfean juntos, van a la panadería local, salen de Rincón)
28. ¿Sales con ellos a divertirse de noche? ¿En Rincón o fuera de Rincón? ¿Dónde en Rincón y por qué?
29. ¿Dónde fuera de Rincón y por qué?
30. ¿En qué idioma te comunicas con tus amigos americanos? Dame un ejemplo.

31. ¿Cómo le llamas, dices o te refieres a tus amigos que no son puertorriqueños?
32. ¿Ellos, se sienten ofendidos si les llamas gringos? Y, ¿te lo dejan saber?

Actitudes hacia los americanos

33. ¿Cuál es tu sentir hacia los americanos que viven aquí en Rincón? ¿Por qué?
34. ¿Crees que hay dos comunidades en Rincón, americanos y rincoeños, o son una sola comunidad? ¿Por qué?
35. En varias publicaciones, (libros, periódicos, revistas locales), los americanos han expresado que hacen esfuerzos por integrarse a la comunidad rincoeña. Entre los esfuerzos mencionan el establecimiento de negocios, un club de lectura e iniciativas a favor del ambiente, como es la lucha en contra de la construcción en las costas. Tú, :
- a. ¿vas a los negocios cuyos dueños son americanos? ¿Por qué? ¿Crees que promueven la integración de americanos y puertorriqueños? ¿Por qué?
 - b. ¿conoces del club de lectura establecido por los americanos? ¿Por qué?
 - c. ¿estás familiarizado con la revista bilingüe El Coquí de Rincón? ¿Qué opinas de esta? ¿Crees que va dirigida tanto a rincoeños como a americanos? ¿Por qué?
 - d. ¿conoces de los esfuerzos de los americanos para conservar el ambiente en Rincón? Menciona algunos.
 - e. ¿conoces la organización Animal Rescue Foundation, mejor conocida como ARF de Rincón? ¿Por qué?
 - f. ¿conoces de la organización Surfriders y sus aportaciones? ¿Por qué?
 - g. ¿conoces del Festival de Cine Internacional de Rincón? ¿Por qué?
 - h. ¿conoces el libro “Derelict Junction”?
 - i. ¿qué opinas de la proliferación de condominios en Rincón? ¿Generada por americanos o por puertorriqueños?
 - j. ¿crees que todas estas “contribuciones” han logrado una integración entre americanos y rincoeños?
 - k. ¿conoces la Iglesia “Church without Walls of the Christians of the Caribbean” ?
36. En general, ¿crees que los americanos están integrados a la comunidad rincoeña? ¿Por qué?
37. En general, ¿crees que están aportando a la comunidad rincoeña? ¿Por qué?
38. ¿Que es para ti ser “local”?
39. En varias publicaciones recientes, (libros, periódicos) los americanos que residen en Rincón han expresado que se consideran rincoeños o locales, de hecho se han autodenominado “gringos locales”, tú, los consideras locales? ¿Por qué?
40. ¿Qué opinas del término “gringo local”?
41. ¿Estás familiarizado con el término “snowbirds”?
42. En general, ¿crees que los americanos aceptan a los rincoeños?

Actitudes hacia el inglés

43. ¿Sabes inglés? ¿cómo aprendiste inglés?
44. ¿Puedes hablarlo? ¿Por qué? ¿Leerlo? ¿Por qué? ¿Entenderlo? ¿Por qué?
45. ¿Necesitas saber inglés para trabajar en Rincón? ¿Por qué?
46. ¿Aprendes o intentas aprender inglés por que quieres entender a los americanos que viven en Rincón?
47. ¿Crees que has adquirido inglés por el contacto social con los americanos en Rincón? ¿Cómo?
48. ¿Crees que has adquirido inglés por los anuncios en inglés proliferados en Rincón? ¿Cómo?
49. ¿Crees que has adquirido más inglés a través del contacto social con los americanos en Rincón que en la escuela? ¿Por qué?
50. ¿Crees que es fácil aprender inglés en Rincón debido a la presencia de la comunidad americana? ¿Por qué?
51. ¿Crees que el alcalde de Rincón debe ofrecer cursos de inglés a la comunidad rincoeña? ¿Por qué?
52. El inglés, ¿te abrirá las puertas para tener más amigos americanos?
53. El inglés, ¿te permitirá conocer y conversar con diferentes personas?
54. El saber inglés, ¿te permitirá pensar y comportarte como un americano?
55. ¿Necesitas inglés para relacionarte con gente en Rincón? ¿Por qué?
56. El inglés, ¿te hará una persona con más educación?

57. ¿Qué significa el comportarse como un americano?

Identidad

58. ¿Sientes que tu identidad es amenazada si hablas inglés en Rincón? ¿Por qué?

59. ¿Crees que las personas bilingües tienen más ventajas en Rincón? ¿Por qué?

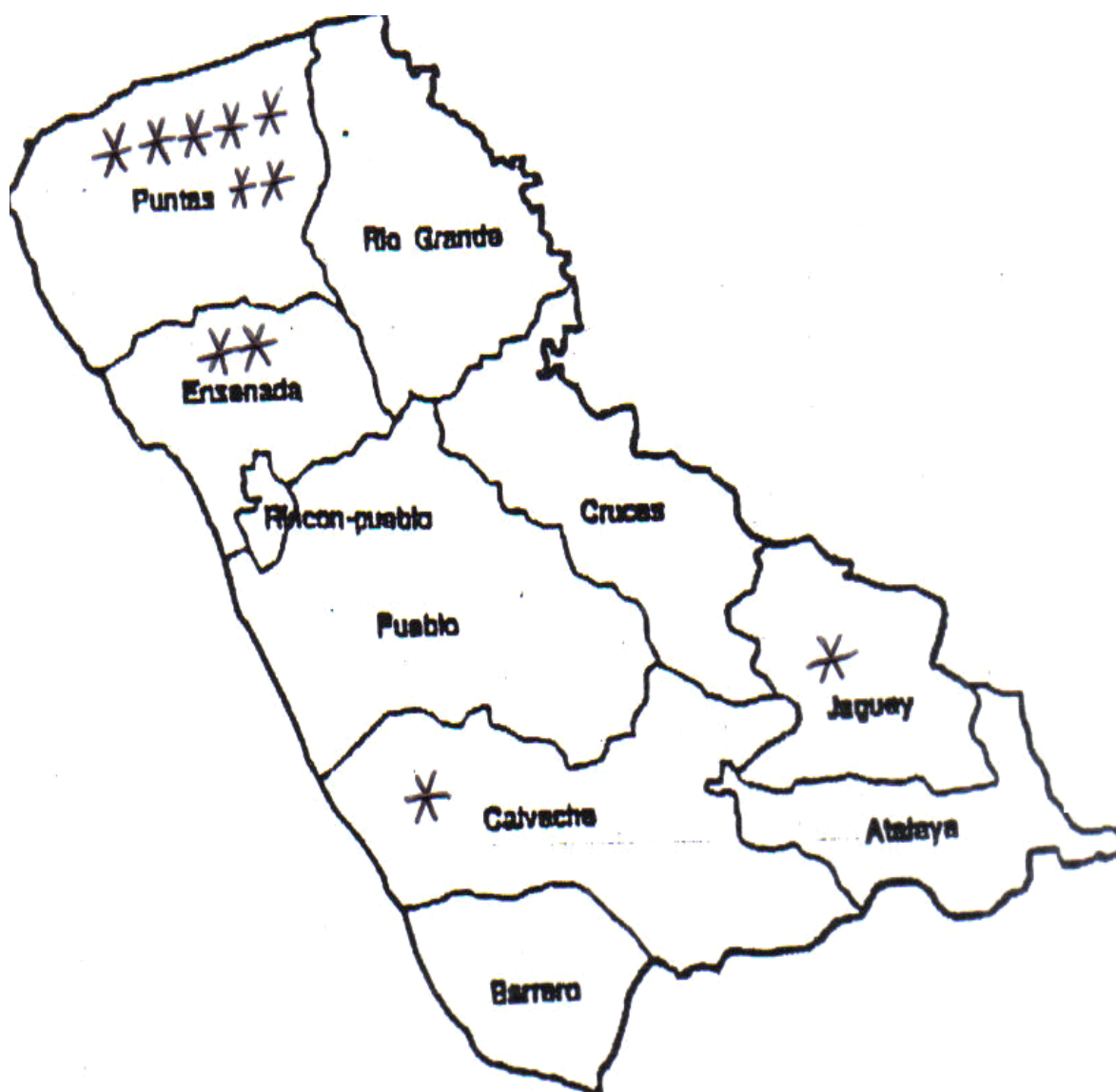
60. ¿Te sientes avergonzado si hablas inglés? ¿Por qué?

61. ¿Cuáles son las ventajas de hablar inglés en Rincón?

62. ¿Se tiene que hablar español para ser puertorriqueño? ¿Por qué?

Gracias por tu tiempo y participación.

Appendix G. American participants localization map.



Appendix H. Rincoeño participants localization map.



Appendix I. Rincoeño participant transcribed tape recorded interviews.

Language Contact Between Rincoeños and Americans in Rincón, Puerto Rico.

Esta entrevista ha sido creada para investigar el contacto de inglés y español que hay entre los Americanos y los Rincoeños en Rincón, Puerto Rico. Esta investigación que esta llevando a cabo Karilyn Ramos Delgado, estudiante Graduada del Departamento de Inglés en la Universidad de Puerto Rico, Recinto de Mayaguez, tiene como fin el describir los resultados de el contacto de idiomas entre los Americanos y los Rincoeños en Rincón, Puerto Rico. Se le agradece su participación la cual ayudará a entender mejor el fenómeno linguistico que existe en Rincón, Puerto Rico.

Edwin

Date: Saturday, March 21, 2009.

Time: 11:47 AM

Minutes: 55

Trabajo

1. ¿Hay alguna persona en tú trabajo que habla inglés?
Sí.
2. ¿Por qué, qué tipo de trabajo realizas o a que te dedicas?
Trabajo en una cocina y los dueños pues son americanos y las personas alrededor también son americanas.
3. ¿En qué idioma te comunicas con esa(s) persona(s)?
Ambos idiomas, pero más inglés.
4. Dame un ejemplo de cuando tú has tenido que hablar inglés a esa(s) persona(s).
Bueno el momento en que me preguntan ingredientes o que que comi.. que que mejor sería para ellos comer.
5. ¿Qué dicen tus compañeros que no hablan inglés cuando te escuchan hablando inglés?
No hay mucha en mi área trabajo, no hay mucha discriminación por por hablar inglés. No.
Entrevistador: Todo el mundo le somete ahí.
S1: Sí.
6. ¿Has trabajado fuera de PR? ¿Cuánto tiempo? ¿Dónde? ¿Te ha ayudado con tu inglés?
Sí, como seis años, en Nueva York. Sí me ayudo bastante porque yo solamente sabía los tres, tú sabes, leer mucho, pero no tenía un desarrollo actual de lo que es poder llevar a cabo una conversación a a tú sabes, a un nivel mejor.
7. ¿Trabajas allá permanentemente o por temporada? ¿Por qué? ¿Cuándo es la temporada?
Por temporada, en verano.
8. ¿Tú trabajo, requiere que estés en contacto con el público? ¿Quiénes?
Sí. Clientes.
Entrevistador: ¿Son Americanos o Puertorriqueños, la mayoría?
S1: Ambos pero yo diría que un 80 porciento americano, un 90 porciento.
9. ¿Cuándo un cliente americano viene ha hablarte como le contestas, en inglés o español ?
Le contesto en inglés pero le intento enseñar español a la misma vez.
10. Dame un ejemplo de cuando atiendes a un cliente que no habla español,¿que haces?
Bueno si él me me habla "Give me a chicken burrito" yo le contestaría o "well,how do you wanted? Mmm you wanted fully cooked? Or What you want on the burrito or the side?" Depend.
11. ¿ Fue un requisito el hablar inglés en tu actual trabajo?

Vecinos

12. ¿En que parte de Rincón vives?
Entrevistador: Tú no vives en Rincón tú vives en Mayaguez, ¿verdad?
S1: Eso es correcto

Entrevistador: Pero, ¿Cuánto tiempo hace que estas trabajando acá en Rincón?

S1: Aproximadamente dos años y medio.

Entrevistador: Allá en Mayaguez, ¿tú no tienes vecinos americanos, verdad?

S1: No

Entrevistador: Que solamente estas rodeado de americanos acá

13. ¿Cuánto tiempo hace que vives ahí?

N/A

14. ¿Tienes vecinos americanos? ¿Más americanos que rincoños o viceversa?

N/A

15. ¿Tú, les hablas a esos vecinos?

N/A

16. Si tienes una fiesta, ¿invitarías a tus vecinos americanos? ¿Por qué?

N/A

17. ¿En qué idioma te comunicarías? Dime como le harías la invitación.

N/A

18. Si necesitas un favor, (usar teléfono, pon) ¿se lo pedirías a tu vecino americano? ¿Por qué?

N/A

19. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué así?

N/A

20. Y si tienes una emergencia, ¿le pedirías ayuda a el vecino americano? ¿Por qué?

N/A

21. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué así?

N/A

22. Si hay un banquito o un lugar donde los vecinos se reúnen, ¿invitan a los americanos? ¿Por qué? ó ¿ellos se invitan solos? ¿En qué idioma tú le hablas? ¿En qué idioma hablan ellos?

N/A

23. Dame un ejemplo de cuando se reúnen.

N/A

24. ¿Hay algo del estilo de vida, (costumbres), de tus vecinos americanos que te gusta? ¿Y que no te gusta?

N/A

Amistades y entretenimiento

25. ¿Tienes amigos americanos aquí en Rincón?

Sí.

26. ¿Cómo los conocistes?

Porque los americanos son unas personas que que que que le gusta hablar tú sabes expresarse, pues y a través de amistades mayormente en el trabajo o amistades en la calle.

27. ¿Qué hacen durante el día? (surfean juntos, van a la panadería local, salen de Rincón)

Bueno si, este pues porque trabajo mucho pues no me lo permite pero siempre intento de llevar una relación con ellos bastante amplía los invito a pasear y lo que sea y comparto mucho con ellos.

28. ¿Sales con ellos a divertirse de noche? ¿En Rincón o fuera de Rincón? ¿Dónde en Rincón y por qué?

Sí.

29. ¿Dónde fuera de Rincón y por qué?

Todavía no me ha dado, no he tenido la oportunidad.

30. ¿En qué idioma te comunicas con tus amigos americanos? Dame un ejemplo.

En inglés tó el tiempo, pá que ellos se sientan mejor y del mejor agrado.

31. ¿Cómo le llamas, dices o te refieres a tus amigos que no son puertorriqueños?

Ok Mi amigo, me expreso de la misma manera para que también el puertorriqueño se sienta cómodo no se sienta e menospreciado.

32. ¿Ellos, se sienten ofendidos si les llamas gringos? Y, ¿te lo dejan saber?

Yo diría que depende de la confianza que tu tengas con la persona. Pero, sí creo que no se le debería llamar así a esa persona, no.

Entrevistador: Alguna vez que le has dicho a alguien “Gringo” te han dejado saber que le molesta?

S1: No, pero se nota en el aspecto de la persona que si que le choca.

Actitudes hacia los americanos

33. ¿Cuál es tu sentir hacia los americanos que viven aquí en Rincón? ¿Por qué?

Pienso que pues, mundo tiene derecho a vivir donde desee y ná ellos son super buenas personas yo no tengo nada malo contra ellos son super buenas personas,

34. ¿Crees que hay dos comunidades en Rincón, americanos y rincoños, o son una sola comunidad? ¿Por qué?

No, no creo que sea así, creo que es una misma y eso sería.

35. En varias publicaciones, (libros, periódicos, revistas locales), los americanos han expresado que hacen esfuerzos por integrarse a la comunidad rincoña. Entre los esfuerzos mencionan el establecimiento de negocios, un club de lectura e iniciativas a favor del ambiente, como es la lucha en contra de la construcción en las costas. Tú, :

- a. ¿vas a los negocios cuyos dueños son americanos? ¿Por qué? ¿Crees que promueven la integración de americanos y puertorriqueños? ¿Por qué?
No he tenido la oportunidad pero, bueno, si si porque trabajo en uno. Si de comida y las barras también. No, creo que nos ayuda a desarrollarnos en el turismo y que de cierta manera, pues se integran a la sociedad y nos ayuda al desarrollo porque pues son nuevas ideas tu sabes no solamente escuchando una misma opinión de un pueblo.
- b. ¿conoces del club de lectura establecido por los americanos? ¿Por qué?
- c. ¿estás familiarizado con la revista bilingue El Coquí de Rincón? ¿Qué opinas de esta? ¿Crees que va dirigida tanto a rincoños como a americanos? ¿Por qué?
Sí, la he leído y me gusta leerla y pues.. o sea ellos tienen su manera de expresar sus cosas y pues es bueno también aprender de otras culturas. Si eso va dirigido a un público en general eso pues pá que te integres mas en las cosas envueltas que ellos promueven como la ayuda a los animales que eso es bien positivo eso super lindo son buenos esas personas.
- d. ¿conoces de los esfuerzos de los americanos para conservar el ambiente en Rincón? Menciona algunos.
- e. ¿conoces la organización Animal Rescue Foundation, mejor conocida como ARF de Rincón? ¿Por qué?
- f. ¿conoces de la organización Surfriders y sus aportaciones? ¿Por qué?
- g. ¿conoces del Festival de Cine Internacional de Rincón? ¿Por qué?
- h. ¿conoces el libro “Derelict Junction”?
- i. ¿qué opinas de la proliferación de condominios en Rincón? ¿Generada por americanos o por puertorriqueños?
- j. ¿crees que todas estas “contribuciones” han logrado una integración entre americanos y rincoños?
- k. ¿conoces la Iglesia “Church without Walls of the Christians of the Caribbean” ?

36. En general, ¿crees que los americanos estan integrados a la comunidad rincoña? ¿Por qué?

Sí, pienso que si pienso que bueno que son personas que se adaptan rápido a la sociedad.

37. En general, ¿crees que están aportando a la comunidad rincoña? ¿Por qué?

38. ¿Que es para ti ser “local”?

Para mi local significa vivir en la misma comunidad. Ser cerca del área donde tú vives, donde tú te frecuentas o donde comes.

39. En varias publicaciones recientes, (libros, periódicos) los americanos que residen en Rincón han expresado que se consideran rincoños o locales, de hecho se han autodenominado “gringos locales”, tú, los consideras locales? ¿Por qué?

Si, claro que si.

40. ¿Qué opinas del término “gringo local”?

Pienso que pues ellos estan dando el corazón y que uno debe aceptar a sus, o sea, a las personas como son y si ellos estan siendo nobles y estan tú sabes abriendo de su corazón pues uno también debe de hacerlo de la misma manera.

41. ¿Estás familiarizado con el término “snowbirds”?

42. En general, ¿crees que los americanos aceptan a los rincoños?

Actitudes hacia el inglés

43. ¿Sabes inglés? ¿cómo aprendiste inglés?

Si. Bueno en la escuela adquirí bastante conocimiento pero la televisión me ha ayudado mucho. Los video juegos de cierta manera me ayudaron, pero cuando realmente me desarrollé fue cuando fui allá fuera que tuve que hablarlo porque pues era mas como sobrevivencia y pues puse mucho empeño en hacerlo.

44. ¿Puedes hablarlo? ¿Por qué? ¿Leerlo? ¿Por qué? ¿Entenderlo? ¿Por qué?

Si, puedo hablarlo. Si, leo mejor incluso que el español. Lo entiendo, si.

45. ¿Necesitas saber inglés para trabajar en Rincón? ¿Por qué?

Si creo que es algo que debe ser necesario y que es como algo extra en tus conocimientos que de verdad, de verdad.

46. ¿Aprendes o intentas aprender inglés por que quieres entender a los americanos que viven en Rincón?

Si, se podría decir que si y además para poder compartir con ellos hablarles, entender lo que me dicen, socializarme e nuevas maneras de desarrollarme, trabajo. Es una ventaja de verdad tener dos idiomas y preferiblemente que sea el inglés.

47. ¿Crees que has adquirido inglés por el contacto social con los americanos en Rincón? ¿Cómo?

Sí, si de verdad que yo ya tenía, yo ya tengo mas o menos un inglés bastante formal pero esto me ayuda a no perder la práctica porque pues si dejas de estar hablando un idioma y hablas más que otro ná más pues se te va un poco la práctica.

48. ¿Crees que has adquirido inglés por los anuncios en inglés proliferados en Rincón? ¿Cómo?

49. ¿Crees que has adquirido más inglés a través del contacto social con los americanos en Rincón que en la escuela? ¿Por qué?

Yo diría que de parte y parte. Pero un sesenta y un cuarenta. Sí, yo diría que sí.

50. ¿Crees que es fácil aprender inglés en Rincón debido a la presencia de la comunidad americana? ¿Por qué?

Bueno, el inglés no es tan fácil aprenderlo asi porque si hablo. Mas fácil leyendo y sabiendo las palabras pa tu poder pronunciar las palabras bien. Pero te desarrollas mejor y ahi personas que te.. si creo que si porque las personas te ayudan y te corrigen y te ayudan y te dicen pues esto no es asi es asi y ya tu tienes ya tu sabes sae que tener amigos que hablan ese idioma sabes te ayuda de verdad.

51. ¿Crees que el alcalde de Rincón debe ofrecer cursos de inglés a la comunidad rincoña? ¿Por qué?

52. El inglés, ¿te abrirá las puertas para tener más amigos americanos?

53. El inglés, ¿te permitirá conocer y conversar con diferentes personas?

54. El saber inglés, ¿te permitirá pensar y comportarte como un americano?

55. ¿Necesitas inglés para relacionarte con gente en Rincón? ¿Por qué?

56. El inglés, ¿te hará una persona con más educación?

57. ¿Qué significa el comportarse como un americano?

Identidad

58. ¿Sientes que tu identidad es amenazada si hablas inglés en Rincón? ¿Por qué?

No de verdad que no.

59. ¿Crees que las personas bilingües tienen más ventajas en Rincón? ¿Por qué?

Sí, creo que sí, considero que si en trabajo, tú sabes uno se tiene que abrir en un mercado grande y si la persona te habla otro idioma y tu no sabes como hablarla vas a perder las oportunidades se cierran mientras mas oportunidades mas, mejor, es.

60. ¿Te sientes avergonzado si hablas inglés? ¿Por qué?

- No me siento avergonzado, aunque si acepto que mi acento es un poco diferente comparado don el de ellos. Para tener un acento así tan sabes tan correcto pues tienes que tener una práctica más conocimiento y pues pa eso necesitas una persona hablando inglés.
61. ¿Cuáles son las ventajas de hablar inglés en Rincón?
Bueno número uno te diría que te ayudaría a buscar trabajo. Digamos que tu estas perdido y preguntas a una persona y sólo habla Inglés pues te ayudaría a guiarte o bueno de muchas maneras de verdad.
62. ¿Se tiene que hablar español para ser puertorriqueño? ¿Por qué?
No, es parte de nuestra cultura pero no creo que tenga que ser así.

Language Contact between Rincoeños and Americans in Rincón, Puerto Rico

Esta entrevista ha sido creada para investigar el contacto de inglés y español que hay entre los Americanos y los Rincoeños en Rincón, Puerto Rico. Esta investigación que esta llevando a cabo Karilyn Ramos Delgado, estudiante Graduada del Departamento de Inglés en la Universidad de Puerto Rico, Recinto de Mayaguez, tiene como fin el describir los resultados de el contacto de idiomas entre los Americanos y los Rincoeños en Rincón, Puerto Rico. Se le agradece su participación la cual ayudará a entender mejor el fenómeno linguístico que existe en Rincón, Puerto Rico.

Carmen

Date: Saturday, April 11, 2009.
Time: 10:00 AM
Minutes: 42

Trabajo

1. ¿Hay alguna persona en tú trabajo que habla inglés?
Si.
2. ¿Por qué, qué tipo de trabajo realizas o a que te dedicas?
Yo trabajo en turismo que la mayoría de las personas que viene aqui son Americanos.
3. ¿En qué idioma te comunicas con esa(s) persona(s)?
En Inglés y Español, porque viene también de otros paises.
4. Dame un ejemplo de cuando tú has tenido que hablar inglés a esa(s) persona(s).
Todos los dias, este, well the t-shirts are eighteen dollars if you need any help let me know, thank you.
5. ¿Qué dicen tus compañeros que no hablan inglés cuando te escuchan hablando inglés?
Que ellos quisieran saber el idioma también porque se sienten un poco... tu sabes.
6. ¿Has trabajado fuera de PR? ¿Cuánto tiempo? ¿Dónde? ¿Te ha ayudado con tu inglés?
No.
7. ¿Trabajas allá permanentemente o por temporada? ¿Por qué? ¿Cuándo es la temporada?
N/A
8. ¿Tú trabajo, requiere que estés en contacto con el público? ¿Quiénes?
Si, todo el tiempo. Turismo, los clientes, si turismo mayormente.
Entrevistador: Esos turistas mayormente son Americanos, Europeos...
S4: Americanos, de to, de tos los paises, Rusos, de todos
Entrevistador: Puertorriqueños, vienen también/
S4: Si, Puertorriqueños.
9. ¿Cuándo un cliente americano viene a hablarte como le contestas, en inglés o español ?
Ingles.
10. Dame un ejemplo de cuando atiendes a un cliente que no habla español, ¿que haces?
11. ¿ Fue un requisito el hablar inglés en tu actual trabajo?
Si.

Vecinos

12. ¿En que parte de Rincón vives?
En Cruces.
13. ¿Cuánto tiempo hace que vives ahí?
Dos años.
14. ¿Tienes vecinos americanos? ¿Más americanos que rincoños o viceversa?
Mas abajo hay una pareja.
15. ¿Tú, les hablas a esos vecinos?
Hello y goodbye, no socializamos.
16. Si tienes una fiesta, ¿invitarías a tus vecinos americanos? ¿Por qué?
Esos son buenas personas, si.
17. ¿En qué idioma te comunicarías? ¿Dime como le harías la invitación.
Ingles, We are having a little get together would you like to come over?
18. Si necesitas un favor, (usar teléfono, pon) ¿se lo pedirías a tu vecino americano? ¿Por qué?
Si, si es una emergencia, si.
19. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué así?
En Inglés, le diría: "can I please use your phone I have an emergency right now".
20. Y si tienes una emergencia, ¿le pedirías ayuda a el vecino americano? ¿Por qué?
Si.
21. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué así?
Ingles, My car broke down can you please help me?
22. Si hay un banquito o un lugar donde los vecinos se reúnen, ¿invitan a los americanos? ¿Por qué? ó ¿ellos se invitan solos? ¿En qué idioma tú le hablas? ¿En qué idioma hablan ellos?
Si, ellos si los invitamos vendran pero quizas no, porque ellos no hablan espanol.
23. Dame un ejemplo de cuando se reúnen.
N/A
24. ¿Hay algo del estilo de vida, (costumbres), de tus vecinos americanos que te gusta? ¿Y que no te gusta?

Ellos son bien callados, ellos se quedan entre ellos y no molestan a nadie.

Entrevistador: Algo que no te guste, a lo mejor de la cultura de ellos o cuando vienen aqui...

S4: No, hoy por ejemplo tuve una experiencia así un señor quejándose que hace mucho calor, enfogonao con la gente de aqui que se iba a bajar a meterle un cantazo a uno... y le dije usted viene de paseo al paraíso y por favor no se ponga así usted esta en un sitio extranjero usted no sabe como la persona en el otro carro le va a responder.

Entrevistador: Ah, pero por que en un tapón o algo?

S4: Si, algo así, y el me dijo pues gracias, gracias.

Entrevistador: Si que después lo matan.

Amistades y entretenimiento

25. ¿Tienes amigos americanos aquí en Rincón?
Si.
26. ¿Cómo los conocistes?
Aqui en el trabajo.
27. ¿Qué hacen durante el día? (surfean juntos, van a la panadería local, salen de Rincón) a la playa.
28. ¿Sales con ellos a divertirse de noche? ¿En Rincón o fuera de Rincón? ¿Dónde en Rincón y por qué?
Con amistades, si. En Rincón. Aqui mismo en Calypso
- Entrevistador:** Por que aqui en Calypso?
- S4:** Trabajo aqui y es mas conveniente.
29. ¿Dónde fuera de Rincón y por qué?
No.
30. ¿En qué idioma te comunicas con tus amigos americanos? Dame un ejemplo.
Ingles.

31. ¿Cómo le llamas, dices o te refieres a tus amigos que no son puertorriqueños?

Amigos...

Entrevistador: Si vas a hablar pues aquí vino un grupo de...

S4: Gringos

32. ¿Ellos, se sienten ofendidos si les llamas gringos? Y, ¿te lo dejan saber?

Pues la mayoría no porque eso no es malo porque hay otras palabras mas malas en Hawaii los llaman *hallies* y eso si le molesta a ellos.

Entrevistador: Aquí nunca nadie si les has dicho gringo te han dejado saber no me digas gringo..

S4: No

Actitudes hacia los americanos

33. ¿Cuál es tu sentir hacia los americanos que viven aquí en Rincón? ¿Por qué?

Bueno ellos vienen aquí y siguen llegando porque les encantan a mi país donde yo nací. Y si estoy orgullosa por eso, porque no.

34. ¿Crees que hay dos comunidades en Rincón, americanos y rincoños, o son una sola comunidad? ¿Por qué?

Hay dos. Porque muchos son, muchos se quedan entre ellos, otros socializan con la gente de aquí.

Entrevistador: Tu piensas que hay dos comunidades, por que?

S4: Porque muchos socializan entre ellos por no saber el idioma Español y los que si hablan Español pues se comunican más con todo el mundo.

35. En varias publicaciones, (libros, periódicos, revistas locales), los americanos han expresado que hacen esfuerzos por integrarse a la comunidad rincoña. Entre los esfuerzos mencionan el establecimiento de negocios, un club de lectura e iniciativas a favor del ambiente, como es la lucha en contra de la construcción en las costas. Tú, :

k. ¿vas a los negocios cuyos dueños son americanos? ¿Por qué? ¿Crees que promueven la integración de americanos y puertorriqueños? ¿Por qué?

Si. Porque ellos traen algo diferente, una comida diferente, un trato diferente y si porque no. Oh si. Porque trae Americanos que estan acostumbrados a su formas, a su comida y su estilo y se sienten ellos mas en su casa encontrar algo asi, aqui.

l. ¿conoces del club de lectura establecido por los americanos? ¿Por qué?

No.

m. ¿estás familiarizado con la revista bilingue El Coquí de Rincón? ¿Qué opinas de esta?

¿Crees que va dirigida tanto a rincoños como a americanos? ¿Por qué?

Si. Muy buena porque la tienen en Español y en Inglés y habla de todo igual como Boricuas y ellos, Americanos si hace mucho aquí

Entrevistador: Tu crees que va dirigida tanto a Rincoños como Americanos?

S4: Exacto!

n. ¿conoces de los esfuerzos de los americanos para conservar el ambiente en Rincón? Menciona algunos.

Oh si. Limpiezas de playas, en estos días hicieron limpieza de graffiti y si.

o. ¿conoces la organización Animal Rescue Foundation, mejor conocida como ARF de Rincón? ¿Por qué?

Si. Porque si, yo he ido a donde ellos y ellos si me han ayudado con un *voucher* para operar mi animales que sale mucho más económico y he ayudado con ellos con animales que estan perdidos.

p. ¿conoces de la organización Surfriders y sus aportaciones? ¿Por qué?

Si **Entrevistador:** Como conoces de ellos?

S4: Estando casada con un surfer por muchos años nosotros estamos en ese mundo y surfrider foundation hace muchas actividades y colecta dinero para eso mismo ayuda para limpieza de playas y para el ambiente y cosas así

- q. ¿conoces del Festival de Cine Internacional de Rincón? ¿Por qué?
No.
- r. ¿conoces el libro “Derelict Junction”?
No.
- s. ¿qué opinas de la proliferación de condominios en Rincón? ¿Generada por americanos o por puertorriqueños?
Son por Puertorriqueños tratando de ganarse el Americano pero hay demasiados y son muy caros y no se están moviendo.
- t. ¿crees que todas estas “contribuciones” han logrado una integración entre americanos y rincoeños?
Si.
- u. ¿conoces la Iglesia “Church without Walls of the Christians of the Caribbean” ?

S4: Ah si.

Entrevistador: Has ido allí?

S4: Si

- 36. En general, ¿crees que los americanos están integrados a la comunidad rincoeña? ¿Por qué?
Si, de alguna forma. Porque ellos se involucran en todo, en todo. Para los animales, la limpieza todo lo que aiga ellos se involucran.
- 37. En general, ¿crees que están aportando a la comunidad rincoeña? ¿Por qué?
Si.
- 38. ¿Que es para ti ser “local”?
Que nací en el área.
- 39. En varias publicaciones recientes, (libros, periódicos) los americanos que residen en Rincón han expresado que se consideran rincoeños o locales, de hecho se han autodenominado “gringos locales”, tú, los consideras locales? ¿Por qué?
Bueno si ellos se sienten bien, si, pero no son de aquí, no nacieron aquí.
- 40. ¿Qué opinas del término “gringo local”?
Que ellos se ven así pues bien y la palabra gringo no le molesta, so, ellos, feliz de la vida.
- 41. ¿Estás familiarizado con el término “snowbirds”?
No.
- 42. En general, ¿crees que los americanos aceptan a los rincoeños?
Puede que ser si y no. Porque ellos vienen a buscar a toda la comodidad un sitio bello para vivir mas economico de lo que ellos viven allá y se hacen su mundo, su mundito, pero de estar involucrado con el Boricua, quizás un cincuenta o cuarenta por ciento.

Actitudes hacia el inglés

- 43. ¿Sabes inglés? ¿cómo aprendiste inglés?
Si. Me fui a vivir a EEUU a la edad de 4 años.
- 44. ¿Puedes hablarlo? ¿Por qué? ¿Leerlo? ¿Por qué? ¿Entenderlo? ¿Por qué?
Si. Si. Si.
- 45. ¿Necesitas saber inglés para trabajar en Rincón? ¿Por qué?
En esta área si. Donde to trabajo aquí ahora mismo es con turistas la mayoría son, es hablando el Inglés, si no lo tuviera no podía vender.
- 46. ¿Aprendes o intentas aprender inglés por que quieres entender a los americanos que viven en Rincón?
Yo los comprendo bien, yo quisiera aprender el Francés.
- 47. ¿Crees que has adquirido inglés por el contacto social con los americanos en Rincón? ¿Cómo?
No necesaria porque yo soy bastante bilingue.
- 48. ¿Crees que has adquirido inglés por los anuncios en inglés proliferados en Rincón? ¿Cómo?
N/A

49. ¿Crees que has adquirido más inglés a través del contacto social con los americanos en Rincón que en la escuela? ¿Por qué?
N/A

50. ¿Crees que es fácil aprender inglés en Rincón debido a la presencia de la comunidad americana? ¿Por qué?

No, no para niños tendrían que ir a una escuela o estar alrededor de gring..., de Americanos to el tiempo.

51. ¿Crees que el alcalde de Rincón debe ofrecer cursos de inglés a la comunidad rincoeña? ¿Por qué?
Ellos lo pueden coger en la universidad, esos servicios los hay, que el se ponga a hacerlo, no creo.
Entrevistador: El alcalde de Rincón no habla Inglés, tu crees que el debe ofrecer un curso de Inglés para los Rincoeños?

S4: Bueno, puede ser que si para ayudarle y hechar más pa lante si es necesario, pero hasta ahora no es necesario porque no somos estado, al ser estado todos estamos obligados.

52. El inglés, ¿te abrirá las puertas para tener más amigos americanos?

Puede ser, pero también si las personas quieren hacer amistades de uno ellos pueden aprender el Español.

53. El inglés, ¿te permitirá conocer y conversar con diferentes personas?

Si, seguro que si!

54. El saber inglés, ¿te permitirá pensar y comportarte como un americano?

No! Yo soy de aqui! Yo soy Boricua!

55. ¿Necesitas inglés para relacionarte con gente en Rincón? ¿Por qué?

Un 75% si! Por el trabajo.

56. El inglés, ¿te hará una persona con más educación?

Las personas piensan que una persona con más de un idioma si son más inteligentes.

57. ¿Qué significa el comportarse como un americano?

Ellos son bien liberal, lo mismo les da que si mi novio, ellos son muy liberal, nosotros los Boricuas nos arreglamos, nos vestimos, ellas estan feliz con un mahón roto o unos shorts hasta con un traje de baño por ahí.

Identidad

58. ¿Sientes que tu identidad es amenazada si hablas inglés en Rincón? ¿Por qué?

No, porque la mayoría de las personas aqui lo entienden y lo hablan.

59. ¿Crees que las personas bilingües tienen más ventajas en Rincón? ¿Por qué?

En conseguir trabajo si, en loas hotelorías, los guest houses, si.

60. ¿Te sientes avergonzado si hablas inglés? ¿Por qué?

No! Por nada!

61. ¿Cuáles son las ventajas de hablar inglés en Rincón?

Uno puede expresarse con las personas que llegan y muchos se sorpresa al encontrarse con personas que hablan Inglés.

62. ¿Se tiene que hablar español para ser puertorriqueño? ¿Por qué?

Creo que si, porque hay que entender nuestras raíces y eso leyendo y comunicandote con personas que son de aquí.

Entrevistador: Nunca has tenido ni has pasado un mal rato ,en general, con algún Americano ni nada, con ningún cliente,ni nada?

S4: Bueno, algunas veces ellos vienen, sinceramente, vienen, hoy tuve uno asique son comoracistas y es porque el Puertorriqueño en EEUU es diferente al cuando vienen acá y vienen aquí y ellos esperan otro trato y si ha habido situaciones así, si my hay que decirle asi mira esto es diferente acá, la gente son buena muy amistosa y tiene que aprender que no todo el mundo es igual.

Interview Spanish speaker subject number 6 (**Pablo**, 53)

Date: Monday, April 20, 2009.

Time: 8: 45 AM

Minutes: 25

Trabajo

1. Si.

2. Mantenimiento.

3. **Me:** Con tu jefa Cindy, como te comunicas con ella?

S6: Mas en inglés que en español.

Me: Mas en inglés que en español. Si tienes que hablarle a ella en inglés por ejemplo si ella te dice: David, I need you to clean the ceilings today” como tu le contestas a ella en inglés.

S6: No pues yo le contesto que cuando yo tenga un chancecito yo le brego.

Me: Me puedes dar el ejemplo en Inglés?

4. Yea when I have the chance I will do just that.

6. Si. En Nueva York. Valgame alla yo he trabajado en muchos sitios

Me: Y por cuanto tiempo, cuanto tiempo estuviste en Nueva York.

S6: Cuando vine aqui por primera vez a los dieciseis años asi que imaginate

Me: Que te fuiste a los dieciseis años...

S6: No, yo nací y me crié allá cuando vine aqui por primera vez tenía dieciseis años

Me: oh que estuviste dieciseis años alla y despues viniste pa ca...

S6: Es la cosa... entonces iba y venia...

Me: o sea tu crees que el tu nacer alla te ayudo con tu Ingles

S6: Bastante si.

7. Si.

8. No.

9. N/A

10. N/A

Vecinos

1. En Puntas

2. Más de ocho años.

3. Si hay unos cuantos. No, más Rincoeños que Americanos.

4. Si ellos son tremendas personas.

5. Claro, porque no.

6. Yo tengo una fiesta en casa y me gustaria que ustedes vinieran y compartieran conmigo.

Me: Y lo invitarías en español o en inglés.

S6: En inglés y español. Si acaso ellos no entiendan mucho español pues se lo digo en inglés.

7. Si, este yo soy este servicialable yo le ayudo a to el mundo. Ellos también me ayudan.

8.

9. Si, si no pues si hay un vecino mas cercano pues a ese voy.

10.

11. No por allí no, que yo sepa no porque yo casi no estoy en casa.

12.N/A

13. Como te digo, pues ellos son como no molestan a nadie son tranquilos, servicial. No, no eso de que son personas tu sabes malos como se dice no ellos bregan bien.

Amistades y entretenimiento

1. Si.

2. No yo por nombre no pero que asi pues de los que estan mas cercanos que estan de donde yo vivo.

Me: Ok conocidos de vista.

S7: Pues los que estan cerca asi de donde yo vivo.

Me: O sea los que ves por el area...

S7: Pues y como aqui tu sabes...

Me: Aha! por eso que uno los ve alrededor y habla y eso. Si tu ves por ejemplo y lo saludas, lo saludas en inglés, o español o le haces...

S7: Lo saludo en español o inglés...dependiendo si la persona es hispana pues en español si es un americano pues tiene que ser en inglés tu sabes se le da un buen saludo también pá que...

3. N/A

4. N/A

5. N/A

6. N/A

7. N/A

8. No no eso no debe ofender a nadie.

Actitudes hacia los americanos

1. Ah no yo me siento cómodo de tenerlos asi de vecinos tu sabes ellos...si yo necesito una ayudita yo voy a donde ellos y yo estoy seguro que ellos me van a dar ayuda.

2. Yo creo que guiti y mitad.

Me: Estan divididos? Los americanos en su...

S7: Si por eso pues tu sabes que aqui se conocen se saludan...

Me: Aha que tienen su grupito y ...

S7: Si por eso cada cual como se dice con su grupito.

3. a. No, no no. Es que yo no voy a muchos sitios solamente hay en Rincón y Aguada.

Me: Pero si vas a darte una cervecita o a comer algo...

S7: Pues si puedo si a un kiosquito que hay ahi en Aguada... Rincón...

Me: A un chinchorrito de aqui... Boricua...

S7: Si, si un par de horitas na ma...

Me: Por ejemplo tu no vienes aqui a Calypso a darte la cerveza o Lazy Parrot...

S7: No, no no me gusta el mucho party no me gusta mucho partisear... me gustaba antes ya no...

Me: Ya no te recogiste...O sea que nunca has ido a un lugar que por ejemplo tu llegaste y el que te atiende sea un Americano...

S7: No a donde yo trabajaba antes... acá en The Spot alli se formaba la fiesta y los bailes y pues y yo trabajaba hasta por la noche me juntaba con toitos ellos alli...me trataban super bien.

b. No.

c. Tampoco.

d. Limpiando las playas

e. No, tampoco.

f. Los que vienen aqui que mas o menos conozco par de ellos.

g. No

h. Tampoco.

i. Pues pa mi es algo bueno tu sabes ahora se ve que tu sabes como estan haciendo los condominios hay mas cosas que ver tu sabes... No se si fueron los Americanos o los Boricuas. Tampoco se quien los vive.

j. Tampoco eso de la Iglesia nada. Nada, nada de Iglesia

k. Bueno ahi no tengo opinión de eso.

4. Si, si pues claro, se llevan uno al otro estos no son personas que vienen a buscar problemas tu sabes. Son personas tranquilas.
5. N/A
6. Local viene siendo pues si uno vive aqui en Puntas tu eres de Rincón yo soy local.
7. Hay no tengo opinión ninguna tampoco. No entendería mucho de eso.
8. N/A
9. N/A
10. N/A

Actitudes hacia el inglés.

1. Si. En Nueva York.
Me: En Nueva York, fuiste a la escuela alla y todo hasta los dieciseis años.
S7: Hasta noveno.
Me: Y acá viniste a la escuela o no.
S7: Aqui ná medio día hasta las doce.
Me: Hasta las doce y te ibas?
S7: No y no fui mas
Me: No te gusto?
S7: No no entendía mucho el español aqui
Me: Y no te acomodaron en ningún lugar...
S7: No tu sabes querían que yo leyera en español fente de la clase y pues yo no sabía leer español me dio coraje y no fuí mas.
Me: Y en la clase de inglés te iba bien?
S7: Bueno ahora que usted dice antes si.
Me: Y la maestra tu sabías mas inglés que la maestra acá cuando viniste pa cá.
S7: No, no.
Me: Porque a veces tu sabes que uno viene de allá y el maestro esta medio...pujando>
S7: No ese poquito inglés que yo se es mojaito, mojaito.

2. Si. Si. Si. Pero traducirlo eso no.
3. Si, dependiendo si va a trabajar con un Americano si.
Me: ¿ Cuándo tu pediste trabajo aqui o te hablaron de que aqui necesitaban Cindy te pregunto si hablabas inglés?
S7: Si, yo le hable en inglés entonces ella se dio de cuenta.
5. Si.
6. N/A
7. N/A
8. N/A
Me: David, tu tienes cable en la televisión, cable tv?
S7: No
Me: Ves televisión en español!
S7: Si.
9. Debe, debe. Claro.
10. N/A
11. N/A
12. N/A
13. N/A
14. N/A
15. N/A

Identidad

1. No, no tiene que ver nada.
2. No creo.
3. No, porque.

4. Bueno te ayuda porque si uno va por ejemplo a buscar un trabajito pa uno trabajar con los Americanos uno tiene que saber inglés por que si sabes mucho español y poquito inglés como que no te van a entender mucho. Que deberían pues aprender y asi te puedes cominicar mejor.
5. Yo creo que no.

Maríel

Date: Sunday, March 29, 2009.

Time: 10: 20 AM

Minutes: 43

Trabajo

1. ¿Hay alguna persona en tú trabajo que habla inglés?
Sí.
2. ¿Por qué, qué tipo de trabajo realizas o a que te dedicas?
Cajera, vendedora.
3. ¿En qué idioma te comunicas con esa(s) persona(s)?
Inglés.
4. Dame un ejemplo de cuando tú has tenido que hablar inglés a esa(s) persona(s).
Al ser vendedora necesito comunicarme en su idioma para poder hacer una venta, y mis compañeros de trabajo son americanos, lo cual requiere comunicación clara y efectiva.
5. ¿Qué dicen tus compañeros que no hablan inglés cuando te escuchan hablando inglés?
Todos hablan inglés.
6. ¿Has trabajado fuera de PR? ¿Cuánto tiempo? ¿Dónde? ¿ Te ha ayudado con tu inglés?
No.
7. ¿Trabajas allá permanentemente o por temporada? ¿Por qué? ¿Cuándo es la temporada?
N/A
8. ¿Tú trabajo, requiere que estés en contacto con el público? ¿Quienes?
Sí, con mis compañeros y clientes.
9. ¿Cuándo un cliente americano viene ha hablarte como le contestas, en inglés o español ?
En inglés.
10. Dame un ejemplo de cuando atiendes a un cliente que no habla español,¿que haces?
Siempre saludo: “Good morning, if you need help with anything let me know”.
11. ¿ Fue un requisito el hablar inglés en tu actual trabajo?
Sí.

Vecinos

12. ¿En que parte de Rincón vives?
Puntas.
13. ¿Cuánto tiempo hace que vives ahí?
Seis años.
14. ¿Tienes vecinos americanos? ¿Más americanos que rincoños o viceversa?
Sí, hay igual cantidad.
15. ¿Tú, les hablas a esos vecinos?
Claro!
16. Si tienes una fiesta,¿ invitarías a tus vecinos americanos?¿ Por qué?
Claro! El idioma no es impedimento.
17. ¿En qué idioma te comunicarías ?Dime como le harías la invitación.
En ingles, “ Would you like to come over and join us? We are going to have a party”.
18. Si necesitas un favor, (usar teléfono, pon) ¿se lo pedirías a tu vecino americano? ¿Por qué?
Sí, claro. Son muy amables.
19. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué asi?

- En Inglés; “May I use your phone?”
20. Y si tienes una emergencia, ¿le pedirías ayuda a el vecino americano? ¿Por qué?
Sí, son serviciales al igual que los puertorriqueños.
21. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué así?
En inglés: “There is an emergency, can you please help?”
22. Si hay un banquito o un lugar donde los vecinos se reúnen, ¿invitan a los americanos? ¿Por qué? ó ¿ellos se invitan solos? ¿En qué idioma tú le hablas? ¿En qué idioma hablan ellos?
Depende de la situación, pero ellos son muy amables y por lo general hacen el acercamiento. Se presentan y se integran al grupo fácilmente. Yo les hablo inglés. Algunos intentan o se esfuerzan por hablar español.
23. Dame un ejemplo de cuando se reúnen.
Cuando voy a la play siempre hay americanos. Son muy amables y fácil de hacer amistad.
24. ¿Hay algo del estilo de vida, (costumbres), de tus vecinos americanos que te gusta? ¿Y que no te gusta?
Me gusta mucho la manera en que no se coiben para dar un saludo, siempre sonríen, y por lo general, son muy cálidos en su manera de integrarse a la sociedad. Les interesa mucho el medio ambiente y los animales.

Amistades y entretenimiento

- 25 ¿Tienes amigos americanos aquí en Rincón?
Sí.
- 26 ¿Cómo los conocistes?
La mayoría, a través de mi empleo.
- 27 ¿Qué hacen durante el día? (surfean juntos, van a la panadería local, salen de Rincón)
Algunos trabajan al igual que yo. Otros surfean.
- 28 ¿Sales con ellos a divertirse de noche? ¿En Rincón o fuera de Rincón? ¿Dónde en Rincón y por qué?
Por lo general salgo sola. Pero, si me encuentro casualmente con alguno en algún *pub* o barra en Rincón, son muy amables y respetuosos. También, son muy alegres.
- 29 ¿Dónde fuera de Rincón y por qué?
Por lo general salen de Rincón a ver la isla o de compras.
- 30 ¿En qué idioma te comunicas con tus amigos americanos? Dame un ejemplo.
En inglés. Un buen ejemplo sería mis compañeras *bartenders*. Ellas aún estan aprendiendo el idioma.
- 31 ¿Cómo le llamas, dices o te refieres a tus amigos que no son puertorriqueños?
Mis amigos.
- 32 ¿Ellos, se sienten ofendidos si les llamas gringos? Y, ¿te lo dejan saber?
No suelo llamarlos así, pero nunca he tenido ningún percance.

Actitudes hacia los americanos

- 33 ¿Cuál es tu sentir hacia los americanos que viven aquí en Rincón? ¿Por qué?
Supongo que bien. Son personas igual que nosotros.
- 34 ¿Crees que hay dos comunidades en Rincón, americanos y rincoños, o son una sola comunidad? ¿Por qué?
Creo que hay dos. Hay algunos de ambos lados que no desean integrarse.
35. En varias publicaciones, (libros, periódicos, revistas locales), los americanos han expresado que hacen esfuerzos por integrarse a la comunidad rincoña. Entre los esfuerzos mencionan el establecimiento de negocios, un club de lectura e iniciativas a favor del ambiente, como es la lucha en contra de la construcción en las costas. Tú, :
- v. ¿vas a los negocios cuyos dueños son americanos? ¿Por qué? ¿Crees que promueven la integración de americanos y puertorriqueños? ¿Por qué?
Sí, los visito. Creo que hay de todo. Hay los que sí y hay los que no. Yo me siento muy cómoda en los dos ambientes. Pero, si he visto y escuchado prejuicio de los americanos a los puertorriqueños.
 - w. ¿conoces del club de lectura establecido por los americanos? ¿Por qué?

No, pero he escuchado de el.

- x. ¿estás familiarizado con la revista bilingüe El Coquí de Rincón? ¿Qué opinas de esta? ¿Crees que va dirigida tanto a rincoños como a americanos? ¿Por qué?

Sí, lo conozco y esta en ambos idiomas.

- y. ¿conoces de los esfuerzos de los americanos para conservar el ambiente en Rincón? Menciona algunos.

Sí, el de las playas, el del arrecife.

- z. ¿conoces la organización Animal Rescue Foundation, mejor conocida como ARF de Rincón? ¿Por qué?

Sí, es muy conocida. Es muy importante para Rincón. Muchos anuncios y actividades.

- aa. ¿conoces de la organización Surfriders y sus aportaciones? ¿Por qué?

He visto muchos anuncios y actividades.

- bb. ¿conoces del Festival de Cine Internacional de Rincón? ¿Por qué?

Sí, he ido a uno, muy bonito, me encanto!

- cc. ¿conoces el libro “Derelict Junction”?

Nop!

- dd. ¿qué opinas de la proliferación de condominios en Rincón? ¿Generada por americanos o por puertorriqueños?

No opino.

- ee. ¿crees que todas estas “contribuciones” han logrado una integración entre americanos y rincoños?

No sé.

- k. ¿conoces la Iglesia “*Church without Walls of the Christians of the Caribbean*” ?

Sí.

36. En general, ¿crees que los americanos están integrados a la comunidad rincoña? ¿Por qué?

Creo que sí, son una parte importante en la comunidad.

37. En general, ¿crees que están aportando a la comunidad rincoña? ¿Por qué?

Claro que sí, muestran un gran interés y preocupación por nuestra isla, el medio ambiente, los animales, el turismo.

38. ¿Que es para ti ser “local”?

Que residen aquí.

39. En varias publicaciones recientes, (libros, periódicos) los americanos que residen en Rincón han expresado que se consideran rincoños o locales, de hecho se han autodenominado “gringos locales”, tú, los consideras locales? ¿Por qué?

Sí, si residen aquí.

40. ¿Qué opinas del término “gringo local”?

Supongo que depende como lo tomes. Algunos consideran “gringo” una falta de respeto.

41. ¿Estás familiarizado con el término “snowbirds”?

Sí.

42. En general, ¿crees que los americanos aceptan a los rincoños?

Por lo general sí.

Actitudes hacia el inglés

43. ¿Sabes inglés? ¿cómo aprendiste inglés?

Sí, nací en Estados Unidos.

44. ¿Puedes hablarlo? ¿Por qué? ¿Leerlo? ¿Por qué? ¿Entenderlo? ¿Por qué?

Sí, mi madre es americana.

45. ¿Necesitas saber inglés para trabajar en Rincón? ¿Por qué?

Sí, todos son bilingües o americanos que no hablan español. Por el turismo.

46. ¿Aprendes o intentas aprender inglés por que quieres entender a los americanos que viven en Rincón?

Porque es importante.

47. ¿Crees que has adquirido inglés por el contacto social con los americanos en Rincón? ¿Cómo?

Sí. Lo práctico más.

48. ¿Crees que has adquirido inglés por los anuncios en inglés proliferados en Rincón? ¿Cómo?

Sí, los leo.

49. ¿Crees que has adquirido más inglés a través del contacto social con los americanos en Rincón que en la escuela? ¿Por qué?

Definitivamente! Es inglés conversacional. En la escuela muchas veces, ni las maestras saben inglés.

50. ¿Crees que es fácil aprender inglés en Rincón debido a la presencia de la comunidad americana? ¿Por qué?

Sí. Lo practicas más.

51. ¿Crees que el alcalde de Rincón debe ofrecer cursos de inglés a la comunidad rincoeña? ¿Por qué?

Sí, sería bueno y también a los americanos el español.

52. El inglés, ¿te abrirá las puertas para tener más amigos americanos?

Sí.

53. El inglés, ¿te permitirá conocer y conversar con diferentes personas?

Sí.

54. El saber inglés, ¿te permitirá pensar y comportarte como un americano?

No, sólo expresarme.

55. ¿Necesitas inglés para relacionarte con gente en Rincón? ¿Por qué?

Sí, ya que hay muchos turistas. Tanto en lo social como en lo laboral.

56. El inglés, ¿te hará una persona con más educación?

Sí, es un requisito.

57. ¿Qué significa el comportarse como un americano?

No sé, realmente estoy dividida entre los dos.

Identidad

58. ¿Sientes que tu identidad es amenazada si hablas inglés en Rincón? ¿Por qué?

No, eso es muy irracional.

59. ¿Crees que las personas bilingües tienen más ventajas en Rincón? ¿Por qué?

Sí, por el empleo y por razones sociales.

60. ¿Te sientes avergonzado si hablas inglés? ¿Por qué?

No, lo hablo bien.

61. ¿Cuáles son las ventajas de hablar inglés en Rincón?

Te desenvuelves mejor en la comunidad y trabajo.

62. ¿Se tiene que hablar español para ser puertorriqueño? ¿Por qué?

Se debería, pero pregúntale a un puertorriqueño de Nueva York. Es un sentir... la puertorriqueñidad. Y estoy bendecida de ser puertorriqueña y americana.

Juan

Date: Sunday, March 29, 2009.

Time: 9:40 AM

Minutes: 34

Trabajo

1. ¿Hay alguna persona en tu trabajo que habla inglés?

Sí.

2. ¿Por qué, qué tipo de trabajo realizas o a qué te dedicas?

En un restaurante donde es visitado por mucho turismo.

3. ¿En qué idioma te comunicas con esa(s) persona(s)?

Depende en el idioma que hablen, ya sea, inglés o español.

4. Dame un ejemplo de cuando tú has tenido que hablar inglés a esa(s) persona(s).

Debido al trabajo que realizo tengo que hablarlo constantemente ya que el cincuenta por ciento de el staff es americano, incluso la dueña del restaurante es americana.

5. ¿Qué dicen tus compañeros que no hablan inglés cuando te escuchan hablando inglés?

Que lo hablo bastante bien.

6. ¿Has trabajado fuera de PR? ¿Cuánto tiempo? ¿Dónde? ¿Te ha ayudado con tu inglés?

Sí, he trabajado por nueve años en temporadas de verano en Nueva York y la mayoría del inglés que he podido aprender fue allá.

7. ¿Trabajas allá permanentemente o por temporada? ¿Por qué? ¿Cuándo es la temporada?
Especifique arriba. Para un mejor futuro.
8. ¿Tú trabajo, requiere que estés en contacto con el público? ¿Quiénes?
Sí, meseras, bartenders, y dueños de los mismos.
9. ¿Cuándo un cliente americano viene ha hablarte como le contestas, en inglés o español ?
En inglés, siempre y cuando...
10. Dame un ejemplo de cuando atiendes a un cliente que no habla español,¿que haces?
“Can I help you?”
11. ¿ Fue un requisito el hablar inglés en tu actual trabajo?
No requisito, pero si lo necesito para poder desarrollarme mejor.

Vecinos

12. ¿En que parte de Rincón vives?
Jaguey.
13. ¿Cuánto tiempo hace que vives ahí?
Veinte y nueve años.
14. ¿Tienes vecinos americanos? ¿Más americanos que rincoños o viceversa?
No tengo vecinos americanos.
15. ¿Tú, les hablas a esos vecinos?
N/A
16. Si tienes una fiesta,¿invitarías a tus vecinos americanos?¿ Por qué?
N/A
17. ¿En qué idioma te comunicarías ?Dime como le harías la invitación.
N/A
18. Si necesitas un favor, (usar teléfono, pon) ¿se lo pedirías a tu vecino americano? ¿Por qué?
“Can I use your phone, please?”.
19. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué asi?
N/A
20. Y si tienes una emergencia, ¿le pedirías ayuda a el vecino americano? ¿Por qué?
Sí, porque yo hablo eses idioma.
21. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué asi?
N/A
22. Si hay un banquito o un lugar donde los vecinos se reúnen,¿ invitan a los americanos?¿ Por qué? ó ¿ellos se invitan solos? ¿En qué idioma tú le hablas? ¿En qué idioma hablan ellos?
N/A
23. Dame un ejemplo de cuando se reúnen.
N/A
24. ¿ Hay algo del estilo de vida, (costumbres), de tus vecinos americanos que te gusta? ¿Y que no te gusta?
N/A

Amistades y entretenimiento

- 25 ¿Tienes amigos americanos aquí en Rincón?
Sí.
- 26 ¿Cómo los conocistes?
En el trabajo.
- 27 ¿Qué hacen durante el día? (surfean juntos, van a la panadería local, salen de Rincón)
Salimos a jugar billar.
- 28 ¿Sales con ellos a divertirse de noche? ¿En Rincón o fuera de Rincón? ¿Dónde en Rincón y por qué?
Sí, en Rincón. Lugares que sean más visitados por americanos para que vean que si podemos socializarnos con ellos.
- 29 ¿Dónde fuera de Rincón y por qué?
N/A
- 30 ¿En qué idioma te comunicas con tus amigos americanos? Dame un ejemplo.
En inglés:., “ Hey browhat`s up!Let`s go play some pool!”.

31 ¿Cómo le llamas, dices o te refieres a tus amigos que no son puertorriqueños?

Gringos.

32 ¿Ellos, se sienten ofendidos si les llamas gringos? Y, ¿te lo dejan saber?

Hasta ahora, no.

Actitudes hacia los americanos

33 ¿Cuál es tu sentir hacia los americanos que viven aquí en Rincón? ¿Por qué?

No me molesta que vivan en Rincón. Ellos son iguales que los puertorriqueños. Lo diferente es el idioma.

34 ¿Crees que hay dos comunidades en Rincón, americanos y rincoeños, o son una sola comunidad? ¿Por qué?

Somos una sola comunidad porque nos socializamos con ellos.

35. En varias publicaciones, (libros, periódicos, revistas locales), los americanos han expresado que hacen esfuerzos por integrarse a la comunidad rincoeña. Entre los esfuerzos mencionan el establecimiento de negocios, un club de lectura e iniciativas a favor del ambiente, como es la lucha en contra de la construcción en las costas. Tú, :

ff. ¿vas a los negocios cuyos dueños son americanos? ¿Por qué? ¿Crees que promueven la integración de americanos y puertorriqueños? ¿Por qué?

Sí, voy a los negocios americanos. El ambiente en el negocio son buenos. Sí, promueven la integración porque venden cervezas de Puerto Rico y tiene música tiene de las dos culturas.

gg. ¿conoces del club de lectura establecido por los americanos? ¿Por qué?

No.

hh. ¿estás familiarizado con la revista bilingüe El Coquí de Rincón? ¿Qué opinas de esta?

¿Crees que va dirigida tanto a rincoeños como a americanos? ¿Por qué?

Van dirigida a los dos porque tiene información que cualquier persona quiere saber. Ejemplo: negocios, restaurantes.

ii. ¿conoces de los esfuerzos de los americanos para conservar el ambiente en Rincón?

Menciona algunos.

Sí, limpiar playas y recoger perros.

jj. ¿conoces la organización Animal Rescue Foundation, mejor conocida como ARF de Rincón? ¿Por qué?

Sí, porque me gustan los animales y estaba buscando información sobre ARF para saber como puedo ayudar.

kk. ¿conoces de la organización Surfriders y sus aportaciones? ¿Por qué?

No.

ll. ¿conoces del Festival de Cine Internacional de Rincón? ¿Por qué?

No.

mm. ¿conoces el libro "Derelict Junction"?

No.

nn. ¿qué opinas de la proliferación de condominios en Rincón? ¿Generada por americanos o por puertorriqueños?

Creo que se hizo muchos condominios y eso afecta el ambiente.

oo. ¿crees que todas estas "contribuciones" han logrado una integración entre americanos y rincoeños?

Sí.

k. ¿conoces la Iglesia "Church without Walls of the Christians of the Caribbean" ?

No.

36. En general, ¿crees que los americanos están integrados a la comunidad rincoeña? ¿Por qué?

Sí, porque ellos tratan de ser parte de nuestra cultura.

37. En general, ¿crees que están aportando a la comunidad rincoeña? ¿Por qué?

Sí.

38. ¿Que es para ti ser "local"?

Local es una persona que reside en Rincón.

39. En varias publicaciones recientes, (libros, periódicos) los americanos que residen en Rincón han expresado que se consideran rincoños o locales, de hecho se han autodenominado “gringos locales”, tú, los consideras locales? ¿Por qué?

Sí, porque ellos aprenden nuestro lenguaje y son parte de la gente que forman a Rincón.

40. ¿Qué opinas del término “gringo local”?

Si los gringos quieren ser conocidos por ese título, hay que respetar su opinión.

41. ¿Estás familiarizado con el término “snowbirds”?

No.

42. En general, ¿crees que los americanos aceptan a los rincoños?

Sí, porque si quieren vivir con los Rincoños pues ellos nos aceptan.

Actitudes hacia el inglés

43. ¿Sabes inglés? ¿cómo aprendiste inglés?

Sí, lo aprendí en mi trabajo.

44. ¿Puedes hablarlo? ¿Por qué? ¿Leerlo? ¿Por qué? ¿Entenderlo? ¿Por qué?

Puedo hablarlo, leerlo, entenderlo. Por mi trabajo, mi esposa y cuando estaba en la superior.

45. ¿Necesitas saber inglés para trabajar en Rincón? ¿Por qué?

No, porque hay lugares donde no se necesita, el trabajo no lo requiere.

46. ¿Aprendes o intentas aprender inglés por que quieres entender a los americanos que viven en Rincón?

Sí.

47. ¿Crees que has adquirido inglés por el contacto social con los americanos en Rincón? ¿Cómo?

Sí.

48. ¿Crees que has adquirido inglés por los anuncios en inglés proliferados en Rincón? ¿Cómo?

Sí, porque puedo aprender palabras nuevas.

49. ¿Crees que has adquirido más inglés a través del contacto social con los americanos en Rincón que en la escuela? ¿Por qué?

Sí, porque en la escuela no quería aprenderlo.

50. ¿Crees que es fácil aprender inglés en Rincón debido a la presencia de la comunidad americana? ¿Por qué?

No es fácil aprender el inglés y aunque nuestra comunidad tiene americanos, no todos quieren aprender.

51. ¿Crees que el alcalde de Rincón debe ofrecer cursos de inglés a la comunidad rincoña? ¿Por qué?

Sí, porque no hay muchos que quieren aprender.

52. El inglés, ¿te abrirá las puertas para tener más amigos americanos?

Sí.

53. El inglés, ¿te permitirá conocer y conversar con diferentes personas?

Sí.

54. El saber inglés, ¿te permitirá pensar y comportarte como un americano?

No.

55. ¿Necesitas inglés para relacionarte con gente en Rincón? ¿Por qué?

No, no todos saben inglés.

56. El inglés, ¿te hará una persona con más educación?

Sí.

57. ¿Qué significa el comportarse como un americano?

Tomar todas sus costumbres.

Identidad

58. ¿Sientes que tu identidad es amenazada si hablas inglés en Rincón? ¿Por qué?

No.

59. ¿Crees que las personas bilingües tienen más ventajas en Rincón? ¿Por qué?

Sí, porque muchos trabajos requieren ser bilingües.

60. ¿Te sientes avergonzado si hablas inglés? ¿Por qué?

No porque más que lo hable más que lo aprende.

61. ¿Cuáles son las ventajas de hablar inglés en Rincón?

Puede comunicarse con más personas.

62. ¿Se tiene que hablar español para ser puertorriqueño? ¿Por qué?
No, porque hablar español no es lo único que tienen los puertorriqueños. Tenemos una cultura hermosa, que si uno uno sigue la cultura, eso es ser puertorriqueño.

María

Trabajo

1. ¿Hay alguna persona en tu trabajo que habla inglés?
Sí.
2. ¿Por qué, que tipo de trabajo realizas o a que te dedicas?
Trabajo con americanos.
3. ¿En que idioma te comunicas con esa(s) persona(s)?
Inglés
4. Dame un ejemplo de cuando tú has tenido que hablar inglés a esa(s) persona(s).
En todo momento. La dueña del negocioes americana y los empleados (la mayoría), son americanos y no hablan español.
5. ¿Qué dicen tus compañeros que no hablan inglés cuando te escuchan hablando inglés?
Nada, ya que soy bilingue.
6. ¿Has trabajado fuera de PR? ¿Cuánto tiempo? ¿Dónde? ¿ Te ha ayudado con tu inglés?
N/A
7. ¿Trabajas allá permanentemente o por temporada? ¿Por qué? ¿Cuándo es la temporada?
Permanentemente.
8. ¿Tú trabajo, requiere que estés en contacto con el público? ¿Quienes?
Si. Vendedores y turistas.
9. ¿Cuándo un cliente Americano viene ha hablarte como le contestas, en Ingles o Espanol ?
Inglés.
10. Dame un ejemplo de cuando atiendes a un cliente que no habla español, ¿qué haces?
Hablo directamente inglés.
11. ¿Fue un requisito el hablar inglés en tu actual trabajo?
Sí.

Vecinos

12. ¿En qué parte de Rincón vives?
Rio Grande.
13. ¿Cuánto tiempo hace que vives ahí?
Treinta y tres años.
14. ¿Tienes vecinos americanos? ¿Más americanos que rincoeños o viceversa?
Muy pocos.
15. ¿Tú, les hablas a esos vecinos?
Rara la vez.
16. Si tienes una fiesta, ¿ invitarías a tus vecinos americanos? ¿ Por qué?
Sí, comparto con todos.
17. ¿En que idioma te comunicarias? Dime como le harías la invitación.
En inglés. "Party time".
18. Si necesitas un favor ,(usar teléfono, pon) ¿se lo pedirías a tu vecino americano? ¿Por qué?
Si. Por qué no?
19. ¿En que idioma te comunicarias? Dame un ejemplo o dime como lo harías. ¿ Por qué asi?
I need a favor... Can you help me?
20. Y si tienes una emergencia, ¿le pedirías ayuda a el vecino americano? ¿Por qué?
Si, Por qué no?
21. ¿En que idioma te comunicarias? Dame un ejemplo o dime como lo harías. ¿Por qué así?

- Inglés. I have an emergency, can you help me out?
22. Si hay un banquito o un lugar donde los vecinos se reúnen, ¿invitan a los americanos? ¿Por qué? Ó ellos, ¿se invitan solos? ¿En que idioma tú le hablas? ¿En que idioma hablan ellos?
Soy sociable. Los invitaría... Inglés.
23. Dame un ejemplo de cuando se reúnen.
N/A
24. ¿Hay algo del estilo de vida, (costumbres), de tus vecinos americanos que te gusta? ¿Y que no te gusta?
Viven su vida.

Amistades y entretenimiento

- 25 ¿Tienes amigos americanos aquí en Rincón?
Si.
- 26 ¿Cómo los conocistes?
Escuela y trabajo.
- 27 ¿Qué hacen durante el día? (surfean juntos, van a la panadería local, salen de Rincón)
Yo trabajo y casi no salgo.
- 28 ¿Sales con ellos a divertirte de noche? ¿En Rincón o fuera de Rincón? ¿Dónde en Rincón y por qué?
No salgo, pero nos hemos reunido en barras.
- 29 ¿Dónde fuera de Rincón y por qué?
Cabo Rojo. Ladies night discoteca.
- 30 ¿En qué idioma te comunicas con tus amigos americanos? Dame un ejemplo.
Inglés.
- 31 ¿Cómo le llamas, dices o te refieres a tus amigos que no son puertorriqueños?
Americanos.
- 32 ¿Ellos, se sienten ofendidos si les llamas gringos? ¿Y te lo dejan saber?
No creo, pero no me refiero a ellos como gringos.

Actitudes hacia los americanos

- 33 ¿Cuál es tu sentir hacia los americanos que viven aquí en Rincón? ¿Por qué?
No me molesta que esten aquí.
- 34 ¿Crees que hay dos comunidades en Rincón, americanos y rincoños, o son una sola comunidad? Por qué?
Barrio Puntas de americanos, muchos por las playas.
- 35 En varias publicaciones (libros, periódicos, revistas locales) los americanos han expresado que hacen esfuerzos por integrarse a la comunidad rincoña. Entre los esfuerzos mencionan el establecimiento de negocios, un club de lectura e iniciativas a favor del ambiente, como es la lucha en contra de la construcción en las costas. Tú, :
- pp. vas a los negocios cuyos dueños son americanos? Por qué? Crees que promueven la integración de americanos y puertorriqueños? Por qué?
Si. Apoyan a los suyos.
- qq. Conoces del club de lectura establecido por los americanos? Por qué?
No.
- rr. ¿Estas familiarizado con la revista bilingue El Coquí de Rincón? ¿Qué opinas de esta? ¿Crees que va dirigida tanto a rincoños como a americanos? ¿Por qué?
La he leído en varias ocasiones. Muy buena. Dirigida a todos.
- ss. ¿Conoces de los esfuerzos de los americanos para conservar el ambiente en Rincón? Menciona algunos.
Playas limpias.
- tt. ¿Conoces la organización Animal Rescue Foundation, mejor conocida como ARF de Rincón? ¿Por qué?
Si, la dueña del negocio donde trabajo coopera con ellos.
- uu. ¿Conoces de la organización Surfriders y sus aportaciones? ¿Por qué?
No. La he escuchado, pero no sé bien de que se trata.
- vv. ¿Conoces del Festival de Cine Internacional de Rincón? ¿Por qué?

No.

ww. ¿Conoces el libro “Derelict Junction”?

He escuchado del libro.

xx. ¿Qué opinas de la proliferación de condominios en Rincón, generada por americanos o por puertorriqueños?

Demasiados condominios.

yy. ¿Crees que todas estas “contribuciones” han logrado una integración entre americanos y rincoeños?

Tal vez.

36. En general, ¿crees que los americanos están integrados a la comunidad rincoeña? ¿Por qué?

Sí, ya que hay muchísimos americanos.

37. En general, ¿crees que están aportando a la comunidad rincoeña? ¿Por qué?

Sí, son ambientalistas.

38. ¿Qué es para ti ser “local”?

Rincoeño.

39. En varias publicaciones recientes (libros, periódico) los americanos que residen en Rincón han expresado que se consideran rincoeños o locales, de hecho se han autodenominado “gringos locales”, tú, ¿los consideras locales? ¿Por qué?

Sí, viven aquí y conocen Rincón.

40. ¿Qué opinas del término “gringo local”?

Muy bien.

41. ¿Estás familiarizado con el término “snowbirds”?

No.

42. En general, ¿crees que los americanos aceptan a los rincoeños?

Creo que sí. Muchos trabajan en Rincón.

Actitudes hacia el inglés

43. ¿Sabes inglés? ¿cómo aprendiste inglés?

Nací en Estados Unidos.

44. ¿Puedes hablarlo? ¿Por qué? ¿Leerlo? ¿Por qué? ¿Entenderlo? ¿Por qué?

Sí, nací en Estados Unidos... y muchas de mis amistades aquí hablan inglés.

45. ¿Necesitas saber inglés para trabajar en Rincón? ¿Por qué?

No necesariamente, no todos los negocios son de americanos.

46. ¿Aprendes o intentas aprender inglés por que quieres entender a los americanos que viven en Rincón?

Sé inglés.

47. ¿Crees que has adquirido inglés por el contacto social con los americanos en Rincón? ¿Cómo?

Me ayudado.

48. ¿Crees que has adquirido inglés por los anuncios en inglés proliferados en Rincón? ¿Cómo?

No.

49. ¿Crees que has adquirido más inglés a través del contacto social con los americanos en Rincón que en la escuela? ¿Por qué?

Por ambos, escuela y trabajo.

50. ¿Crees que es fácil aprender inglés en Rincón debido a la presencia de la comunidad americana? ¿Por qué?

Sí, si hay interés se aprende.

51. ¿Crees que el alcalde de Rincón debe ofrecer cursos de inglés a la comunidad rincoeña? ¿Por qué?

Sí, el inglés es necesario mundialmente.

52. El inglés, ¿te abrirá las puertas para tener más amigos americanos?

No.

53. El inglés, ¿te permitirá conocer y conversar con diferentes personas?

Sí.

54. El saber inglés, ¿te permitirá pensar y comportarte como un americano?

No.

55. ¿Necesitas inglés para relacionarte con gente en Rincón? ¿Por qué?

Si son americanos, sí.

56. El inglés, ¿te hará una persona con más educación?
Sí.
57. ¿Qué significa el comportarse como un americano?
Surfear, no asearse bien, tomar alcohol... chancas, bikini, sol, playa, etc.

Identidad

58. ¿Sientes que tu identidad es amenazada si hablas inglés en Rincón? ¿Por qué?
No.
59. ¿Crees que las personas bilingües tienen más ventajas en Rincón? ¿Por qué?
Sí, por el trabajo.
60. ¿Te sientes avergonzado si hablas inglés? ¿Por qué?
No.
61. ¿Cuáles son las ventajas de hablar inglés en Rincón?
Conseguir trabajo con americano.
62. ¿Se tiene que hablar español para ser puertorriqueño? ¿Por qué?
Sí. Puertorriqueños = Latinos.

José

Date: Saturday, March 28, 2009.

Time: 4:27 PM

Minutes: 29

Trabajo

1. ¿Hay alguna persona en tu trabajo que habla inglés?
Sí.
2. ¿Por qué, qué tipo de trabajo realizas o a qué te dedicas?
Cocinero.
3. ¿En qué idioma te comunicas con esa(s) persona(s)?
Ambos idiomas Español Inglés.
4. Dame un ejemplo de cuando tú has tenido que hablar inglés a esa(s) persona(s).
Yes, I can, go get the menu!
5. ¿Qué dicen tus compañeros que no hablan inglés cuando te escuchan hablando inglés?
No se, por lo menos te defiendes hablando.
6. ¿Has trabajado fuera de PR? ¿Cuánto tiempo? ¿Dónde? ¿Te ha ayudado con tu inglés?
No.
7. ¿Trabajas allá permanentemente o por temporada? ¿Por qué? ¿Cuándo es la temporada?
N/A
8. ¿Tu trabajo requiere que estés en contacto con el público? ¿Quiénes?
9. ¿Cuándo un cliente americano viene ha hablarte como le contestas, en inglés o español?
Trato de contestar en Inglés.
10. Dame un ejemplo de cuando atiendes a un cliente que no habla español, ¿qué haces?
N/A
11. ¿Fue un requisito el hablar inglés en tu actual trabajo?

Vecinos

12. ¿En qué parte de Rincón vives?
En el Pueblo.
13. ¿Cuánto tiempo hace que vives ahí?
Toda mi vida.
14. ¿Tienes vecinos americanos? ¿Más americanos que rincoños o viceversa?
No.
15. ¿Tú, les hablas a esos vecinos?
N/A

16. Si tienes una fiesta, ¿invitarías a tus vecinos americanos? ¿Por qué?
Si, trato Ingles, Pues de que se sienta que me pueda entender.
17. ¿En qué idioma te comunicarías ? Dime como le harías la invitación.
Yo! My party is in my house tonight you can go!
18. Si necesitas un favor, (usar teléfono, pon) ¿se lo pedirías a tu vecino americano? ¿Por qué?
Si.
19. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué asi?
En Ingles. I got to call 911 cause somebody is hitting a girl, no se!
20. Y si tienes una emergencia, ¿le pedirías ayuda a el vecino americano? ¿Por qué?
Si.
21. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué asi?
Ingles.
22. Si hay un banquito o un lugar donde los vecinos se reúnen, ¿invitan a los americanos? ¿Por qué? ó ¿ellos se invitan solos? ¿En qué idioma tú le hablas? ¿En qué idioma hablan ellos?
N/A
23. Dame un ejemplo de cuando se reúnen.
N/A
24. ¿Hay algo del estilo de vida, (costumbres), de tus vecinos americanos que te gusta? ¿Y que no te gusta?
Son bien diferentes a los Puertorriqueños.

Amistades y entretenimiento

25. ¿Tienes amigos americanos aquí en Rincón?
Si.
26. ¿Cómo los conocistes?
Asi, aqui en el trabajo, alrededor, en el pueblo.
27. ¿Qué hacen durante el día? (surfean juntos, van a la panadería local, salen de Rincón)
Pasaria a platicar con ellos.
28. ¿Sales con ellos a divertirse de noche? ¿En Rincón o fuera de Rincón? ¿Dónde en Rincón y por qué?
No. Yo nose, yo siempre ando solo.
29. ¿Dónde fuera de Rincón y por qué?
N/A
30. ¿En qué idioma te comunicas con tus amigos americanos? Dame un ejemplo.
En Ingles. " Come on lets go to take couple of drinks".
31. ¿Cómo le llamas, dices o te refieres a tus amigos que no son puertorriqueños?
Gringos.
32. ¿Ellos, se sienten ofendidos si les llamas gringos? Y, ¿te lo dejan saber?
No, no creo que se sientan ofendidos.

Actitudes hacia los americanos

33. ¿Cuál es tu sentir hacia los americanos que viven aquí en Rincón? ¿Por qué?
No se no tengo na` que opinar de ellos, en verdad, son personas.
34. ¿Crees que hay dos comunidades en Rincón, americanos y rincoños, o son una sola comunidad? ¿Por qué?
Si. No hay dos. Esta dividida porque acá en Puntas, acho aca es gringos y el pueblo ya campo ye eso es.. Puntas para acá es tó gringos y tó Inglés
35. En varias publicaciones, (libros, periódicos, revistas locales), los americanos han expresado que hacen esfuerzos por integrarse a la comunidad rincoña. Entre los esfuerzos mencionan el establecimiento de negocios, un club de lectura e iniciativas a favor del ambiente, como es la lucha en contra de la construcción en las costas. Tú, :
zz. ¿vas a los negocios cuyos dueños son americanos? ¿Por qué? ¿Crees que promueven la integración de americanos y puertorriqueños? ¿Por qué?

Si. Por el ambiente. Si. Pues porque se socializa y hay mucho Puertorriqueño Allí va beber muchos locales de aquí de Rincón va mucho gringo allí y eso pues, se comunican.

aaa. ¿conoces del club de lectura establecido por los americanos? ¿Por qué?

No. No lo he escuchado.

bbb. ¿estás familiarizado con la revista bilingüe El Coquí de Rincón? ¿Qué opinas de esta?

¿Crees que va dirigida tanto a rincoños como a americanos? ¿Por qué?

Tampoco había oído de ella.

ccc. ¿conoces de los esfuerzos de los americanos para conservar el ambiente en Rincón?

Menciona algunos.

Tampoco.

ddd. ¿conoces la organización Animal Rescue Foundation, mejor conocida como ARF de Rincón? ¿Por qué?

Si, si, si. Bueno, yo había, pues pá vacunar los perros de casa y pues tratan de ayudar a los animales en esa parte están bien.

eee. ¿conoces de la organización Surfriders y sus aportaciones? ¿Por qué?

No.

fff. ¿conoces del Festival de Cine Internacional de Rincón? ¿Por qué?

No.

ggg. ¿conoces el libro “Derelict Junction”?

Menos!

hhh. ¿qué opinas de la proliferación de condominios en Rincón? ¿Generada por americanos o por puertorriqueños?

Bueno, que después “aiga” agua pá nosotros y corriente. Que cuando prendan tó eso no nos quedemos sin agua. Por ambos.

iii. ¿crees que todas estas “contribuciones” han logrado una integración entre americanos y rincoños?

No.

k. ¿conoces la Iglesia “*Church without Walls of the Christians of the Caribbean*” ?

36. En general, ¿crees que los americanos están integrados a la comunidad rincoña? ¿Por qué?

No, ellos son aparte.

37. En general, ¿crees que están aportando a la comunidad rincoña? ¿Por qué?

Puede ser que traten que estén tratando o de cambiar cosas o no se, traer cosas nuevas.

Cambiarlo para bien pero con costumbres de allá, no diría imponer pero que cuando están ellos es ellos na má y mas nadie.

38. ¿Que es para ti ser “local”?

Ser natural de Rincon.

39. En varias publicaciones recientes, (libros, periódicos) los americanos que residen en Rincón han expresado que se consideran rincoños o locales, de hecho se han autodenominado “gringos locales”, tú, los consideras locales? ¿Por qué?

Bueno como estarías diciendo, gringos locales, que lleve más de cinco años viviendo y ya que tó el mundo de aquí de Rincón lo conozca y pues lo salude. No necesita el Español para ser considerado local.

40. ¿Qué opinas del término “gringo local”?

Eso sería como que pá integrarse a las personas de Rincoñas y pues socializarse con ellas y pues estar en el ambiente local de ellos.

41. ¿Estás familiarizado con el término “snowbirds”?

No.

42. En general, ¿crees que los americanos aceptan a los rincoños?

Algunos. No se, racista. Si como que tratan como que mirar por encima del hombro a uno.

Mayormente en el season, me molesta.

Entrevistador: ¿Has estado en alguna confrontación con algún Americano?

S2: No confrontación pero a sabido de un montón.

Entrevistador: Si, de panas tuyos?

S2: No, pero viste que yo oí que hubo una pelea allá en Tamboo con un gringo que le sacaron hasta la lengua.

Entrevistador: Pero Tamboo, los dueños son Puertorriqueños, tu vas a Tamboo?

S2: Yo trabajaba allí.

Entrevistador: En Tamboo, tu crees que van mas Boricuas o ...

S2: Depende del season, allí va muchos Puertorriqueños y va muchos gringos.

Actitudes hacia el inglés

43. ¿Sabes inglés? ¿cómo aprendiste inglés?

Si, practicando.

44. ¿Puedes hablarlo? ¿Por qué? ¿Leerlo? ¿Por qué? ¿Entenderlo? ¿Por qué?

No a la perfección pero me puedo defender. Si, algunas cosas puedo leerlas. Si

45. ¿Necesitas saber inglés para trabajar en Rincón? ¿Por qué?

No, pienso que no.

Entrevistador: ¿Tu crees que el Americano tiene que aprender el Español?

S2: Yo pienso que si Porque si uno vá alla a donde ellos uno tiene que ir a hablar Inglés. Y si ellos vienen a la comunidad de uno ellos deben aprender el idioma de uno.

46. ¿Aprendes o intentas aprender inglés por que quieres entender a los americanos que viven en Rincón?

Si pá poder comunicarse, tener nueva experiencia. Uno nunca sabe si puede traer nuevas ofertas de trabajo.

47. ¿Crees que has adquirido inglés por el contacto social con los americanos en Rincón? ¿Cómo?

Si. Los trabajos, casi tó los trabajos que yo he tenió son de gringos, y ha tenio que batallarme con ellos.

48. ¿Crees que has adquirido inglés por los anuncios en inglés proliferados en Rincón? ¿Cómo?

No.

49. ¿Crees que has adquirido más inglés a través del contacto social con los americanos en Rincón que en la escuela? ¿Por qué?

Si. En la escuela, nada. No sé, como que era más escritura que platicando. Hablarlo mas.

50. ¿Crees que es fácil aprender inglés en Rincón debido a la presencia de la comunidad americana? ¿Por qué?

Puede ser.

51. ¿Crees que el alcalde de Rincón debe ofrecer cursos de inglés a la comunidad rincoeña? ¿Por qué?

No es necesario.

Entrevistador: ¿Tu crees que el alcalde debe ofrecer una clase de Español a los Americanos?

S2: Eso si.

52. El inglés, ¿te abrirá las puertas para tener más amigos americanos?

Si.

53. El inglés, ¿te permitirá conocer y conversar con diferentes personas?

Claro.

54. El saber inglés, ¿te permitirá pensar y comportarte como un americano?

No. Porque voy a seguir siendo quien soy y aunque hable Ingles no va a ser cambio en la persona que soy.

55. ¿Necesitas inglés para relacionarte con gente en Rincón? ¿Por qué?

No. Porque no, depende que sea la persona gringo pues obvio necesitas hablar Inglés. Pero aqui en Rincon casi to el mundo habla Español.

56. El inglés, ¿te hará una persona con más educación?

Si. Pienso que si.

57. ¿Qué significa el comportarse como un americano?

No se.

Identidad

58. ¿Sientes que tu identidad es amenazada si hablas inglés en Rincón? ¿Por qué?

No. Porque yo pienso que eso esta bien, tener dos idiomas.

59. ¿Crees que las personas bilingües tienen más ventajas en Rincón? ¿Por qué?
Si. Bueno porque aqui hay mucho trabajo de turismo y el turismo aqui son gringos casi to los trabajos aqui es barra, cocina. Los que traen presupuesto aqui son ellos.
60. ¿Te sientes avergonzado si hablas inglés? ¿Por qué?
No.
61. ¿Cuáles son las ventajas de hablar inglés en Rincón?
Este, bueno el empleo que tengo. Nunca sabes que pueda suceder una emergencia, algo que uno necesite de una persona que hable Inglés.
62. ¿Se tiene que hablar español para ser puertorriqueño? ¿Por qué?
Si. Porque tienes que ser nacido y criado aqui.
- Entrevistador:** El Español para ti esa es parte de tu identidad como Puertorriqueño.
- S2:** Aha!

Luisa

Date: Monday, March 23, 2009.

Time: 8:00 AM

Minutes: 1: 07

Trabajo

1. ¿Hay alguna persona en tu trabajo que habla inglés?
Pero como yo ya no trabajo. Yo trabajo ahora con Rhea Maxwell mi jefa, si.
2. Por que, que tipo de trabajo realizas o a que te dedicas?
Vendedora.
3. ¿En que idioma te comunicas con esa(s) persona(s)?
En ambos. A la verdad que uso mas el espanol porque mis clientes son todos de aqui de Rincon y muchos de ellos no, no... se comunican mejor en .. no hablan ingles.
4. Dame un ejemplo de cuando tú has tenido que hablar inglés a esa(s) persona(s).
A pues lo mas bien.Lo trato igual que si fuera un cliente y uno tiene que darle un servicio a la persona independientemente de quien sea la persona. Yo le digo: What type of an ad would you like? You know, would you like somebody to do the artwork for you because we have artist, graphic artist that live here in Rincon you know that can do a real nice job and then the art belongs to you and you can put it anywhere you want to.
5. ¿Qué dicen tus compañeros que no hablan inglés cuando te escuchan hablando inglés?
Concho no.
6. ¿Has trabajado fuera de PR? ¿Cuánto tiempo? ¿Dónde? ¿Te ha ayudado con tu Inglés?
Pues seguro que si. Ahi bendito, venticinco años trabaje afuera. Maryland. Muchacho me ayudo mas en ambos idiomas porque lo que pasa es que yo trabajaba con una compañía que tenia Westinghouse y ellos hacian los radars de los aeroplanos radares yo traducia mucho, venia gente de sur America, de Mexico de toda Latino America y ellos no tenian a nadie que pudiera traducir.
7. ¿Trabajas allá permanentemente o por temporada? ¿Por qué? ¿Cuándo es la temporada?
Permanente. Trabaje, tenia casa y todo.
8. ¿Tú trabajo, requiere que estés en contacto con el público? ¿Quienes?
Si. Los duenos de empresas de restaurantes, de tiendas y actividades, cosas asi.
9. ¿Cuándo un cliente Americano viene ha hablarte como le contestas, en Ingles o Espanol ?
En Ingles.
10. Dame un ejemplo de cuando atiendes a un cliente que no habla español, que haces?
Pues yo le hablo en ingles.
11. requisito el hablar ingles en tu actual trabajo?

Bueno no me pidieron pero tiene que hacerlo porque yo me tengo que comunicar con la jefa mia que ella es Americana. Ella da una aportacion grandisima a el pueblo de Rincon trata de hablar espanol.

Vecinos

1. En que parte de Rincon vives?

En Barrero Playa.

2. Cuanto tiempo hace que vives ahi?

Cinco años.

3. Tienes vecinos americanos? Mas americanos que Rinconenos o viceversa?

No.

4. ¿Tú, les hablas a esos vecinos?

N/A

5. Si tienes una fiesta invitarias a tus vecinos americanos? Por que?

N/A

6. En que idioma te comunicarias ?Dime como le harias la invitacion.

N/A

7. Si necesitas un favor (usar telefono, pon) ¿se lo pedirias a tu vecino americano? ¿Por qué?

N/A

8. En que idioma te comunicarias? Dame un ejemplo o dime como lo harias. Por que asi?

N/A

9. Y si tienes una emergencia, le pedirias ayuda a el vecino americano? Por que?

N/A

10. En que idioma te comunicarias? Dame un ejemplo o dime como lo harias. Por que asi?

N/A

11. Si hay un banquito o un lugar donde los vecinos se reúnen, invitan a los americanos? Por que? o ellos se invitan solos? ¿En que idioma tú le hablas? ¿En que idioma hablan ellos?

N/A

12. Dame un ejemplo de cuando se reúnen.

N/A

13. ¿ Hay algo del estilo de vida, (costumbres), de tus vecinos americanos que te gusta? Y que no te gusta?

No. Este bueno lounico que me disgusta es cuando empiezan a hablar mal de la cultura mia. Eso me encojona.

Amistades y entretenimiento

1. ¿Tienes amigos americanos aqui en Rincon?

Tengo pero no socializo micho con ellos.

2. Como los conocistes?

Bueno porque como aqui hay tanto gringo, tu sabes pues se conocen dondequiera se conocen.

3. ¿Que hacen durante el día? (surfean juntos, van a la panadería local, salen de Rincón)

N/A

4. ¿Sales con ellos a divertirse de noche? En Rincón o fuera de Rincón? ¿Dónde en Rincón y por que?

N/A

5. ¿Dónde fuera de Rincón y por qué?

N/A

6. En que idioma te comunicas con tus amigos americanos? Dame un ejemplo.

En Ingles.

7. Como le llamas, dices o te refieres a tus amigos que no son puertorriquenos?

No, fijate, no nunca incluso ahora conoci una parejita que vienen para aca para Puerto rico que estan abriendo un negocio aca en el area oeste y son encantadores, encantadores, encantadores, me llaman de los estados Unidos, tu sabes a la verdad que es una parejita que es un amor estar cin ellos porque han abrazado la cultura, tu entiendes y cuando abrazan tu cultura lo hacen tan facil, you know. Poque nosotros somos gente llena de cultura. Aqui hay mucha cultura y cuando tu abrazas la cultura de otras personas pues se te hace mas facil la vida.

8. ¿Ellos, se sienten ofendidos si les llamas gringos? Y te lo dejan saber?

Fijate yo casi no uso , no, no. Lo que pasa es que a mi criaron tan diferente Karolina. A mi me criaron en un hogar que no habia prejuicio, tu sabes, yo no sabia lo que era prejuicio hasta que fui a los Estados Unidos, porque yo veia una persona negra y no veia color tu entiendes. O mi familia es como un arco iris. Nosotros tenemos de todo en nuestra familia, so a mi no me dijeron este es blanco, este es rubio, a mi no me criaron asi. Y asi crie a mi hijo tambien.

Actitudes hacia los americanos

1. ¿Cuál es tu sentir hacia los americanos que viven aqui en Rincon? ¿Por qué?

A pues yo creo que hay mucho prejuicio. Que vienen de alla que son nadie alla y vienen aca wannabes, quieren ser , you know, ypues entionces se creen que son mejores que uno. Porque numero uno no aprenden el idioma, numero dos se creen que, you know, tienen una actitud, tienen una actitud y se les hace bien dificil, bien dificil. No respetan.

2. ¿ Crees que hay dos comunidades en rincon, americanos y rincoenos, o son una sola comunidad? Por que?

No. Definitivamente, si, dos comunidades. Es un por ciento bien bajito que les gustan las parrandas, y les gustan la musica y la comida, you know. Porque nosotros somos gente humilde, gente que nos gusta ayudar, tu sabes.

3. En varias publicaciones (libros, periodicos, revistas locales) los americanos han expresado que hacen esfuerzos por integrarse a la comunidad rincoena. Entre los esfuerzos mencionan el establecimiento de negocios, un club de lectura e iniciativas a favor del ambiente, como es la lucha en contra de la construccion en las costas. Tu, :

jjj. vas a los negocios cuyos duenos son americanos? Por que? Crees que promueven la integración de americanos y puertorriqueños? Por que?

No. Porque me siento mejor con los mios. Ahora dejame decirte una cosa, 95% de lo que yo consumo es hecho en Puerto Rico o frutas, vegetales, carnes, todo de Puerto Rico. Yo 95% de lo quo puede ser hasta un 100% es todo de Puerto Rico. Y me gusta ayudar mucho a el pueblo. No, si es que el Puertorriqueño va a ir a la barrita de el y no va a ir. Una cerveza que paguen por una Medalla un dolar la van a cobrar a dos dolares y estar alrededor de gente que no lo han...

kkk.Conoces del club de lectura establecido por los americanos? Por que?

Bueno si, la jefa mia es una de ellas. Lectura es parta personas mayores.

lll. Estas familiarizado con la revista bilingue El Coqui de Rincon? Que opinas de esta? Crees que va dirigida tanto a rincoenos como a americanos? Por que?

Si. Pues yo creo que esa revista esta ayudando mucho a que se unan ambos tu sabes. Una de las cosas que yo sugeri es que deben de empezar a hacer historias de los Boricuas. Hay michos Boricuas famosos que viven fuera de Puerto Rico! Quien ti crees que es cantante numero uno en Irlanda? De donde es? Un Boricua! Tu sabes, nosotros somos conocidos alrededor del mundoen tanto, sobresalimos en todo. Pero de aqui no se sabe nada. Si, definitivamente, para loas dos comunidades.

mmm. Conoces de los esfuerzos de los americanos para conservar el ambiente en Rincon? Menciona algunos.

Bueno si pero los Puertorriqueños lo conservamos también. Bueno lalimpieza de las playas es siempre bueno, tu sabes. Que pongan, que vengan a buscar la basura que tienen los drones esos, son iniciativas buenas que se necesitan alredeor de las costas, alrededor de la isla totalmente tu sabes. Pero lo que pasa es tambien aqui en rincón, aqui en Rincón vienen muchos, miles y miles de turistas los fines de semanas. Si aqui viven 10,000 personas alo mejor son 20,000 los que llegan, 10,000 mas o mas y eso lo que trae es basura.

nnn.Conoces la organizacion Animal Rescue Foundation, mejor conocida como ARF de Rincon? Por que?

Si. Porque la muchacha que lo comenzó es una señora que yo conocí aqui en Rincón, hace ya 20 años atrás que comenzó eso. Cuando comenzó yo estaba con ella cuando comenzaron eso aquí.

ooo.¿Conoces la Iglesia Church withouth Walls? ¿Vas a esa Iglesia? ¿Por que? ¿ La misa es en Ingles o en Español?

Si. No, porque no me llena. En Inglés para los Americanos.

ppp. Conoces de la organizacion Surfriders y sus aportaciones? Por que?
 Uhumm!! Esos cabrones!! Tu sabes una cosa todo se hace, nadie hace algo por nada. Porque toda esa gente es joven. De que tu vas a vivir? Hay algo hay que se esconde que nosotros no sabemos! Todos son unos pendejos, si son unos pendejos. A mí no me cogen de pendeja!
 qq. Conoces del festival de cine internacional de Rincon? Por que?
 Si. Ah porque se anuncian en el periódico. Eso es otra deso de hacer dinero! La porquería que hicieron la que pusieron en la plaza! Ave María, Dios Mío que bochorno! La concurrencia es Americana. Y para la porquería de película que ponen!
 rrr. Conoces el libro “Derelict Junction”?
 No.
 sss. Que opinas de la proliferacion de condominios en Rincon? Generada por Americanos o por Puertorriqueños?
 Es generada por muchos de los Boricuas que han estado aqui mucho tiempo. Es que yo creo que los Americanos no han tenido mucho que ver con eso, aunque si han hecho mucho daño también! No vayas a creer que ellos vienen aqui a, tu sabes... pero si yo creo que muchos de ellos pues ya tu sabes los permisos se los dan cuando tu tienes pala te dan permisos que tu dices, pero como le dieron permiso a el... y ese edificio debía de ser de cuatro pisos y ya esta por ocho. Tu entiendes.
 ttt. Crees que todas estas “contribuciones” han logrado una integracion entre Americanos y Rincoenos?
 No!

4. En general, crees que los americanos estan integrados a la comunidad Rincoena? Por que?
 No!
5. En general crees que estan aportando a la comunidad Rincoena? Por que?
6. Que es para ti ser “local”?
 Pues una persona que nació y se crió aqui.
7. En varias publicaciones recientes (libros, periodico) los americanos que residen en Rincon han expresado que se consideran Rincoenos o locales, de hecho se han autodenominado “gringos locales”, tu, Los consideras locales? Por que?
 No. Porque para mí ellos son extranjeros, punto. Para mí ellos de local no tienen nada.
8. Que opinas del termino “gringo local”?
 Un gringo loco es lo que es!
9. Estas familiarizado con el termino “snowbirds”?
 No.
10. En general, crees que los americanos aceptan a los Rincoenos?
 No, yo creo que el prejuicio de por allá se lo traen acá a uno. Traen el cáncer ya, tu sabes!

Actitudes hacia el inglés

1. Sabes ingles? como aprendiste ingles?
 Si. En Estados Unidos.
2. Puedes hablarlo? Por que? Leerlo? Por que? Entenderlo? Por que?
 Si. Si. Si.
3. Necesitas saber ingles para trabajar en Rincon? Por que?
 Fíjate no, no creo. Porque la mayoría de los negocios aqui son de Boricuas no son de Americanos. Y a lo mejor ellos vienen por seis meses y cierran los sitios y se van.
4. ¿Aprendes o intentas aprender inglés por que quieres entender a los americanos que viven en Rincon?
 No me importa mantener una relación con ellos.
5. Crees que has adquirido ingles por el contacto social con los americanos en Rincon? Como?
 No porque los Americanos en Rincón no saben hablar Inglés muchos de ellos. Mejor es el Inglés mio que el de ellos.
6. Crees que has adquirido ingles por los anuncios en ingles proliferados en Rincon? Como?
 No.
7. Crees que has adquirido mas ingles a traves del contacto social con los americanos en Rincon que en la escuela? Por que?

No.

8. Crees que es fácil aprender inglés en Rincon debido a la presencia de la comunidad americana? Por que?

9. Crees que el alcalde de Rincon debe ofrecer cursos de inglés a la comunidad rincoena? Por que?

Fíjate yo creo que si. Porque aqui la policía y los bomberos tienen que saber. Aqui tu llamas a la policía y si hablas Español no hablas Inglés olvídate, you know, una emergencia!

10. El inglés, te abrirá las puertas para tener más amigos americanos?

No.

11. El inglés te permitirá conocer y conversar con diferentes personas?

Si.

12. El saber inglés te permitirá pensar y comportarme como un americano?

No.

13. Necesitas inglés para relacionarte con gente en Rincon? Por que?

No.

14. El inglés te hará una persona más educacion?

Bueno yo no sé, mas educación yo creo que abre nas puertasseguro que si. Mientras mas idiomas tu sabes mejor.

15. Que significa el comportarse como un americano?

Muchacha eso es un insulto para mí.

Identidad

1. ¿Sientes que tu identidad es amenazada si hablas inglés en Rincon? Por que?

No, yo no soy amenazada porque aqui todo el mundo sabe que yo soy Boricua de pura cepa!

2. ¿Creas que las personas bilingües tienen mas ventajas en Rincon? Por que?

No.

3. ¿Te sientes avergonzado si hablas inglés? ¿Por qué?

No, pra nada. Estoy en mi patria, aqui yo hablo lo qque me dé la gana!

4. ¿Cuáles son las ventajas de hablar inglés en Rincon?

Bueno, yo no veo ninguna ventaja. Si estas trabajando en un hotel que uno sabe que vienen.. que no sepan hablar Español pues si hay ventaja definitivamente porque uno tiene que ser servicial, el Boricua es bien servicial, tu sabes!

5. ¿Se tiene que hablar Espanol para ser Puertorriqueno? ¿Por Que?

Pues seguro que si! Seguro que si esa es nuestra identidad. Eso es lo único que le podemos dar las gracias a los Españoles, por el idioma que nos dieron.

Emmanuel

Date: Monday, March 23, 2009.

Time: 9:21 AM

Trabajo

1. ¿Hay alguna persona en tu trabajo que habla inglés?

Si

2. Por que, que tipo de trabajo realizas o a que te dedicas?

Ehh, pues, chaporear, tumbar palos tambien yo tumbo palo si hay que pintar pinto tambien tu me entiendes si hay que arreglar un tubo de agua tambien lo arreglo, cositas asi.

3. ¿En que idioma te comunicas con esa(s) persona(s)?

Le hablo español tu sabes pero que pues ellos hablan ingles pero pues yo mas o menos entiendo un poquito, pero mas español el español.

4. Dame un ejemplo de cuando tú has tenido que hablar inglés a esa(s) persona(s).

Valgame ahi si que... entiendo cuando ellos me hablan pero hablarlo asi sinceramente caramba men no.

5. ¿Qué dicen tus compañeros que no hablan inglés cuando te escuchan hablando inglés?
N/A
6. ¿Has trabajado fuera de PR? ¿Cuánto tiempo? ¿Dónde? ¿Te ha ayudado con tu Inglés?
Nunca.
7. ¿Trabajas allá permanentemente o por temporada? ¿Por qué? ¿Cuándo es la temporada?
Nunca
8. ¿Tú trabajo, requiere que estés en contacto con el público? ¿Quiénes?
N/A
9. ¿Cuándo un cliente Americano viene ha hablarte como le contestas, en Inglés o Español ?
N/A
10. Dame un ejemplo de cuando atiendes a un cliente que no habla español, que haces?
N/A
11. requisito el hablar inglés en tu actual trabajo?
Si ella me pregunto si yo sabia inglés yo dije no no yo no se inglés pero entiendo un poquito le dije como te dije a ti. Se defiende uno como uno dice tu sabes

Vecinos

1. En que parte de Rincon vives?
Barrio Rio Grande
2. Cuanto tiempo hace que vives ahí?
Valgame toa la vida
3. Tienes vecinos americanos? Mas americanos que Rincoenos o viceversa?
Si, si hay Americanos tu sabes hay Americanos ya estan llegando halla arriba tambien ya, la Loma eso es un sector La Loma de los Gavilanes que le dicen si ya hay unos pocos Americanos alli. No, no jamas y nunca que en el area de Puntas y to esto por aca, jamas solamente un par asi regao
4. ¿Tú, les hablas a esos vecinos?
No, no porque ellos viven bastante retiraito y tu sabes yo los conozco asi tu sabes de vista tu sabes tu me entiendes. No tengo contacto.
5. Si tienes una fiesta invitarías a tus vecinos americanos? Por que?
N/A
6. En que idioma te comunicarias ? Dime como le harías la invitacion.
N/A
7. Si necesitas un favor (usar telefono, pon) ¿se lo pedirías a tu vecino americano? ¿Por qué?
N/A
8. En que idioma te comunicarias? Dame un ejemplo o dime como lo harías. Por que asi?
N/A
9. Y si tienes una emergencia, le pedirías ayuda a el vecino americano? Por que?
N/A
10. En que idioma te comunicarias? Dame un ejemplo o dime como lo harías. Por que asi?
N/A
11. Si hay un banquito o un lugar donde los vecinos se reúnen, invitan a los americanos? Por que? o ellos se invitan solos? ¿En que idioma tú le hablas? ¿En que idioma hablan ellos?
N/A
12. Dame un ejemplo de cuando se reúnen.
N/A
13. ¿ Hay algo del estilo de vida, (costumbres), de tus vecinos americanos que te gusta? Y que no te gusta?
No no los Americanos yo observo los Americanos que son trabajadores y desto tu me entiendes y para mi son tremendos el Americano es una persona tremenda oiste yo me llevo con todos ellos. De los Americanos, no no no me molesta nada yo me llevo con todos ellos muy bien tu me entiendes con todos los que yo desto tu sabes que hablo con ellos no tengo no de que hablar con ellosno haty nada que me moleste de ellos.

Amistades y entretenimiento

9. ¿Tienes amigos americanos aqui en Rincon?
Si, esta Cindy , esta Hy y tengo unos cuantos mas alla arriba al lado de Cindy, si. Ahh tengo a Tom ahora.
10. Como los conocistes?

A Cindy yo la conoci pues ella como yo trabajaba con Papo y eso pues Papo me hizo una invitacion pa trabajar aqui, Carlos el hermano mio, entonces hay fue que yo la conoci a ella. Pues y ahi fue que yo vine a conocer a Cindy, chacho nos hicimos amigos bien chevere y todo eso desde que la conoci chacho hicimos una anistad tremenda. Los otros son, a trves de ella no, los otros son los que viven alli al lado de ella al lado de Cindy mismo son jovencitos ella es jovencita, aahh ellos son pastores. Eso fue por otra cosa tu me entiendes habia una persona limpiando alli pero que la persona creo que murio algo asi o se quemo en la casa y entonces pues ellos estaban buscando una persona para que le limpiara y entonces como yo le limpio a Cindy alli viste pues ellos pamm me vieron y eso y hablaron conmigo ellos mismos.

K: ¿Ellos como hablaron contigo en Español o en Ingles?

En Español. Porque la muchacha habla bastante Español. Son Americanos los dos pero que ella habla asi como Cindy mas o menos pero el no el esposo de ella no habla nada Español. Pues y ahi nos comunicamos viste!

11. ¿Que hacen durante el día? (surfean juntos, van a la panadería local, salen de Rincón)

N/A

12. ¿Sales con ellos a divertirse de noche? En Rincón o fuera de Rincón? ¿Dónde en Rincón y por que?

N/A

13. ¿Dónde fuera de Rincón y por qué?

N/A

14. En que idioma te comunicas con tus amigos americanos? Dame un ejemplo.

N/A

15. Como le llamas, dices o te refieres a tus amigos que no son puertorriqueños?

Cindy, la Americana. Si yo digo yo trabajo con la Americana.

16. ¿Ellos, se sienten ofendidos si les llamas gringos? Y te lo dejan saber?

Yo la uso. Pa mi yo no se tu sabes no se si se ofenderan tu sabes pero que yo no no que se lo digo pero yo digo pues yo trabajo con los gringos tu sabes pero no decirlo...

K: Y por que no se lo dices a ellos?

No se, como que no no desto tu me entiendes, pienso que es una desto, que los ofendo. Porque cuando yo digo pues yo voy a trabajar yo trabajo con lo gringos pero de decirdelo asi personalmente asi mira tu eres un gringo, no asi no. Porque como que desto para mi que esa palabra se oye desto. Yo digo mejor Americano, pues Los Americanos si exacto!

K: Tom, can we ask you is it gringo an offensive word?

Tom: No

K: We are talking about it and we are wondering because couple of Americans that I had asked couple had said yes that it is very offensive that is like calling a Hispanic a Spic or someone black a Nigger, like that but then some other people like you had said no, no importa!

Actitudes hacia los americanos

4. ¿Cuál es tu sentir hacia los americanos que viven aqui en Rincon? ¿Por qué?

La opinion mia de los que viven aqui en Rincon, no no pues como te digo la opinion mia es que si ellos ellos llegaron aqui pues a trabajar y se portan bien se portan bien tu me entiendes pues yo no tengo nada de que hablar de ellos esa es mi opinion de los Americanos.

5. ¿Crees que hay dos comunidades en rincon, americanos y rincoenos, o son una sola comunidad? Por que?

Este no no pues ahora mismo estamos los Puertorriqueños y pues como a llegao mucho Americano pues estamos todos juntos estamos unidos si exacto estamos en union todos si.

6. En varias publicaciones (libros, periodicos, revistas locales) los americanos han expresado que hacen esfuerzos por integrarse a la comunidad rincoena. Entre los esfuerzos mencionan el establecimiento de negocios, un club de lectura e iniciativas a favor del ambiente, como es la lucha en contra de la construccion en las costas. Tu, :

uuu.vas a los negocios cuyos duenos son americanos? Por que? Crees que promueven la integracion de americanos y puertorriqueños? Por que?

Yo voy! A sitios que los dueños sean Americanos, bueno si yo voy yo he entrado a alguno de ellos tu sabes y pues pido las cosas pues en water or juice, jugo tu sabes cosas asi tu me entiendes en ingles y ellos entienden.

vvv. Conoces del club de lectura establecido por los americanos? Por que?

Club de lectura? Caramba no no he oido de eso, no.

www. Estas familiarizado con la revista bilingue El Coqui de Rincon? Que opinas de esta? Crees que va dirigida tanto a rincoenos como a americanos? Por que?

La revista, si la del coqui si. Va dirigida a los dos, si porque tiene partes en Español y en Ingles, si a los dos va, a los dos va dirigido.

xxx. Conoces de los esfuerzos de los americanos para conservar el ambiente en Rincon? Menciona algunos.

Ah no si de hecho, si porque muchos Americanos viene aqui y tu sabes y limpian dan limpieza y todo las playas y todo eso tu me entiendes y no ellos son trabajadores tu me entiendes hacen muchos trabajos y buenos si por esa parte no ellos ellos son tremendos en esa parte en el trabajo y todo.

yyy. Conoces la organizacion Animal Rescue Foundation, mejor conocida como ARF de Rincon? Por que?

Ahh! Contra caramba pero no estoy muy de lleno en eso no pero conozco mas o menos. Ellos recogen los perritos por ahi y eso los perritos sats y eso tu me entiendes y la dan albergue y tengo entendido pero no se mucho.

zzz. Conoces de la organizacion Surfriders y sus aportaciones? Por que?

Los Surfriders? Qhe dan mantenimiento, si tengo conocimiento si se de eso tambien.

aaaa. Conoces del festival de cine internacional de Rincon? Por que?

El festival de cine de Rincon? Caramba no.

bbbb. Conoces el libro "Derelict Junction"?

No, no no tampoco tengo idea de ese libro.

cccc. Que opinas de la proliferacion de condominios en Rincon? Generada por Americanos o por Puertorriqueños?

Bueno es que yo pa mi entender estan haciendo muchos edificios tu me entiendes y por parte estan cortando muchos arboles la palbra es estan sembrando muchos edificios, mucho cemento, tu me entiendes y estan desapareciendo muchos arboles pero pues tengo entendido que es para atraer el turista y tambien oyes el Americano para darle de esto al Americano supongo yo que estan haciendo esos edificios porque van muchos edificios que estan haciendo aqui en Rincon.

dddd. Conoces de la iglesia sin paredes?

Me han mencionado esa Iglesia mucho asi como tu me lo dijis te ahora, sin paredes, pero no. ¿A donde es que esta ubicado eso?

eeee. Crees que todas estas "contribuciones" han logrado una integración entre Americanos y Rincoenos?

Contra si caramba si porque nosotros nos unimos a ellos tambien tu me entiendes. Nojotros nos unimos a los Americanos a dar limpieza y todo porque no solamente aqui en Rincon, toas las areas, toas las costas de Rincon y nos unimos a ellos y muchos se unen a nosotros tambien ellos tambien para la limpieza, si no no han contribuido bastante los Americanos.

4. En general, crees que los americanos estan integrados a la comunidad Rincoena? Por que?

Si.

5. En general crees que estan aportando a la comunidad Rincoena? Por que?

Si.

6. Que es para ti ser "local"?

Local es pues este del area tu estas en el area tu eres local del area no, para mi del area. Pues si yo vivo en Rincón tu me entiendes a pues tu eres del area, local. Pues yo vivo en Rio Grande pero es local del area de Rincón.

7. En varias publicaciones recientes (libros, periodico) los americanos que residen en Rincon han expresado que se consideran Rincoenos o locales, de hecho se han autodenominado "gringos locales", tu, Los consideras locales? Por que?

Si.

8. Que opinas del termino “gringo local”

Pues que ya Cindy es residente de Puerto rico ya es de aqui, local que ya es de aqui, exacto.

9. Estas familiarizado con el termino “snowbirds”?

N/A

10. En general, crees que los americanos aceptan a los Rincoenos?

Si.

Actitudes hacia el inglés

1. Sabes ingles? como aprendiste ingles?

Como te dije horita pues no lo hablo entiendo poco tu me entiendes pero no es una cosa tu sabes como te dije primero. Puedo entender pocas palabras y eso.

2. Puedes hablarlo? Por que? Leerlo? Por que? Entenderlo? Por que?

Leerlo dificil.

3. Necesitas saber ingles para trabajar en Rincon? Por que?

Contra si asi falta el ingles tambien para trabajr en muchos sitios porque en muchos sitios este pues como se dice pues uno tiene que hablar ingles tu me entiendes y hace falta, el ingles hace falta. Aqui en Rincon bueno yo te digo aqui en Rincon no se pero yo se que el hablar ingles se necesita para muchos sitios de trabajo pero como aqui en Rincon esto es se habla español to el tiempo pues yo creo que no hace falta.

4. ¿Aprendes o intentas aprender inglés por que quieres entender a los americanos que viven en Rincon?

Contra caramba si me gustaria porque yo le pongo una atencion tremenda men y les leo los labios asi es que yo me entiendo con ellos. Pero quisiera mano saber un poco nas tu me entiendes, si pa expresarme mejor con ellos y hablar un poquito mas con ellos el ingles.

5. Crees que has adquirido ingles por el contacto social con los americanos en Rincon? Como?

Si, si por ellos mismos, exacto

6. Crees que has adquirido ingles por los anuncios en ingles proliferados en Rincon? Como?

N/A

7. Crees que has adquirido mas ingles a traves del contacto social con los americanos en Rincon que en la escuela? Por que?

Bueno, este, yo, yo digo que si. Pa mi yo digo que si, si porque es que yo estoy constantemente con ellos, tu me entiendes, con los Americanos, y pues y dialogando y eso y yo les constesto y los miro los labios y eso uno aprende mas con ellos. No, no en la escuela para mi no en la escuela uno no aprende mucho ingles ahi, no se por que tu sabes, pero para mi que con los Americanos aca uno suelta mas las palabras y no se para mi entender.

8. Crees que es facil aprender ingles en Rincon debido a la presencia de la comunidad americana? Por que?

Si.

9. Crees que el alcalde de Rincon debe ofrecer cursos de ingles a la comunidad rincoena? Por que?

Contra si desto men yo iria y me apunto para ir, exacto!

10. El inglés, te abrirá las puertas para tener más amigos americanos?

Si, eso es importante si. El aprender ingles y el saber ingles si como tu dices abre mas puertas exacto es cierto, si.

11. El inglés te permitirá conocer y conversar con diferentes personas?

12. El saber inglés te permitirá pensar y comportarme como un americano?

No, no no. Si yo hablo ingles, el Americano es ya es de por si es Americano, pero yo si empiezo a hablar ingles no me voy a comportar como un Americano no pues hablo ingles comunmente tu me entiendes.

13. Necesitas inglés para relacionarte con gente en Rincon? Por que?

No, no no lo necesito porque el idioma aqui es Espanol lo que hablamos es espanol si.

14. El inglés te hará una persona más educacion?

Esto, como se dice, pude ser tambien si, yo hablo espanol nada mas pero si hablo si pudiese hablar ingles bien chevere tambien es tambien bueno es mas educacion tambien.

15. Que significa el comportarse como un americano?

Como es la pregunta? Ah bueno es que estoy copiando las cosas de ellos sera o no se algo asi tiene que ser digo yo para mi entender.

Identidad

1. ¿Sientes que tu identidad es amenazada si hablas inglés en Rincon? Por que?
No, no no.
2. ¿Crees que las personas bilingües tienen mas ventajas en Rincon? Por que?
Bueno, si podría ser si porque ya tiene dos idiomas exacto, nosotros tenemos solamente el Espanol pero si hay dos idiomas si tiene dos idiomas, pues puede ser que tenga mas probabilidades de que cojan a esa persona tambien que a el otro.
3. ¿Te sientes avergonzado si hablas inglés? ¿Por qué?
No, no , si yo lo hablaria chacho, me gustaria hablarlo porque a mi me gusta hablar con los Americanos vuelvo y repito no se pewro me gustaria hablar ingles bien chevere.
4. ¿Cuáles son las ventajas de hablar inglés en Rincon?
Las vntajas de hablar ingles este como pa buscar trabajo o asi mas o menos, ves eso es una ventaja si de hablar ingles, pa buscar trabajo, exacto, pues ese seria una es importante.
5. ¿Se tiene que hablar Espanol para ser Puertorriqueno? ¿Por Que?
Si soy Puertorriqueno tengo que hablar espanol, exacto muy bueno.

Elsie

Date: Monday, May 25, 2009.

Time: 12: 24 PM

Minutes: 46

Trabajo

1. ¿Hay alguna persona en tú trabajo que habla inglés?
N/A
2. ¿Por qué, qué tipo de trabajo realizas o a que te dedicas?
Hago manualidades con los cristales de la playa.
3. ¿En qué idioma te comunicas con esa(s) persona(s)?
Inglés mayormente y español con otros.
4. Dame un ejemplo de cuando tú has tenido que hablar inglés a esa(s) persona(s).
Aquí en Rincón hay mucho turista que solamente saben el lenguaje de inglés. Y hay que conversar en inglés aunque me salen algunos hablan en español naturalmente.
5. ¿Qué dicen tus compañeros que no hablan inglés cuando te escuchan hablando inglés?
Nada, enrealidad yo les traduzco a ellos en español.
6. ¿Has trabajado fuera de PR? ¿Cuánto tiempo? ¿Dónde? ¿Te ha ayudado con tu inglés?
Sí, cerca de diesiete años en Florida. Fourt Laudardale. Mucho. Yo estudie técnica dental y lo ejercí cerca de diez años.
7. ¿Trabajas allá permanentemente o por temporada? ¿Por qué? ¿Cuándo es la temporada?
No, ya no trabajo allá, ya que decidí vivir en Rincón permanente.
8. ¿Tú trabajo, requiere que estés en contacto con el público? ¿Quienes?
Cuando ejercí mi trabajo lidiaba algo con el público. Pero he trabajado en surf shops con turismo.
9. ¿Cuándo un cliente americano viene ha hablarte como le contestas, en inglés o español ?
En inglés y le añado un poco de español.
10. Dame un ejemplo de cuando atiendes a un cliente que no habla español, ¿que haces?
“ Hello! How are you?” Y le doy las gracias por su compra en español.
11. ¿ Fue un requisito el hablar inglés en tu actual trabajo?
En el que tenía en Florida, sí.

Vecinos

12. ¿En que parte de Rincón vives?
Punta Higuera.
13. ¿Cuánto tiempo hace que vives ahí?
Nacida y criada allí.
14. ¿Tienes vecinos americanos? ¿Más americanos que rincoeños o viceversa?
Sí, tengo vecinos americanos pero más rincoeños.

15. ¿Tú, les hablas a esos vecinos?
Sí.
16. Si tienes una fiesta, ¿invitarías a tus vecinos americanos? ¿Por qué?
Sí, porque me siento muy bien con las dos culturas y comparto con los míos y ellos igual.
17. ¿En qué idioma te comunicarías? Dime como le harías la invitación.
En inglés, “I’m having a party at my house and I would like for you to join me and my local friends to share a typical Puerto Rican dinner”.
18. Si necesitas un favor, (usar teléfono, pon) ¿se lo pedirías a tu vecino americano? ¿Por qué?
Sí, no tengo distinción de persona y me puedo comunicar con ellos.
19. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué así?
“Hi, I have an emergency, don’t have a phone, is it possible I can use your phone, I’d appreciate it”.
20. Y si tienes una emergencia, ¿le pedirías ayuda a el vecino americano? ¿Por qué?
Sí, porque le puedo hablar en su idioma.
21. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué así?
“Sir, I have an emergency, may I please use your phone?”.
22. Si hay un banquito o un lugar donde los vecinos se reúnen, ¿invitan a los americanos? ¿Por qué? ó ¿ellos se invitan solos? ¿En qué idioma tú le hablas? ¿En qué idioma hablan ellos?
No, inglés y un poco de español, ellos hablan inglés que es lo más cómodo y un poco de español que la mayoría trata de aprender y tienden a practicarlo y le gusta aprender nuestro idioma.
23. Dame un ejemplo de cuando se reúnen.
Yo les hablo mayormente inglés. Les traduzco y les hablo inglés y español en medio de una conversación.
24. ¿Hay algo del estilo de vida, (costumbres), de tus vecinos americanos que te gusta? ¿Y que no te gusta?
No les veo alguna inconveniencia de su forma de ser. Al contrario, hemos aprendido a mejorar o aprender el idioma, a practicar el deporte de surf. Ahora, me gusta que ha subido el valor de propiedad y han logrado más negocios entre ellos en el área de turismo.

Amistades y entretenimiento

25. ¿Tienes amigos americanos aquí en Rincón?
Sí.
26. ¿Cómo los conocistes?
Cuando trabajaba en el surf shop y en la playa.
27. ¿Qué hacen durante el día? (surfean juntos, van a la panadería local, salen de Rincón)
Me reuní con ellos y voy de tiendas también.
28. ¿Sales con ellos a divertirse de noche? ¿En Rincón o fuera de Rincón? ¿Dónde en Rincón y por qué?
Ya no, pero sí en mis tiempos de juventud! Nos reuníamos en los pubs locales, mayormente en Rincón, socializabamos.
29. ¿Dónde fuera de Rincón y por qué?
N/A
30. ¿En qué idioma te comunicas con tus amigos americanos? Dame un ejemplo.
Inglés, “Hi guys, How is it going?”.
31. ¿Cómo le llamas, dices o te refieres a tus amigos que no son puertorriqueños?
Americanos o gringos.
32. ¿Ellos, se sienten ofendidos si les llamas gringos? Y, ¿te lo dejan saber?
No, se los digo con cariño!

Actitudes hacia los americanos

33. ¿Cuál es tu sentir hacia los americanos que viven aquí en Rincón? ¿Por qué?
Mayormente me llevo muy bien con ellos. Algunos son un poco receptivos a los puertorriqueños. Pero creo que en todas razas hay.

34. ¿Crees que hay dos comunidades en Rincón, americanos y rincoños, o son una sola comunidad? ¿Por qué?

Sí, creo que hay dos comunidades. La mayoría se junta entre ellos excepto algunos locales que hablan inglés y comparten con ellos.

35. En varias publicaciones, (libros, periódicos, revistas locales), los americanos han expresado que hacen esfuerzos por integrarse a la comunidad rincoña. Entre los esfuerzos mencionan el establecimiento de negocios, un club de lectura e iniciativas a favor del ambiente, como es la lucha en contra de la construcción en las costas. Tú, :

ffff. ¿vas a los negocios cuyos dueños son americanos? ¿Por qué? ¿Crees que promueven la integración de americanos y puertorriqueños? ¿Por qué?

Sí, conozco algunos, hablo con ellos. Creo que promueven más entre los suyos y su cultura.

gggg. ¿conoces del club de lectura establecido por los americanos? ¿Por qué?

No, pues no he oído al respecto. Después de estar feura de Rincón unos años lo estoy descubriendo poco a poco y muchos cambios. Es un rincón diferente.

hhhh. ¿estás familiarizado con la revista bilingüe El Coquí de Rincón? ¿Qué opinas de esta? ¿Crees que va dirigida tanto a rincoños como a americanos? ¿Por qué?

Sí, es informativa para ambos. Aunque, se beneficia más el turista.

iiii. ¿conoces de los esfuerzos de los americanos para conservar el ambiente en Rincón? Menciona algunos.

No.

jjjj. ¿conoces la organización Animal Rescue Foundation, mejor conocida como ARF de Rincón? ¿Por qué?

Sí, conozco algunos de sus beneficios para los animales tanto como para la comunidad.

kkkk. ¿conoces de la organización Surfriders y sus aportaciones? ¿Por qué?

No.

llll. ¿conoces del Festival de Cine Internacional de Rincón? ¿Por qué?

No.

mmmm. ¿conoces el libro “Derelict Junction”?

No.

nnnn. ¿qué opinas de la proliferación de condominios en Rincón? ¿Generada por americanos o por puertorriqueños?

Es desastroso! Nos hemos quedado sin playas y dunes que son tan importantes para nosotros.

oooo. ¿crees que todas estas “contribuciones” han logrado una integración entre americanos y rincoños?

Sí.

k. ¿conoces la Iglesia “*Church without Walls of the Christians of the Caribbean*” ?

Sí, la he visitado.

36. En general, ¿crees que los americanos están integrados a la comunidad rincoña? ¿Por qué?

Sí, están en todas partes. Ellos hacen sus propias actividades de entre gringos.

37. En general, ¿crees que están aportando a la comunidad rincoña? ¿Por qué?

Sí, están, se pagan taxes el turismo sólo evoluciona más dinero por sus gastos.

38. ¿Que es para ti ser “local”?

Para mí ser local es nacer y criarse aquí, yo me considero local. Pero muchos americanos porque compran aquí o se mudan a rincón se llaman locales, lo encuentro chocante!

39. En varias publicaciones recientes, (libros, periódicos) los americanos que residen en Rincón han expresado que se consideran rincoños o locales, de hecho se han autodenominado “gringos locales”, tú, los consideras locales? ¿Por qué?

No, porque no son de nuestra cultura. La mayoría viene a seguir con su cultura y se mantienen entre ellos.

40. ¿Qué opinas del término “gringo local”?

Después de todo, yo lo entiendo como de afuera pero viviendo aquí.

41. ¿Estás familiarizado con el término "snowbirds"?

Sí.

42. En general, ¿crees que los americanos aceptan a los rincoños?

Sí, porque ellos son los que se están integrando a nuestra cultura. Igual cuando nosotros vamos a Estados Unidos, nos tenemos que integrar a su cultura.

Actitudes hacia el inglés

43. ¿Sabes inglés? ¿cómo aprendiste inglés?

Sí, hablando con los surfers y trabajé en surf shops, lo práctico a diario. Me case con uno pero le hable mucho español!

44. ¿Puedes hablarlo? ¿Por qué? ¿Leerlo? ¿Por qué? ¿Entenderlo? ¿Por qué?

Sí, porque lo práctico, y lo leo porque lo estudié y lo entiendo por la práctica.

45. ¿Necesitas saber inglés para trabajar en Rincón? ¿Por qué?

Sí, porque hay mucho turista.

46. ¿Aprendes o intentas aprender inglés por que quieres entender a los americanos que viven en Rincón?

N/A

47. ¿Crees que has adquirido inglés por el contacto social con los americanos en Rincón? ¿Cómo?

Sí, siempre me ha gustado comprenderlo y compartirlo.

48. ¿Crees que has adquirido inglés por los anuncios en inglés proliferados en Rincón? ¿Cómo?

N/A

49. ¿Crees que has adquirido más inglés a través del contacto social con los americanos en Rincón que en la escuela? ¿Por qué?

Sí, se aprende más cuando se plática y se comparte.

50. ¿Crees que es fácil aprender inglés en Rincón debido a la presencia de la comunidad americana? ¿Por qué?

Sí, lo escuchas a tú alrededor.

51. ¿Crees que el alcalde de Rincón debe ofrecer cursos de inglés a la comunidad rincoña? ¿Por qué?

Sí, se beneficiarían estos que no saben el lenguaje para competir en los trabajos que ofrecen los negocios de los americanos. O ya sea locales por la cantidad de turismo en Rincón.

52. El inglés, ¿te abrirá las puertas para tener más amigos americanos?

Sí.

53. El inglés, ¿te permitirá conocer y conversar con diferentes personas?

Sí.

54. El saber inglés, ¿te permitirá pensar y comportarte como un americano?

No.

55. ¿Necesitas inglés para relacionarte con gente en Rincón? ¿Por qué?

Sí, es mayormente necesario porque hay mucho americano.

56. El inglés, ¿te hará una persona con más educación?

Tendría la ventaja mayor en muchas áreas de empleo y otras.

57. ¿Qué significa el comportarse como un americano?

Su forma de vestir hacer las mismas cosas de su cultura.

Identidad

58. ¿Sientes que tu identidad es amenazada si hablas inglés en Rincón? ¿Por qué?

No.

59. ¿Crees que las personas bilingües tienen más ventajas en Rincón? ¿Por qué?

Sí, por el trabajo, comunicación, etc.

60. ¿Te sientes avergonzado si hablas inglés? ¿Por qué?

No.

61. ¿Cuáles son las ventajas de hablar inglés en Rincón?

Area de trabajo, comunicación, etc...

62. ¿Se tiene que hablar español para ser puertorriqueño? ¿Por qué?

No!

Pedro

Date: Saturday, May 2, 2009.

Time: 10: 30 AM

Minutes: 48

Trabajo

1. ¿Hay alguna persona en tú trabajo que habla inglés?
Yes.
2. ¿Por qué, qué tipo de trabajo realizas o a que te dedicas?
La dueña es americana, Kitchen worker.
3. ¿En qué idioma te comunicas con esa(s) persona(s)?
English.
4. Dame un ejemplo de cuando tú has tenido que hablar inglés a esa(s) persona(s).
“ We are out of ceviche and soup”.
5. ¿Qué dicen tus compañeros que no hablan inglés cuando te escuchan hablando inglés?
¿Qué dijo?
6. ¿Has trabajado fuera de PR? ¿Cuánto tiempo? ¿Dónde? ¿ Te ha ayudado con tu inglés?
Yes. Nine years. New York. Yes.
7. ¿Trabajas allá permanentemente o por temporada? ¿Por qué? ¿Cuándo es la temporada?
Por temporada. Trabajo de summer.
8. ¿Tú trabajo, requiere que estés en contacto con el público? ¿Quiénes?
Yes, customers.
9. ¿Cuándo un cliente americano viene ha hablarte como le contestas, en inglés o español ?
English.
10. Dame un ejemplo de cuando atiendes a un cliente que no habla español,¿que haces?
“Hello, Can I help you”.
11. ¿ Fue un requisito el hablar inglés en tu actual trabajo?
Yes.

Vecinos

12. ¿En que parte de Rincón vives?
Ensenada, closed to town.
13. ¿Cuánto tiempo hace que vives ahí?
Seventeen years.
14. ¿Tienes vecinos americanos? ¿Más americanos que rincoños o viceversa?
No.
15. ¿Tú, les hablas a esos vecinos?
N/A
16. Si tienes una fiesta,¿invitarías a tus vecinos americanos?¿ Por qué?
No hago fiestas. Only personal parties.
17. ¿En qué idioma te comunicarías ?Dime como le harías la invitación.
N/A
18. Si necesitas un favor, (usar teléfono, pon) ¿se lo pedirías a tu vecino americano? ¿Por qué?
No tengo vecinos extranjeros.
19. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué asi?
N/A
20. Y si tienes una emergencia, ¿le pedirías ayuda a el vecino americano? ¿Por qué?
N/A
21. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué asi?
N/A
22. Si hay un banquito o un lugar donde los vecinos se reúnen,¿ invitan a los americanos?¿ Por qué? ó ¿ellos se invitan solos? ¿En qué idioma tú le hablas? ¿En qué idioma hablan ellos?
N/A
23. Dame un ejemplo de cuando se reúnen.
N/A

24. ¿ Hay algo del estilo de vida, (costumbres), de tus vecinos americanos que te gusta? ¿Y que no te gusta?

N/A

Amistades y entretenimiento

25 ¿Tienes amigos americanos aquí en Rincón?

Yes y mis compañeros de trabajo.

26 ¿Cómo los conocistes?

En la playa.

27 ¿Qué hacen durante el día? (surfean juntos, van a la panadería local, salen de Rincón)

Trabajo.

28 ¿Sales con ellos a divertirse de noche? ¿En Rincón o fuera de Rincón? ¿Dónde en Rincón y por qué?

Sometimes en Rincón, lugares visitados por los turistas.

29 ¿Dónde fuera de Rincón y por qué?

No.

30 ¿En qué idioma te comunicas con tus amigos americanos? Dame un ejemplo.

“ Hey, how are you? What do you want to do now?”

31 ¿Cómo le llamas, dices o te refieres a tus amigos que no son puertorriqueños?

Gringos.

32 ¿Ellos, se sienten ofendidos si les llamas gringos? Y,¿ te lo dejan saber?

Someones. Sometimes.

Actitudes hacia los americanos

33¿Cuál es tu sentir hacia los americanos que viven aquí en Rincón? ¿Por qué?

Mi actitud nunca es la misma con todos, porque todos no son iguales.

34¿ Crees que hay dos comunidades en Rincón, americanos y rincoeños, o son una sola comunidad? ¿Por qué?

Dos. En este mundo de hoy todos tiran para su lado.

35. En varias publicaciones, (libros, periódicos, revistas locales), los americanos han expresado que hacen esfuerzos por integrarse a la comunidad rincoeña. Entre los esfuerzos mencionan el establecimiento de negocios, un club de lectura e iniciativas a favor del ambiente, como es la lucha en contra de la construcción en las costas. Tú, :

pppp. ¿vas a los negocios cuyos dueños son americanos? ¿Por qué? ¿ Crees que promueven la integración de americanos y puertorriqueños? ¿ Por qué?
A veces. Depende el ambiente. Sí, porque se puede interactuar con ellos y socialisarse.

qqqq. ¿conoces del club de lectura establecido por los americanos? ¿ Por qué?
No.

rrrr. ¿estás familiarizado con la revista bilingue El Coquí de Rincón? ¿ Qué opinas de esta?
¿Crees que va dirigida tanto a rincoeños como a americanos? ¿Por qué?
Sí. I liked. Sí, por los dos idiomas.

ssss. ¿conoces de los esfuerzos de los americanos para conservar el ambiente en Rincón?
Menciona algunos.
Sí, Surfrider Foundation.

tttt. ¿conoces la organización Animal Rescue Foundation, mejor conocida como ARF de Rincón? ¿Por qué?
Sí, porque dan un vale para ir al vet y economisas.

uuuu. ¿conoces de la organización Surfriders y sus aportaciones? ¿Por qué?
Sí, mantienen las playas limpias, mejor que el municipio.

vvvv. ¿conoces del Festival de Cine Internacional de Rincón? ¿ Por qué?
Algo, donde trabajo lo promocionan.

www. ¿conoces el libro “Derelict Junction”?
No.

- xxxx. ¿qué opinas de la proliferación de condominios en Rincón? ¿Generada por americanos o por puertorriqueños?
No me gusta para nada. Por los dos y de más.
- yyyy. ¿crees que todas estas “contribuciones” han logrado una integración entre americanos y rincoeños?
Sí.
- k. ¿conoces la Iglesia “*Church without Walls of the Christians of the Caribbean*” ?
No la conozco pero sé donde está.
36. En general, ¿crees que los americanos están integrados a la comunidad rincoeña? ¿Por qué?
Sí, algunos ya conocen la actitud de los locales.
37. En general, ¿crees que están aportando a la comunidad rincoeña? ¿Por qué?
Sí, porque atraen el turismo.
38. ¿Que es para ti ser “local”?
Ser natural de aquí.
39. En varias publicaciones recientes, (libros, periódicos) los americanos que residen en Rincón han expresado que se consideran rincoeños o locales, de hecho se han autodenominado “gringos locales”, tú, los consideras locales? ¿Por qué?
Considero que ya algunos lo son por el tiempo que llevan viviendo aquí.
40. ¿Qué opinas del término “gringo local”?
Suena bien.
41. ¿Estás familiarizado con el término “snowbirds”?
No.
42. En general, ¿crees que los americanos aceptan a los rincoeños?
No todos. Se creen que tienen el dinero del mundo.
- Actitudes hacia el inglés**
43. ¿Sabes inglés? ¿cómo aprendiste inglés?
Suficiente para resolverme. Trabajando con americanos.
44. ¿Puedes hablarlo? ¿Por qué? ¿Leerlo? ¿Por qué? ¿Entenderlo? ¿Por qué?
Sí, porque me gusta hablar. Un poco. No es fácil. Si presto atención.
45. ¿Necesitas saber inglés para trabajar en Rincón? ¿Por qué?
En algunos sitios por la clientela extranjera.
46. ¿Aprendes o intentas aprender inglés por que quieres entender a los americanos que viven en Rincón?
Sí.
47. ¿Crees que has adquirido inglés por el contacto social con los americanos en Rincón? ¿Cómo?
En Rincón y fuera. Por todos mis trabajos.
48. ¿Crees que has adquirido inglés por los anuncios en inglés proliferados en Rincón? ¿Cómo?
También, leyéndolos.
49. ¿Crees que has adquirido más inglés a través del contacto social con los americanos en Rincón que en la escuela? ¿Por qué?
Seguro! En mis tiempos no bregaban conmigo.
50. ¿Crees que es fácil aprender inglés en Rincón debido a la presencia de la comunidad americana? ¿Por qué?
Sí, porque hay que socializarse con todos.
51. ¿Crees que el alcalde de Rincón debe ofrecer cursos de inglés a la comunidad rincoeña? ¿Por qué?
Sí, será una buena idea.
52. El inglés, ¿te abrirá las puertas para tener más amigos americanos?
Sí.
53. El inglés, ¿te permitirá conocer y conversar con diferentes personas?
Sí.
54. El saber inglés, ¿te permitirá pensar y comportarte como un americano?
No.
55. ¿Necesitas inglés para relacionarte con gente en Rincón? ¿Por qué?
Sí, porque en este pueblo vive mucha gente extranjera y el turismo.
56. El inglés, ¿te hará una persona con más educación?
Sí.

57. ¿Qué significa el comportarse como un americano?
No sé!

Identidad

58. ¿Sientes que tu identidad es amenazada si hablas inglés en Rincón? ¿Por qué?
No, yo soy Boricua cien por ciento!
59. ¿Crees que las personas bilingües tienen más ventajas en Rincón? ¿Por qué?
Sí. Por la facilidad de comunicación.
60. ¿Te sientes avergonzado si hablas inglés? ¿Por qué?
No.
61. ¿Cuáles son las ventajas de hablar inglés en Rincón?
Mejores oportunidades de trabajo. Sí y no. El idioma no determina tu identidad.
62. ¿Se tiene que hablar español para ser puertorriqueño? ¿Por qué?

Genoveva

Trabajo

1. ¿Hay alguna persona en tu trabajo que habla inglés?
No.
2. ¿Por qué, qué tipo de trabajo realizas o a qué te dedicas?
Soy ama de casa.
3. ¿En qué idioma te comunicas con esa(s) persona(s)?
N/A
4. Dame un ejemplo de cuando tú has tenido que hablar inglés a esa(s) persona(s).
N/A
5. ¿Qué dicen tus compañeros que no hablan inglés cuando te escuchan hablando inglés?
N/A
6. ¿Has trabajado fuera de PR? ¿Cuánto tiempo? ¿Dónde? ¿Te ha ayudado con tu inglés?
N/A
7. ¿Trabajas allá permanentemente o por temporada? ¿Por qué? ¿Cuándo es la temporada?
N/A
8. ¿Tu trabajo requiere que estés en contacto con el público? ¿Quiénes?
N/A
9. ¿Cuándo un cliente americano viene ha hablarte como le contestas, en inglés o español?
N/A
10. Dame un ejemplo de cuando atiendes a un cliente que no habla español, ¿qué haces?
N/A
11. ¿Fue un requisito el hablar inglés en tu actual trabajo?
N/A

Vecinos

12. ¿En qué parte de Rincón vives?
Calvache.
13. ¿Cuánto tiempo hace que vives ahí?
Toda mi vida!
14. ¿Tienes vecinos americanos? ¿Más americanos que rincoños o viceversa?
No.
15. ¿Tú, les hablas a esos vecinos?
N/A
16. Si tienes una fiesta, ¿invitarías a tus vecinos americanos? ¿Por qué?
N/A
17. ¿En qué idioma te comunicarías? Dime como le harías la invitación.
N/A

18. Si necesitas un favor, (usar teléfono, pon) ¿se lo pedirías a tu vecino americano? ¿Por qué?
N/A
19. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué así?
N/A
20. Y si tienes una emergencia, ¿le pedirías ayuda a el vecino americano? ¿Por qué?
N/A
21. ¿En qué idioma te comunicarías? Dame un ejemplo o dime como lo harías. ¿Por qué así?
N/A
22. Si hay un banquito o un lugar donde los vecinos se reúnen, ¿invitan a los americanos? ¿Por qué? ó ¿ellos se invitan solos? ¿En qué idioma tú le hablas? ¿En qué idioma hablan ellos?
N/A
23. Dame un ejemplo de cuando se reúnen.
N/A
24. ¿Hay algo del estilo de vida, (costumbres), de tus vecinos americanos que te gusta? ¿Y que no te gusta?
N/A

Amistades y entretenimiento

25. ¿Tienes amigos americanos aquí en Rincón?
Si, Claro!
26. ¿Cómo los conocistes?
Jangueando en Puntas!
27. ¿Qué hacen durante el día? (surfean juntos, van a la panadería local, salen de Rincón)
Pa la playa o Calypso donde haya ambiente!
28. ¿Sales con ellos a divertirse de noche? ¿En Rincón o fuera de Rincón? ¿Dónde en Rincón y por qué?
Si. Aquí y fuera. Restaurantes y bares.
29. ¿Dónde fuera de Rincón y por qué?
Restaurantes en Mayaguez, Joyudas. A la playa en Cabo Rojo y Lajas.
30. ¿En qué idioma te comunicas con tus amigos americanos? Dame un ejemplo.
Ingles. Hey, are you going to Pools tonight? Its going to be good they have a band!
31. ¿Cómo le llamas, dices o te refieres a tus amigos que no son puertorriqueños?
Gringos.
32. ¿Ellos, se sienten ofendidos si les llamas gringos? Y, ¿te lo dejan saber?
No creo, nunca me lo han dejado saber, espero que no!

Actitudes hacia los americanos

33. ¿Cuál es tu sentir hacia los americanos que viven aquí en Rincón? ¿Por qué?
No todos pero la mayoría se creen que vienen a mandar aquí y miran a uno por encima del hombro, sobre todo las gringas.
34. ¿Crees que hay dos comunidades en Rincón, americanos y rincoños, o son una sola comunidad? ¿Por qué?
Si hay dos, los gringos se quedan entre ellos, tu sabes van a lugares de gringos entre ellos.
35. En varias publicaciones, (libros, periódicos, revistas locales), los americanos han expresado que hacen esfuerzos por integrarse a la comunidad rincoña. Entre los esfuerzos mencionan el establecimiento de negocios, un club de lectura e iniciativas a favor del ambiente, como es la lucha en contra de la construcción en las costas. Tú, :
zzzz. ¿vas a los negocios cuyos dueños son americanos? ¿Por qué? ¿Crees que promueven la integración de americanos y puertorriqueños? ¿Por qué?
Si, es cool. No, son muy pocos los que se mezclan.
aaaaa. ¿conoces del club de lectura establecido por los americanos? ¿Por qué? NO.
bbbbb. ¿estás familiarizado con la revista bilingue El Coquí de Rincón? ¿Qué opinas de esta? ¿Crees que va dirigida tanto a rincoños como a americanos? ¿Por qué?
Si, esta cool pero va mas dirigida a los gringos, a los turistas y la mayoría que se anuncia son gringos. La duena es gringa tambien.

cccc. ¿conoces de los esfuerzos de los americanos para conservar el ambiente en Rincón? Menciona algunos.
Ellos limpian las playas un ratito, y recogen to los chingos!

dddd. ¿conoces la organización Animal Rescue Foundation, mejor conocida como ARF de Rincón? ¿Por qué?
Si, recogen to los sotos que hay por ahi y los operan y los mandan con otros gringos.,

eeee. ¿conoces de la organización Surfriders y sus aportaciones? ¿Por qué?
Si, mas gringos que aman la naturaleza gringos con chavos, defienden las playas por un lado y consgtruyen casotas en la orilla! En que quedamos o se peinan ose hacen rolos!

ffff. ¿conoces del Festival de Cine Internacional de Rincón? ¿Por qué?
Si, por el janguero.

gggg. ¿conoces el libro “Derelict Junction”?
Si.

hhhh. ¿qué opinas de la proliferación de condominios en Rincón? ¿Generada por americanos o por puertorriqueños?
Demasiados y nos quedamos sin luz, sin agua y sin telefono! Por los dos gringos y Sanjuaneros.

iiii. ¿crees que todas estas “contribuciones” han logrado una integración entre americanos y rincoeños?
No, esoes un show para venir a mandar.

jjjj. ¿conoces la Iglesia “*Church without Walls of the Christians of the Caribbean*” ?
Se donde es. Es de gringos.

36. En general, ¿crees que los americanos estan integrados a la comunidad rincoeña? ¿Por qué?
No.
37. En general, ¿crees que están aportando a la comunidad rincoeña? ¿Por qué?
Si pero por otros intereses.
38. ¿Que es para ti ser “local”?
Nacido y criado en Rincon, y la familia de Rincon!
39. En varias publicaciones recientes, (libros, periódicos) los americanos que residen en Rincón han expresado que se consideran rincoeños o locales, de hecho se han autodenominado “gringos locales”, tú, los consideras locales? ¿Por qué?
Ridiculos! Claro que no! No son de aqui y nunca lo seran.
40. ¿Qué opinas del término “gringo local”?
Ridiculo!
41. ¿Estás familiarizado con el término “snowbirds”?
No pero me imagino que son los que vienen cuando hay snow en sus estados, verdad?
42. En general, ¿crees que los americanos aceptan a los rincoeños?
No creo, todo es un show. En el fondo creo que quisieran sacarnos de aquí, si los dejamos nos sacan!

Actitudes hacia el inglés

43. ¿Sabes inglés? ¿cómo aprendiste inglés?
Si. Algo en la escuela peromas con los gringos.
44. ¿Puedes hablarlo? ¿Por qué? ¿Leerlo? ¿Por qué? ¿Entenderlo? ¿Por qué?
Si, porque se, Si, si.
45. ¿Necesitas saber inglés para trabajar en Rincón? ¿Por qué?
En Puntas si.
46. ¿Aprendes o intentas aprender inglés por que quieres entender a los americanos que viven en Rincón?
No, para nada!
47. ¿Crees que has adquirido inglés por el contacto social con los americanos en Rincón? ¿Cómo?
Eso si! Mezclandome con ellos, tu sabes, mingeling!
48. ¿Crees que has adquirido inglés por los anuncios en inglés proliferados en Rincón? ¿Cómo?
Hay pocos pero me fijo en la ortografia.

49. ¿Crees que has adquirido más inglés a través del contacto social con los americanos en Rincón que en la escuela? ¿Por qué?

Claro, porque en la escuela no lo hablan todo es a escribir partes de la oracion, verbos, y cosas asi.

50. ¿Crees que es fácil aprender inglés en Rincón debido a la presencia de la comunidad americana? ¿Por qué?

Si estas expuesta!

51. ¿Crees que el alcalde de Rincón debe ofrecer cursos de inglés a la comunidad rincoeña? ¿Por qué?

Tal vez debe ofrecer espanol a los gringos, que aprendan espanol.

52. El inglés, ¿te abrirá las puertas para tener más amigos americanos?

Ayuda.

53. El inglés, ¿te permitirá conocer y conversar con diferentes personas?

Claro!

54. El saber inglés, ¿te permitirá pensar y comportarte como un americano?

NO!

55. ¿Necesitas inglés para relacionarte con gente en Rincón? ¿Por qué?

No, para hablar con los gringos si.

56. El inglés, ¿te hará una persona con más educación?

Si.

57. ¿Qué significa el comportarse como un americano?

La vida loca!!

Identidad

58. ¿Sientes que tu identidad es amenazada si hablas inglés en Rincón? ¿Por qué?

No, no tiene que ver nada.

59. ¿Crees que las personas bilingües tienen más ventajas en Rincón? ¿Por qué?

Definitivamente si quieren trabajar para los gringos.

60. ¿Te sientes avergonzado si hablas inglés? ¿Por qué?

No.

61. ¿Cuáles son las ventajas de hablar inglés en Rincón?

Trabajos y conocer gringos lindos.

62. ¿Se tiene que hablar español para ser puertorriqueño? ¿Por qué?

Si, es parte de nuestra cultura!

Language Contact between Rincoeños and Americans in Rincón, Puerto Rico

This questionnaire has been designed to research language contact between Rincoeños and Americans in Rincón, Puerto Rico. This research that is been conducted by Karilyn Ramos Delgado, Graduate student from the English Department at the University of Puerto Rico at Mayaguez, main objective is to describe language contact, which entails social and cultural contact that Rincoeños and Americans have in Rincón, Puerto Rico. Your participation is highly appreciated and will help to better understand the language contact phenomenon that is taking place in Rincón, Puerto Rico.

Amy

Language use at work

Do you work here in Rincón? Where? What do you do at _____?

Yes, Calypso Café. I am a bartender.

2. Were you required to speak or understand Spanish in order to work in Rincón?

. When you asked to work here or when you brought your resume was it a requirement for your job here to speak Spanish?

S5: No

Me: They didn't asked you they didn't even asked?

S5: The only thing they asked me was if I had bartending and waitressing experience and I had a little bit of experience in the past I had a different type of job when I live in the states I had a professional job not a service job and so you know the big concern Cindy all that she wanted to know whether I bartended before.

Me: But the language wasn't a requirement.

S5: And so because I haven't bartender before I got to be the cook, I was the cook that was my first job and they hired this girl Stacia, remember her? she actually didn't had any bartending experience or any knowledge of Spanish and she lied and got the bartending job. So yea, it happened that I spent that I studied for one year in college I studied Spanish so I know a little bit basic things and I think that helps you know I kind know how to pronounce things I can read pretty well I can understand written Spanish.

3. Are there any people at your job who speak Spanish?

Yes.

4. In which language do you talk to them?

Usually in English and sometimes if we are joking around I speak Spanish to them cause it makes them laugh.

5. Give me an example of when you had talked Spanish to them.

My coworkers, I place the food orders with them and told them in Spanish what I want or we just, joking around. "*Dame un cheeseburger bien cocido con cebolla cruda sin lechuga tomate... y papa frita*".

6. What do the non Spanish speaker employees say when they hear you speaking Spanish?

I don't think anyone has ever given me a reaction as far as other employees, sometimes I get a reaction from the customers they are surprise that I can speak Spanish at all.

Entrevistador: Americans or Puerto Ricans?

S5: Puerto Ricans are very surprise that I can speak any Spanish at all..

Entrevistador: They are surprise

S5: Yeah, and the American customers assumed that I am fluent in Spanish and they asked me Oh Where you learn Spanish? I don't really know it so..

7. Do you have the kind of job where you are in contact with the public?

Yes.

8. Who are your clients, Americans or Puerto Ricans?

Both.

9. When a Puerto Rican client come to talk to you in Spanish in which language you talk back to them?

Spanish.

10. Give me an example of you talking to a Puerto Rican customer.

1. **Me;** A Puerto Rican customer comes in and he does not speak any English at all and said "yo quiero una Madalla".

S5: Well that's fácil, that one I can, no problem I understand that it's more difficult if someone asks me something that in a, saying in a way that I haven't heard before you know the first time that I heard someone ask me in a very formal way for something or they order a drink I never heard of sometimes I have to have them repeat themselves if they speak fast you know..

Me: Do you remember an example right know?

S5: Oh Gosh!! Well the other day like I have a couple come in and the girl ordered an orgasm she spoke so quietly I don't know exactly how she put it but "un orgasmo" I mean she didn't pronounce half of the letters and she spoke so quietly I have to had her said two times and then they think I am stupid because and I can't understand Spanish but its more like you know I might not if they speak fast I might not heard everything the first time I am gonna have to ask them to say it again but there's almost no, no one had stomped me with a request here at the bar it's usually very simple they want to know directions to other places and I can give directions to Tamboo or whatever...

Me: How would you say in Spanish Yo quiero mira donde esta Tamboo?

S5: Ok I will say: sube por aquí esta calle y hace izquierda al final y hace la próxima izquierda frente del panadería y sigue esta calle hasta la playa y Tamboo este a la izquierda. I know it's not totally correct but I can tell people where Tamboo is.

Me: oohh yea!! That's great!!

S5: I had worked for companies where I had to travel to tother countries but I haven't worked in a foreign country the way I had here. But I travel to Israel for work I travel to France, England, Japan and you know work related so I've been I traveled a lot..

Me: Ok but you didn't live in those countries

S5: No, I didn't, I am not been an ex pat anywhere except here.

11. Have you ever worked away from the United States? Where? How long? How was the experience?

I had worked for companies where I had to travel to other countries but I haven't worked in a foreign country the way I had here. But I travel to Israel for work I travel to France, England, Japan and you know work related so I've been I traveled a lot..

Me: Ok but you didn't live in those countries

S5: No, I didn't, I am not been an ex pat anywhere except here.

Language use with neighbors

12. In which area of Rincón do you live? How long?

Now I live in Puntas. Total time that I lived here is four years I came in two thousand three I left in two thousand seven when I was pregnant I am sorry in two thousand five and then I came back in two thousand seven so I figure I had been here four years most of the time living in Puntas and then six months I lived in Calvache last year and now I am about to move and I am going to live I don't even know what it is I guess is Parcelas I don't know what's behind the Bonet Liquor Store I am going to live there.

Me: Ok I don't know what that is

S5: Maybe I know Pueblo

Me: I think is Pueblo

13. Who are your present neighbors, Americans or Puerto Ricans?

Both. Mostly Puerto Ricans actually where I am now

14. Do you talk to your neighbors? In which language do you talk to them?

Yes. The ones who speak Spanish in Spanish but we don't really have too much to talk about we say hello.

Me: Alright, that's what I was going to ask you..

S5: I lost cat once I had to ask my neighbor you know if he saw the cat...

Me: How did you ask him?

S5: I said well its my friend's cat so.. mi amigo deja su gato frente de mi casa y el gato se fue y si tu ves el gato por favor dime..

15. If you have a party, would you invite your Puerto Rican neighbors? Why?

Oh yess!!

Me: Why?

S5: Because you always invite your neighbors to a party they can't complain if the party is too loud

16. In which language will you communicate with them?

I will probably I will communicate with them in Spanish but the one neighbor who speaks English it's my friend I know him better and I would probably tell him in English you and your family are invited you know we have a party

17. Tell me how you would invite them.

I have a hard time saying like in the future I would say: Tengo una fiesta para el cumpleaños de mi hijo este viernes y si tu quieres venir por favor tenemos una fiesta hay comidas y cervezas.. libre de carga..

Me: They`ll be there

18. If you need a favor (a ride, telephone) would you ask your Puerto Rican neighbor? Why?

. I am not that close to my neighbors I would probably call a friend instead.. I wouldn't I don't ask favors on people unless they are really my close friends I have a lot of friends nearby so immediate neighbors I am not close enough to them that I would ask them for a favor if I have to I guess I would

19. In which language will you communicate?

20. Give me an example on how you will ask for a favor.

21. What if you have an emergency, would you ask your Puerto Rican neighbor for help? Why?

Yeah, yea

11. I have to work it out you know I had a couple of situations where I had to work with the court and I had to go and apply for restraining order last year and all of these no one spoke English you know so its that you learn the words and you figure it out and you know and usually some people have some knowledge of English that if I can't think of the right word in Spanish I'll say it in English and maybe they get it.. it's a joint effort

Me: Lets say your car broke down and you have to come to work and there is your Spanish speaking neighbor and you need to

22. In which language would you communicate?

23. Give an example on how you would ask for help.

Por favor mi guagua esta dañada otra vez tengo que trabajar ahora en Calypso tu puedes traerme al trabajo ahora... I don't know...

24. Is there something of your Puerto Rican neighbors lifestyle that you like? What don't you like?

Language use with friends and entertainment

25. Do you have Puerto Rican friends here in Rincón?

Aha!

26. How did you meet them?

Let's see.. through work and through surfing through socializing with people from surfing hanging in bars yeah I mean I met my boyfriend hanging out in Puntas Tamboo and Bungers that's how we met.

27. What would you do with them on a typical sunny day?

Go to the beach.

28. Do you go out with them at night? Where? Why there?

Yeah. Just around here `cause I have a small child so I don't go out that much I go here or I'll go to Isabela you know to the beach places..

29. In which language do you communicate with them.

Well I am just thinking primarily my boyfriend and we communicate mostly in English he doesn't speak English perfectly though so it comes sometimes I'll say tell me in Spanish and then I can figure it out you know `cause some words maybe I know more Spanish than he knows English in some situations.

30. Give me an example.

Manny vamos pal Tamboo ahora conmigo vamos a fumar!!!

31. Would you go out to party outside Rincón without your Puerto Rican friends? Why?

Yea!! I would go to any party that I was invited like for example I got invited to Idalia's wedding in Jobos and I went all by myself with Christian and I didn't know anybody you know and it was fine we had a good time

Me: So you would go you are not afraid or scared of leaving Rincón

S5: No If I feel you know if the host invites me and I feel welcome absolutely like Annissa I am happy to go to parties that she invites me and nobody at the party will speak English really except for her so you know they love playing around with me and making fun on how bad I am in Spanish.

32. How do you call or refer to your Puerto Rican friends?

. My friends I wouldn't differentiate Its not like I have this group there's the Puerto Rican friends and the American friends its like there's a lot of overlap

33. Do you feel offended if a non American calls you a gringo? Why?

Yes I do. Because I think that they know that is a pejorative term it is they know its disrespectful and its not polite I feel that it is not respectful towards me and I had customers you know people around me in the surf using that word I know they are talking about me and you know and its like I can't quite heard somebody is saying but I know they are making fun of me and I don't like that I feel uncomfortable well I think its disrespectful.

Attitudes toward Puerto Rican's culture

34. Do you think there are two communities in Rincón, the American and the Rincoños, or there is only one community? Why?

There should be only one community but I think there are two. I think just there's enough people kind of how would I want to say this like a little bit... enough people that are kind of ignorant like maybe not used to deal with people from other cultures so its not different its wrong like I noticed that a lot of the Americans find very frustrating to operate here because it doesn't operate like in the United States you know the government offices are very frustrating and inefficient and it's the work ethic in those kind of places it's a little different that it is when you go to a place like that in the states

my friend Yan always said that there was some study in Puerto Rico about customer service and they found that there is not culture of customer service here so things like that where a little frustrating culturally its different that how it is in the states so you know I feel like some of the people that lived here and buy property here they don't really want to have any involvement with the community they just want to have their second home and their real life made in the states and this is where they come to surf or have the warm weather in the winter you know they are not...their interests and their connections are more to the other Americans because they are really more connected still to the states you know like that groove. I think like the year around people maybe are more interact more with local Puerto Rican people, I don't know.

35. Do you know about Rincón's church Christians of the Caribbean? Do Rincoeños go to that church?

Yes. Oh yea I think so.

36. Do you go to local Puerto Rican businesses? Which? Why?

. Uhum!! Almost all the local businesses are Puerto Rican businesses there's the grocery store, the liquor store a number of the bars the convenience store the yeah, everything

Me: So you have a Puerto Rican bar and a American bar in Rincón

S5: My favorite bar in Rincón is Tamboo

Me: And its Puerto Rican It's a Puerto Rican bar

37. Which language do you speak when you are in one of these places?

. I usually would speak Spanish to the bartender if I go to the place and its you know not an American bartender I'll ask them in Spanish. And if he answers me back in English you know like makes it clear he is fluent in English and I am limping along in Spanish you know I will communicate in English better.

38. Are you familiarize with the local bilingual magazine *El Coquí of Rincón*? Do you think it is address to both Americans and Puerto Ricans? Why?

Yes. I think they really try hard to make it that way, yes. And I noticed from the advertisements also that it seems to be that way like there's a lot of Puerto Rican businesses as well as the usual American businesses that advertise and they put that everything is in both languages, you know!

39. If you get terribly sick, would you go to the local hospital or would you go back to the USA to get help?

. I probably end up at the local hospital first and then will see what happens I mean its just I think you can get good medical treatment here but amm... for example when I was going to have my baby I did not like the hospital that my doctor here was going to have to use it was old ...it was San Antonio Hospital and I think that they recently redone the delivery and labor room, but they, they had .. you know I want to keep my son with me the whole time they were going to put it in a nursery and take it away will not let it stay in the room with me they gave formula to my friend's baby when she was planning to breast feed her baby they ignore her...I mean just felt like the hosp[ital, the doctor I love

he was a fine I thought that I had no confident in the hospital I felt like you know I had to go there couple of times trying to get you know ultrasound whatever, the information booth was always unoccupied anyone that I found to talk to didn't want to help me blew me off no one spoke English at all and for this thing I mean the medical care its so important that you can't communicate with the health care givers you know that's really the biggest problem for me I wasn't worry about the doctors I was worry about the nurses . I had friends that had had really bad experiences in the trauma center in San Juan...

Me: Because of the language?

S5: No just incompetence you know someone gave a patience morpheme never wrote it on the chart and my girlfriend was in the room with her sick friend and saw that she is been giving her patience... intensive care for infants the only one is in San Juan so they had no helicopter to fly him to San Juan at that time they would it have to put him in an ambulance three four hours drive and in Carolina where I ended up going for the delivery they had a helicopter on sight on the little hospital and it wouldn't be ten minutes to the nearest level five emergency room cause you know if your infant had a problem they need level five emergency rooms well in here the Mayaguez hospitals are all level one the only one is in San Juan. So that was you know for my baby's safety so they told me I had a high risk pregnancy and I made already three trips to San Juan for test and all these craps cause thy thought Christian was gonna maybe had a genetic defect so I was just really freak out and the my primary reason for leaving here and going to the states to have the baby was my you know concern that the medical system wasn't as good as what I could get there.

Me: So obviously there was no doctor around here at least in the west area that you have to go to San Juan

S5: There was a shortage of obstetricians and while I was pregnant I read an article in one of the papers saying that for the numbers of births here like theres like two obstetricians theres like a maximum case load of pregnant patients that any obstetricians should have also they have no residency program in obstetrics and gynecology on the west side anymore they cancel all the programs so there was no new doctors so for the pregnancy and everything I did go back to the states

Me: Yeah, and a lot of c-section.

S5: I ended up having a C-section in the states so and oohh yea my girlfriend was a nursing student and she told me that doctors do c-sections here all the time so that thy can leave for the day and they want to go away for the weekend.

Me: And they can get more money from the insurance I was a reading a n article about that too

40. Have you dated a Puerto Rican?

Yes!

41. Tell me about that.

. Guilty!! I had dated three so far and I don't know sometimes I thin communication was an issue like jus understanding each ither

Me: The language or...?

S5: More like cultural norms and yea I think sometimes the language specially the one guy I dated we will sent each other text messages and we will both completely

misunderstand the tone intended in the text message like he is trying to be funny and I just took it the wrong way like we `ve been dating for two weeks and someone else ask me out and I didn't know if he wanted me to keep this a secret that we were hanging out and I said what should tell him he called me and he want to go out fopr dinner and my boyfriend sent me the text oohh go out wioth him he is more your age so I did you know you are going to tell me that I am going and then that pretty much ruined the relationship he sais I never trusted you after that and then you know four months later we ended up breaking up and he brought it up again you know and I don't know..

Me: Mostly miscommunication ...

S5: That`s the worth thing most of the time we communicate really well you know there was... I'll go out with either Puerto Rican or American man, there are all guys...

Me: But you haven't had a bad experience with the Puerto Rican being machista...

S5: No, you know what I had way worst callus with my American ex-partners as far as jealousy being controllinn and bring kind of machista way worst with the father of my son than with any of the three guys that I dated...

Me: Cause usuallu Puerto Ricans are stigmatized or famous for being jealous or machista they want to control you

S5: Not really, no, I mean they all have issues they all have problems you know theres reasons why it didn't work out but that was actually not a factor, any of those they are all very nice people, no problems.

42. What does it mean for you to be a local?

43. Are you a local?

I don't think so I think you know I don't know if you can live somewhere where you are not from and what point you become a local maybe I am comfortable here and I am familiar with everybody and all the characters here but I would't I think I would offend Puerto Rican people if I said that I was a local. That`s how I think.

44. What do you think of the term gringo local or resident gringo?

I haven't heard that term! Should I be offended

Me: I don't think so... I don't know you tell me

S5: Yeah, that makes sense

Me: Its fine with you?

S5: Gringo local as opposed to what is seasonal? Gringo...

Me: There`s the snowbirds those are the ones that come only in ...

S5: Yea, What`s the word in Spanish for season?

Me: Temporada

S5: Temporada

Me: This gringo local I think that I saw this term in the Derelict Junction book that`s where I got it from he mentioned something like they call themselves gringo locales. He is describing the people hanging out at the Flamboyen and how he is been here all this years blah blah... he is saying: and then there is this group that they determined themselves gringo locales so I was like I am going to ask everybody about that.

S5: Is this consider like Dennis and Carol or something like that

Me: Weell he was saying in general how is basically groups of Americans like the ones that live here all uer long, the ones that being here for a while, the ones that come and go and then he said the ones that they think they are the gringo local because they`ve been here for so long... that`s what he was saying... so I thought it was funny that he used the term gringo local.

S5: He probably arrived here and felt like maybe he wasn`t accepted by those people who came here before and they all speak Spanish you know like Dennis and I don`t know maybe, maybe had a chip on his shoulder

45. Do you feel generally accepted by the local people in Rincón? Explain

I think so, I relly don`t have too much problem with people I don`t know...Occasionnally I have a customer who you know kind of has an attitude about... occasionally I get customers who seem to resent the fact that this is like an American restsaurant we don`t you know... we had a customer the other day that looked at the menu and said “You don`t have Puerto Rican food” and we do we have rice and beans with tostones... you know we do...

Me: Yea, but they are probably thinking “no hay empanadillas”...

S5: Yea, yea but we do not have a big enough frier... but sometimes like they give us an attitude about peaking Spanish like a served this kid Albert who is kind of a stack guy he teaches surf lessons and we are friends now but at the time I waited on him at Brisas and I gave him his change and I told him like in Spanish here is your change you know whatever or how much it was and he goes:”that`s probably all that you know how to say its the name of the beers” and I was like “puñeta” I speak French... but whatever.

13. It really depends, it depends you can find the most attentive, like generous, professional great service and then you also find people that does not appear to care. Like aI had a lot of interaction with the police before and you know different government agencies and I found that like kind like government employees they don`t want to work , they don`t want to work!

Me: What about the language in the government offices? Do they speak English or Spanish?

S5: No, no English and I think that from non intelligent people who are Spanish speakers I get the attitude like you are so stupid you can`t understand Spanish meanwhile why aren`t they stupid for not understanding English that`s like a sometimes at the end of taking to a stupid person who doesn`t speak English they kind are like disrespectful to you cause you can speak Spanish and I have a problem again with the Ley 54 officer from Aguadilla she was this woman and then she was you know they were going to arrest my ex even though he violated the order because they were like well you didn`t reported soon enough and I explained well I had to go to work well why didn`t you skip work was her response and I said because if I skip work a. I don`t get paid and b. I probably will lose my job you know yea I mean I reported the next day like come on I have a baby to support and they totally didn`t get it cause those kind of people they just don`t go to work and they don`t lose their jobs you know... some shops like people are really nice, like the new grocery store you`ve been in the new grocery store they are all over you like so helpful...

Me: yea I haven`t but I heard they are very nice and they are bilingual

S5: Yea and they want to know if there's anything we don't have that you want they order it for you like they are super helpful and like the cash and carry people they are very nice like the bakery people they are awesome entrepreneurs I found they are helpful and nice and then you know its kind like bureaucrat type people that just it's the same type of people that works in the state you know

Me: What about with the cops did they speak English?

S5: No, couple of them you know what I feel like they almost pretend like they do not speak English you know like some of them knew it better than they led on and but its kind like I found it they will kind would it want me to go away until so and so came to work because so and so were better in English and then this is funny one time I had to call to enforced the restraining order and the police man was like, he was a very nice he was an older guy and he spoke English, and he was like oh mam based on what you told me now I have to go an arrest him it was like oh God what did you do to my day now I have to go and arrest this idiot and then like oh my lawyer was really funny too through this whole process that we had to deal with the court and the social worker does this investigation and you know my lawyer pointed out to me and I am like nobody speaks English so my lawyer goes sweetie they don't speak Spanish either they were not good at Spanish there were like misspellings in Spanish on a lot of my documents. My restraining order included my son and the Ley 54 specialist agent who came all the way from Aguadilla read the thing three times and couldn't find the line that said that includes the three tear old son and the father is not supposed to come near him I had to read it its in Spanish I had to read it and showed her where it say it... it was like she couldn't read yea you know like the police was the same thing theres some really nice helpful ones and then I just found that some of them just really didn't want to work and I don't know I don't really trust them like I had the sense that some of them were really shaddy and I don't know yea you know I had a lot bad problems the last couple of years...

I don't think so I think you know I don't know if you can live somewhere where you are not from and what point you become a local maybe I am comfortable here and I am familiar with everybody and all the characters here but I would't I think I would offend Puerto Rican people if I said that I was a local. That's how I think.

46. When talking to Puerto Ricans, can you make sense of their gestures or facial expressions?

Yes. The are on a date if he wants to buy her a drink you know and its like they walk in and whatever he suggests for the girl you know you want a Passoa you want a Heineken whatever girls like (makes facial expression) you know they make this horrible face like they are disgusted by every suggestion its like impossible to please like the guy had brought a girl on a date who is impossible to please. Can't be please and it is not one girl its like every single couple that comes in you know like if we don't have Smirnoff Apple then from there on its all down the hill. No Michelob Ultra ahhh... you know...so I am asking Troy what is that all about then Troy goes :did you se me do this yet" and he goes he makes this little face that he used to crack up his friends in high school he made this Puerto Rican face like (makes facial gesture) you know...

47. When you go out shopping, do you feel as though people maybe trying to cheat you?
Example

I felt that on two occasions I felt cheated by my contractor when I first moved here he totally cheated us. And there is this one tire place like I feel that the guy tries to sell me the most expensive things even if is not the right thing he always you know looks at my car and says this is broken we can fix it for you. I heard from other people that like they think that he brakes things on the car so then you take your care there to get it fix so basically only those two times one was the contractor with cocaine problem who kept taking deposits and never buying the materials or doing... never paying his workers you know its like and then there is the stupid guy at the tire place Ohh we don't have any used tires you can get this new ones for forty dollars and I am about to drive away: "oh wait I think I have one used tire for twenty dollars".

48. Have you found things on your new environment shocking or disgusting? What?
. I thought so. Sometimes when I see neglected animals that's kind of appalling to me and also you know because I think it's a tourist area theres a lot of urban problems with like crimes I mean I can't believe all the robberies that go on here and no one...like my house got robbed and everyone knew who did it everyone I talked to its like oh don't you know you live next door to a kid that robbed houses. The police officer I made the report to lives right around the corner he knew all the characters involved. One was that guy Eugene who is dead now and they never arrested anyone they never got my stuff back all they did was lecture me on not making the report soon enough and they were like that accused me of wanting revenge and that's why I didn't came to the police immediately like they were like you know but the robberies and stuff like thats sickening to me you know this people they don't... they just steal from anybody like from their own grandmother because I don't know whether its drug problem or whether its just they don't have education they can't get jobs you know. But I am really tired of the... you know property crimes.

Me: You need a dog, I haven't been robbed but I think its because I have four dogs.

S5: Yea its true. Hugo got a big dog and he says he is going to put it in my house.

Me: I think that its why it hasn't happened to me in all the time I've been here.

49. Are you finding it an effort to be polite to your hosts? Why?

Not usually.

Me: And what is unusually?

S5: *Oh* well you know occasionally I had badly behave bar customers or at you know if someone its frustrated and unhelpful and I need help. Like at the police station you know or like a I went to San Juan to get a amniocentesis when I was pregnant and we were ignored by the receptionist for approximately forty five minutes and then finally a nurse who saw us and she had lived in the states so she just came up to us and asked us if she can help us you know and I gave her all the information and she showed us the room to go to. But the local women who were supposed to be managing the list of patients in the waiting room they ignored me I couldn't...they helped everyone behind me they wouldn't looked me in the eye you know just kept avoiding my eyes so they wouldn't have to pay attention to me. That was at Rio Piedras at Cento Medico in the high risk pregnancy center and I am pregnant.

50. What do you think of the proliferation of condominiums in Rincón? Is this caused by the Americans or by the Puerto Ricans?

I think it is caused by the Puerto Ricans. Because Americans don't really like high density housing like that and specially the Americans that come here and owned a second home they like privacy and they are moving from the country from the suburbs. They want to have land they want to have single family homes. They don't want to live on top of other people and maybe they want to have a rental that they can use for income in general I don't think that... I had met some Americans who bought on those condos. They are like people more low maintenance they don't you know they want a weekend place they are not going to live here for six months maybe for you know some retired people well that's easier for them but I think that those developments probably happened because of you know real state investing and speculation not because of any particular market demand. I think that the target market is actually Puerto Ricans from the Metro area. I think that's the primary target market. I also questioned when you build a large building like that you need to put like primary water treatment you can't just dump all your sewage in the public sewer I mean they are like four giant buildings they just build at the balneario.

51. Rincón's Mayor Carlos López doesn't speak English, What do you think about that? I think he should go back to school.

Me: I mean because Rincón we have a lot of American shere and the last census reported that there's around three thousand Americans that live here and for the mayor to not speak English and he had said that he does not want to learn it.

S5: Well that's kind of like giving the finger to the American residents you know I can understand why a lot of the American residents don't support the mayor's administration. Hey they did paved the roads, some of them! Finally, but he has I know staff that speaks English I remember meeting a guy when I first moved here that works with him and so I don't know I think he panders to the kind of more like ignorant closed minded crowd you know he needs to have his supporters to keep getting elected and if they hated gringos he is gonna hate gringos too you know

52. In general, do you think that Rincoeños have accepted the Americans? Why?

. I think in general yea I think there's a lot of back and forth to the states even among the Rincoeños you know.

Me: You lived in Calvache and you haven't had any problem there?

S5: I lived there for six months and actually my landlords the wife is American and the husband is Puerto Rican. They met in the states they got married there and then moved down here I think to take care of his mother and then you know they ended up living here now.

Attitudes toward Spanish

53. Do you know Spanish? How did you learn it?

. I know a little bit. I am not proficient not fluent. I spent one year in college learning Spanish and that, well that was a long time ago, I also had my best friend lived in the

Dominican Republic for eight years I used to visit her and I learned you know no one speaks English there so you know I come back like dreaming in Spanish. Here I used English so much that I learned a lot for living here but I haven't been forced to become fluent because everyone accommodates me you know.

54. Can you speak it? Why?

Yea, I let you be the judge of that. I am not going to say that I am so great but its better than some people.

55. Can you read it? Why?

Yea, I am pretty good at reading it.

56. Can you understand it? Why?

. That is much harder. Unless I know the subject of conversation if I kind of know what to expect, ok we are talking about getting rooms or ordering beer or directions to some place or renting an apartment. Like if I know what the subject matter is about then I can usually understand pretty well. I don't understand slang, I have a hard time being out in a noisy bar and socializing with people. It needs to be quiet kind of one on one. I have a harder time on the phone than in person its just harder to hear it on the phone. You can't you know no sign language but I think I am getting better.

Me: What about if theres like two Puerto Ricans talking, can you fallow them?

S5: Oh my God its hard, its hard to fallow. Its just depends, depends on what they are talking about. If its something that I know a little bit about like like I heard people talking about the waves and stuff I can understand pretty much. I actually when I had to deal with the court and those kind of things were you deal with like educated professional people speaking and they speak really pretty and I can understand them way more easily than I can understand my boyfriend talking to his friends. Every other word it's a curse word I don't really know curse words I cant understand you know.

57. Do you need to speak Spanish to work in Rincón?

. I think it's a very good idea but ...

Me: Do you think its necessary?

S5: obviously not because there are many people who had jobs here who don't speak Spanish.

58. Are you learning or trying to learn Spanish to understand and communicate with Rincoeños?

All the time.

59. Do you think you have acquired Spanish through social contact with Rincoeños?
How?

Yes. Well I guess probably its being more like business transactions and socially specially having gone out with Puerto Rican guys like I had more social interaction with other Puerto Ricans. And we even talk about things, whats the word for this, you know I learn from my friends, so that helps. And just hearing like hearing people talk all the time

you know you get used to hearing it I am better at understanding it than I was a year ago for sure.

60. Do you think you have acquired Spanish through Spanish signs around Rincón? Yea, I always read the signs I learned a lot of Spanish from signs. And from all the legal documents and from the medical stuff like going to the hospital I read signs like crazy.

Me: And what do you do when like you don't understand something do you look for a dictionary or did you ask?..

S5: Yea. Hugo and I will have conversations and I pull out Spanish-English dictionary and find the word he is talking about. We totally sit there at home with the dictionary.

Me: I used to a friend my friend my best friend she used to date this guy years ago American he didn't speak any Spanish and she doesn't speak any English and they always brought to the bar a dictionary. I will never forget that. And that is how they communicate all the time. It took them forever!

61. Do you think that Rincón's Major should offer a Spanish course for Americans? That will be very nice. I think that that will be a really nice welcoming gesture to Americans and they will also I think they will really help the relationship between the two communities.

Me: Oh yeas! Larry asks me all the time that's where I got the idea for the question.

62. Do you think there are any advantages on speaking Spanish in Rincón? Mention them.

Oh yea I mean all of the best jobs on the whole island are for bilingual people you know I mean I am like an immigrant who moves to the United States and can't speak English. Like I can only get the kind of jobs that those people get. Like waitress jobs and you know things like that cleaning houses, babysitting like the low skill jobs. You know I can't speak Spanish well enough to be a marketing executive here. Yea anyone who wants a good job need to speak both.

At home do you watch tv in English or Spanish? I don't have TV but like for example the TV at Hugo's house is only through the air so I watch Spanish TV. I actually really love the Spanish radio stations. I love the university station and the jazz station and they actually the radio programs in Spanish I understand pretty well the talk radio cause you know I learned from this kind of radio they speak really clearly. The weather I watch the news in Spanish and like that its really helpful like learning Spanish words like las yolas and yates and that kind of thing. The broadcaster speaks like perfectly.

Thanks for your time and participation!

Tom

Language use at work

1. Do you work here in Rincón? Where? What do you do at _____?
Yes. At the Lazy Parrot and Kare Property Management. Bartend and property management.
2. Were you required to speak or understand Spanish in order to work in Rincón?
I was supposed to, but ...
3. Are there any people at your job who speak Spanish?
Yes.
4. In which language do you talk to them?
English.
5. Give me an example of when you had talked Spanish to them.
“ Yo no sé mañana yo estar contigo muy cerca de ti..” it`s a song.
6. What do the non Spanish speaker employees say when they hear you speaking Spanish?
They correct your pronunciation.
7. Do you have the kind of job where you are in contact with the public?
Yes.
8. Who are your clients, Americans or Puerto Ricans?
Mainly Americans.
9. When a Puerto Rican client come to talk to you in Spanish in which language you talk back to them?
English.
10. Give me an example of you talking to a Puerto Rican customer.
“ ¿Tú quiere algo tomar, menu? ¿ Algo más? ¿ Tú tienes reservaciones? Su llaves a la derecha en el lobby”.
11. Have you ever worked away from the United States? Where? How long? How was the experience?
No.

Language use with neighbors

12. In which area of Rincón do you live? How long?
Ensenada, in Ensenada two years.
13. Who are your present neighbors, Americans or Puerto Ricans?
Both.
14. Do you talk to your neighbors? In which language do you talk to them?
English.
15. If you have a party, would you invite your Puerto Rican neighbors? Why?
I would if they were my friends.
16. In which language will you communicate with them?
English.
17. Tell me how you would invite them.
Va a mi fiesta!
18. If you need a favor (a ride, telephone) would you ask your Puerto Rican neighbor? Why?
Yes.
19. In which language will you communicate?
English.
20. Give me an example on how you will ask for a favor.
“Perdoname, yo necesito llamar me esposa”.
21. What if you have an emergency, would you ask your Puerto Rican neighbor for help? Why?

- Yes, cause Puerto Rican people are very helpful.
22. In which language would you communicate?
English.
23. Give an example on how you would ask for help.
Ayúdame, por favor!
24. Is there something of your Puerto Rican neighbors lifestyle that you like? What don't you like?
Lots of the life enjoyment, laidback attitude. The petty crime, thieves!

Language use with friends and entertainment

25. Do you have Puerto Rican friends here in Rincón?
Yes.
26. How did you meet them?
Just being around for sixteen years.
27. What would you do with them on a typical sunny day?
Surf , drink.
28. Do you go out with them at night? Where? Why there?
No.
29. In which language do you communicate with them.
English.
30. Give me an example.
N/A
31. Would you go out to party outside Rincón without your Puerto Rican friends? Why?
Yes, because they speak Spanish and if you are with them you will be more likely to be accepted.
32. How do you call or refer to your Puerto Rican friends?
By their names.
33. Do you feel offended if a non American calls you a gringo? Why?
No one has really called me one to my face in a matter I found derogatory. But, it would have everything to do with the situation and context.

Attitudes toward Puerto Rican`s culture

34. Do you think there are two communities in Rincón, the American and the Rincoeños, or there is only one community? Why?
There are two, the older Americans who stick to their own social networks of familiarity and comfort.
35. Do you know about Rincón`s church Christians of the Caribbean? Do Rincoeños go to that church?
No.
36. Do you go to local Puerto Rican businesses? Which? Why?
Sure, all of them, according to my basic life needs.
37. Which language do you speak when you are in one of these places?
English or Spanish.
38. Are you familiarize with the local bilingual magazine *El Coquí of Rincón*? Do you think it is address to both Americans and Puerto Ricans? Why?
Mainly Americans, because all the ads are in English and its mainly a tourist style thing.
39. If you get terribly sick, would you go to the local hospital or would you go back to the USA to get help?
Local hospital.
40. Have you dated a Puerto Rican?
Yes!
41. Tell me about that.
Best thing that ever happened to me!
42. What does it mean for you to be a local?
It is where you are born.
43. Are you a local?
No, I live here.
44. What do you think of the term gringo local or resident gringo?

- They sound rather alienating.
45. Do you feel generally accepted by the local people in Rincón? Explain
Yes, very nice and accommodating.
46. When talking to Puerto Ricans, can you make sense of their gestures or facial expressions?
I suppose.
47. When you go out shopping, do you feel as though people maybe trying to cheat you? Example
No, people have jobs to do and they do them.
48. Have you found things on your new environment shocking or disgusting? What?
Litter.
49. Are you finding it an effort to be polite to your hosts? Why?
No, patience is a must.
50. What do you think of the proliferation of condominiums in Rincón? Is this caused by the Americans or by the Puerto Ricans?
Puerto Rican developers built them!
51. Rincón's Major Carlos López doesn't speak English, What do you think about that?
He probably speaks quite a bit.
52. In general, do you think that Rincoeños have accepted the Americans? Why?
I do not speak to enough locals to know for sure, but in general, yes.

Attitudes toward Spanish

53. Do you know Spanish? How did you learn it?
Not really, I live in Puerto Rico.
54. Can you speak it? Why?
Not really, no one speaks it to me.
55. Can you read it? Why?
Kind of, I can associate word roots from latin.
56. Can you understand it? Why?
Same as reading.
57. Do you need to speak Spanish to work in Rincón?
Pretty much.
58. Are you learning or trying to learn Spanish to understand and communicate with Rincoeños?
Not really.
59. Do you think you have acquired Spanish through social contact with Rincoeños? How?
Not really.
60. Do you think you have acquired Spanish through Spanish signs around Rincón?
They are basic signs with terms that don't help you speak, they just help you know.
61. Do you think that Rincón's Major should offer a Spanish course for Americans?
No, who would pay for it?
62. Do you think there are any advantages on speaking Spanish in Rincón? Mention them.
Yes. Day to day life would be way easier!

Thanks for your time and participation!

Garrett

Language use at work

1. Do you work here in Rincón? Where? What do you do at _____?
Yes. Bartender @ Calypso.
2. Were you required to speak or understand Spanish in order to work in Rincón?
No.
3. Are there any people at your job who speak Spanish?
Yes.
4. In which language do you talk to them?
Spanish
5. Give me an example of when you had talked Spanish to them.
“Necesitamos ordenar los Island Oasis, no hay nada”.
6. What do the non Spanish speaker employees say when they hear you speaking Spanish?
They usually say that they wish they spoke Spanish also.
7. Do you have the kind of job where you are in contact with the public?
Yes.
8. Who are your clients, Americans or Puerto Ricans?
Mostly Americans.
9. When a Puerto Rican client come to talk to you in Spanish in which language you talk back to them?
Spanish.
10. Give me an example of you talking to a Puerto Rican customer.
“ Buenas, ¿Te puedo ayudar?”
11. Have you ever worked away from the United States? Where? How long? How was the experience?
No.

Language use with neighbors

12. In which area of Rincón do you live? How long?
Calvache, thirteen years.
13. Who are your present neighbors, Americans or Puerto Ricans?
Puerto Rican
14. Do you talk to your neighbors? In which language do you talk to them?
Spanish.
15. If you have a party, would you invite your Puerto Rican neighbors? Why?
Heighbors invited me to their parties, I don't have parties.
16. In which language will you communicate with them?
Spanish.
17. Tell me how you would invite them.
“ Gracias por invitarme, ¿Qué puedo traer a tú fiesta?”
18. If you need a favor (a ride, telephone) would you ask your Puerto Rican neighbor? Why?
Sí.
19. In which language will you communicate?
Español.
20. Give me an example on how you will ask for a favor.
“ Me puedes hacer un favor?”
21. What if you have an emergency, would you ask your Puerto Rican neighbor for help? Why?

- Sí.
22. In which language would you communicate?
Español.
23. Give an example on how you would ask for help.
“Necesito un favor, ¿Me puedes ayudar?”
24. Is there something of your Puerto Rican neighbors lifestyle that you like? What don't you like?
No.

Language use with friends and entertainment

25. Do you have Puerto Rican friends here in Rincón?
Yes.
26. How did you meet them?
Surfing, bar, work.
27. What would you do with them on a typical sunny day?
Surf.
28. Do you go out with them at night? Where? Why there?
No.
29. In which language do you communicate with them.
N/A
30. Give me an example.
N/A
31. Would you go out to party outside Rincón without your Puerto Rican friends? Why?
Yes.
32. How do you call or refer to your Puerto Rican friends?
Mis amigos.
33. Do you feel offended if a non American calls you a gringo? Why?
No.

Attitudes toward Puerto Rican`s culture

34. Do you think there are two communities in Rincón, the American and the Rincoeños, or there is only one community? Why?
No sé.
35. Do you know about Rincón`s church Christians of the Caribbean? Do Rincoeños go to that church?
Yes.
36. Do you go to local Puerto Rican businesses? Which? Why?
Food, pharmacy, hardware, gasoline.
37. Which language do you speak when you are in one of these places?
Español.
38. Are you familiarize with the local bilingual magazine *El Coquí of Rincón*? Do you think it is address to both Americans and Puerto Ricans? Why?
Both, articles are written in both languages. Historical articles should appeal to locals.
39. If you get terribly sick, would you go to the local hospital or would you go back to the USA to get help?
Local hospital.
40. Have you dated a Puerto Rican?
Yes.
41. Tell me about that.
Same as any woman.
42. What does it mean for you to be a local?
Accepted and treated with respect by others.
43. Are you a local?
Yes.
44. What do you think of the term gringo local or resident gringo?
45. Do you feel generally accepted by the local people in Rincón? Explain

- Yes.
46. When talking to Puerto Ricans, can you make sense of their gestures or facial expressions?
Yes.
47. When you go out shopping, do you feel as though people maybe trying to cheat you? Example
No.
48. Have you found things on your new environment shocking or disgusting? What?
No.
49. Are you finding it an effort to be polite to your hosts? Why?
No.
50. What do you think of the proliferation of condominiums in Rincón? Is this caused by the Americans or by the Puerto Ricans?
Puerto Ricans. Developed by Puerto Ricans, mostly not Rincoñeos.
51. Rincón's Major Carlos López doesn't speak English, What do you think about that?
OK!
52. In general, do you think that Rincoñeos have accepted the Americans? Why?
Mostly.

Attitudes toward Spanish

53. Do you know Spanish? How did you learn it?
Yes, high school in Puerto Rico.
54. Can you speak it? Why?
Yes, high school in Puerto Rico.
55. Can you read it? Why?
Yes, high school in Puerto Rico.
56. Can you understand it? Why?
Yes, high school in Puerto Rico.
57. Do you need to speak Spanish to work in Rincón?
Not really, but makes it easier.
58. Are you learning or trying to learn Spanish to understand and communicate with Rincoñeos?
Hablo español.
59. Do you think you have acquired Spanish through social contact with Rincoñeos? How?
No.
60. Do you think you have acquired Spanish through Spanish signs around Rincón?
No.
61. Do you think that Rincón's Major should offer a Spanish course for Americans?
No.
62. Do you think there are any advantages on speaking Spanish in Rincón? Mention them.
Yes, to communicate with non English speakers.

Thanks for your time and participation!

Taylor

Language use at work

1. Do you work here in Rincón? Where? What do you do at _____?
Yes, bartend and waitress. Calypso.
2. Were you required to speak or understand Spanish in order to work in Rincón?
No
3. Are there any people at your job who speak Spanish?
Yes.
4. In which language do you talk to them?
English and Spanish
5. Give me an example of when you had talked Spanish to them.
6. What do the non Spanish speaker employees say when they hear you speaking Spanish?
Not too much.
7. Do you have the kind of job where you are in contact with the public?
Yes.
8. Who are your clients, Americans or Puerto Ricans?
Both.
9. When a Puerto Rican client come to talk to you in Spanish in which language you talk back to them?
Spanish, as best as I can.
10. Give me an example of you talking to a Puerto Rican customer.
“ Ahora pescado fresca es dorado y no tengo ceviche. ¿Quiere un vaso?”
11. Have you ever worked away from the United States? Where? How long? How was the experience?
No.

Language use with neighbors

12. In which area of Rincón do you live? How long?
Puntas, sixteen months. Cruces, two years.
13. Who are your present neighbors, Americans or Puerto Ricans?
Puerto Rican.
14. Do you talk to your neighbors? In which language do you talk to them?
Both.
15. If you have a party, would you invite your Puerto Rican neighbors? Why?
Yes, we are family!
16. In which language will you communicate with them?
Both, elderly Spanish.
17. Tell me how you would invite them.
18. If you need a favor (a ride, telephone) would you ask your Puerto Rican neighbor? Why?
Yes, they always do whatever they can to be helpful.
19. In which language will you communicate?
Both.
20. Give me an example on how you will ask for a favor.
“ Con permiso,
21. What if you have an emergency, would you ask your Puerto Rican neighbor for help? Why?
Yes, they always help.

22. In which language would you communicate?

English, it will take me too long to speak Spanish in emergency!

23. Give an example on how you would ask for help.

N/A

Is there something of your Puerto Rican neighbors lifestyle that you like? What don't you like?

Closeness of family.

Language use with friends and entertainment

25. Do you have Puerto Rican friends here in Rincón?

Yes.

26. How did you meet them?

Work, public parties, sailing, through other friends.

27. What would you do with them on a typical sunny day?

Beach.

28. Do you go out with them at night? Where? Why there?

Yes, bars, restaurants or friends houses. More to local restaurants we have more fun!

29. In which language do you communicate with them.

Both.

30. Give me an example.

"Dónde está tú carro, Fabio? ¿Qué tú haces, baby?"

31. Would you go out to party outside Rincón without your Puerto Rican friends? Why?

Yes, I live here and I want to experience all of Rincón.

32. How do you call or refer to your Puerto Rican friends?

By their names...

33. Do you feel offended if a non American calls you a gringo? Why?

Depending on the tone and how it is used towards me.

Attitudes toward Puerto Rican's culture

34. Do you think there are two communities in Rincón, the American and the Rincoeños, or there is only one community? Why?

Two. There are still Rincoeños who grasp onto their culture and want nothing to do with gringos, while, many young Americans disrespect being in another culture!

35. Do you know about Rincón's church Christians of the Caribbean? Do Rincoeños go to that church?

I know about it...Don't know anything else regarding.

36. Do you go to local Puerto Rican businesses? Which? Why?

Of course! I live in this community and support it one hundred percent! I want local business to succeed!

37. Which language do you speak when you are in one of these places?

Both, I try Spanish as best as I can... always.

38. Are you familiarize with the local bilingual magazine *El Coquí of Rincón*? Do you think it is address to both Americans and Puerto Ricans? Why?

Yes. Yes. Articles and ads are both language, however, many more tourist ads.

39. If you get terribly sick, would you go to the local hospital or would you go back to the USA to get help?

Tough question! Even in the states I am terrified! Live here... hospital here, unless I am terminal, God forbid!

40. Have you dated a Puerto Rican?

Yes.

41. Tell me about that.

Oooo Weee... The man acted like a fifteen year old woman. Don't like my brain or independence, too much lying and cheating! Ay, ay ay!

42. What does it mean for you to be a local?

I am not local, I was not born and raised here.

43. Are you a local?
No.
44. What do you think of the term gringo local or resident gringo?
I use it about myself... as long as no one is using in malicious or threatening way.
45. Do you feel generally accepted by the local people in Rincón? Explain
Many, yes. I believe they have seen me long enough and I know I am respectful to the land and citizens.
46. When talking to Puerto Ricans, can you make sense of their gestures or facial expressions?
Usually.
47. When you go out shopping, do you feel as though people maybe trying to cheat you? Example
Only mechanics and people on side of the road...happens anywhere, being a woman.
48. Have you found things on your new environment shocking or disgusting? What?
Shocking, driving! Random turns, stopping to talk...Disgusting, garbage out car windows, garbage on beaches next to garbage cans! Animal abuse... What the F@#*k! Seriously!
49. Are you finding it an effort to be polite to your hosts? Why?
No, they are human beings, why would that be an effort?
50. What do you think of the proliferation of condominiums in Rincón? Is this caused by the Americans or by the Puerto Ricans?
Good God! Us... I believe its BS!
51. Rincón's Major Carlos López doesn't speak English, What do you think about that?
Completely his choice, however, does not make him a good politician to represent the people of the community as a group.
52. In general, do you think that Rincoeños have accepted the Americans? Why?
Mostly, yes... they have a community, however, too vast community but it brings money to them.

Attitudes toward Spanish

53. Do you know Spanish? How did you learn it?
Learned Castilian in college. Puerto Rico. Aquí, not fluent!
54. Can you speak it? Why?
I try my best, I want to be able to communicate as best as I can.
55. Can you read it? Why?
Yes, I need to live completely and be knowledgeable.
56. Can you understand it? Why?
Mostly, I have been paying attention for three and a half years.
57. Do you need to speak Spanish to work in Rincón?
No.
58. Are you learning or trying to learn Spanish to understand and communicate with Rincoeños?
Yes.
59. Do you think you have acquired Spanish through social contact with Rincoeños? How?
Absolutely, mostly at work with employees and Puerto Rican friends.
60. Do you think you have acquired Spanish through Spanish signs around Rincón?
Do we have Spanish signs here!
61. Do you think that Rincón's Major should offer a Spanish course for Americans?
No, I think too many Americans are too ignorant to want to try. I would love it but majority would rather drink.
62. Do you think there are any advantages on speaking Spanish in Rincón? Mention them.
Of course! You can fully communicate whenever you go shopping, in public, at work. It makes you a better more well rounded person to communicate and meet new people and cultures.

Thanks for your time and participation!

Britt

Work

1. Do you work here in Rincon? Where? What do you do at _____?
Yes. Bartend/waitress Calypso
2. Were you required to speak or understand Spanish in order to work in Rincón?
No
3. Are there any people at your job who speak Spanish?
Yes
4. In which language do you talk to them?
English
5. Give me an example of when you have talked Spanish to them.
I don't!
6. What do the non Spanish speaker employees say when they hear you speaking Spanish?
What in the world are you saying?
7. Do you have the kind of job where you are in contact with the public?
Yes.
8. Who are your clients, Americans or Puerto Ricans?
Both.
9. When a Puerto Rican client come to talk to you in Spanish in which language you talk back to them?
Spanish, if I can but usually English.
10. Give me an example of you talking to a Puerto Rican customer.
Que necesita!!
11. Have you ever worked away from the United States? Where? How long? How was the experience?
No

Neighbors

1. In which area of Rincon do you live? How long?
Puntas. 19 years.
2. Who are your present neighbors, Americans or Puerto Ricans?
Americans
3. Do you talk to your neighbors? In which language do you talk to them?
Yes, English
4. If you have a party, would you invite your Puerto Rican neighbors? Why?
Yes, they would be fun but I don't have Puerto Rican neighbors!
5. In which language will you communicate with them?
English
6. Tell me how would you invite them.
I am having a party you aer more than welcome to come by~~
7. If you need a favor (a ride, telephone) would you ask your Puerto Rican neighbor? Why?
Yes, they are generally helpful people.
8. In which language will you communicate?
English

9. Give me an example on how you will ask for a favor.

Ayudame por favor yo necesito a ride!

10. What if you have an emergency, would you ask your Puerto Rican neighbor for help? Why?

Yes

11. In which language will you communicate?

English

12. Give an example on how you will ask for help.

Ayudame! Ayudame!

13. Is there something of your Puerto Rican neighbors lifestyle that you like? What don't you like?

Friends and Entertainment

1. Do you have Puerto Rican friends here in Rincon?

Yes

2. How did you meet them?

Work and beach

3. What would you do with them on a typical sunny day?

Go to the beach or festival.

4. Do you go out with them at night? Where? Why there?

No

5. In which language do you communicate with them.

English

6. Give me an example.

7. Would you go out to party outside Rincon without your Puerto Rican friends? Why?

Yes, if I partied but I don't!

8. How do you call or refer to your Puerto Rican friends?

9. Do you feel offended if a non American calls you a gringo? Why?

No.

Attitudes toward Puerto Rican's culture

1. Do you think there are two communities in Rincon, the American and the Rincoenos, or there is only one community? Why?

Yes. There are two types of people with two different lifestyles and ideas. But, neither is better than the other.

2. Do you know about Rincon's church Cristians of the Caribbean? Do Rincoenos go to that church?

Yes. Yes. English

3. Do you go to local Puerto Rican businesses? Which? Why?

Yes. La placita, estacione, Econo, the nursery... They have things I need. I like them!

4. Which language do you speak when you are in one of these places?

English

5. Are you familiarize with the local bilingual magazine El Coqui? Do you think it is address to both Americans and Puerto Ricans? Why?

Yes. I think the subjects are things Americans are more interested but they do their best to include both groups.

6. If you get terribly sick, would you go to the local hospital or would you go back to the USA to get help?

Here!

7. Have you dated a Puerto Rican?

No.

8. Tell me about that.

N/A

9. What does it mean for you to be a local?

A person who owns property or home, holds a job here and pays taxes and of course if you are born here.

10. Are you a local?

Yes

11. What do you think of the term Gringo local or resident gringo?
No problem with it!
12. Do you feel generally accepted by the local people in Rincon? Explain
Yes.
13. When talking to Puerto Ricans, can you make sense of their gestures or facial expressions?
Yes!
14. When you go out shopping, do you feel as though people maybe trying to cheat you? Example
Nope, I have never felt that way but others do.
15. Have you found things on your new environment shocking or disgusting? What?
Garbage and illegal parking!
16. Are you finding it an effort to be polite to your hosts? Why?
Not the general population but I do lose patience when dealing with people in the bureaucracy but that is more the system than the people.
17. What do you think of the proliferation of condominiums in Rincon? Is this caused by the Americans or by the Puerto Ricans?
Both!
18. Rincon's Mayor Carlos Lopez doesn't speak English, What do you think about that?
It doesn't bother me!
19. In general, do you think that Rinconenos have accepted the Americans? Why?
The business owners have because they make money from their visits. I also think the majority of people have but there are still problems in the water.

Attitudes toward Spanish

1. Do you know Spanish? How did you learn it?
No
2. Can you speak it? Why?
Very little. Just couldn't learn it.
3. Can you read it? Why?
Yes, from helping my kids with homework.
4. Can you understand it? Why?
Not really
5. Do you need to speak Spanish to work in Rincon?
No
6. Are you learning or trying to learn Spanish to understand and communicate with Rinconenos?
A little
7. Do you think you have acquired Spanish through social contact with Rinconenos? How?
Yes! That is the only exposure I have to it!
8. Do you think you have acquired Spanish through Spanish signs around Rincon?
Yes!
9. Do you think that Rincon's mayor should offer Spanish lessons for Americans?
No. They should be responsible for themselves.
10. Do you think there are any advantages on speaking Spanish in Rincon? Mention them.
It makes you more of the community and shows respect!

Thanks for your time and participation

Dave

Language use at work

1. Do you work here in Rincón? Where? What do you do at _____?
Yes, Lazy Parrot.
2. Were you required to speak or understand Spanish in order to work in Rincón?
No.
3. Are there any people at your job who speak Spanish?
Yes.
4. In which language do you talk to them?
English with an occasional Spanish word.
5. Give me an example of when you had talked Spanish to them.
“ Dame tenedor”.
6. What do the non Spanish speaker employees say when they hear you speaking Spanish?
Nada.
7. Do you have the kind of job where you are in contact with the public?
Yes.
8. Who are your clients, Americans or Puerto Ricans?
Mostly Americans with occasional Puerto Ricans.
9. When a Puerto Rican client come to talk to you in Spanish in which language you talk back to them?
English.
10. Give me an example of you talking to a Puerto Rican customer.
No!
11. Have you ever worked away from the United States? Where? How long? How was the experience?
Yes, here. Winter. Very good.

Language use with neighbors

12. In which area of Rincón do you live? How long?
Puntas. Six winters.
13. Who are your present neighbors, Americans or Puerto Ricans?
Puerto Ricans.
14. Do you talk to your neighbors? In which language do you talk to them?
Not really.
15. If you have a party, would you invite your Puerto Rican neighbors? Why?
Yes, they are my friends.
16. In which language will you communicate with them?
I will try my best Spanish but probably English.
17. Tell me how you would invite them.
“ Tengo una fiesta en mi casa mañana”.
18. If you need a favor (a ride, telephone) would you ask your Puerto Rican neighbor? Why?
No, unless I know them well.
19. In which language will you communicate?
English.
20. Give me an example on how you will ask for a favor.
“Mira, necesito ayuda”.

21. What if you have an emergency, would you ask your Puerto Rican neighbor for help? Why?
Depends on the severity.
22. In which language would you communicate?
English.
23. Give an example on how you would ask for help.
"Necesito ayuda".
24. Is there something of your Puerto Rican neighbors lifestyle that you like? What don't you like?
Naaa! Don't like roosters!

Language use with friends and entertainment

25. Do you have Puerto Rican friends here in Rincón?
Yes.
26. How did you meet them?
Trough surfing, bars, and work.
27. What would you do with them on a typical sunny day?
Go surf if there are waves.
28. Do you go out with them at night? Where? Why there?
Not really, bit if I see them out at the bar I will hang out with them.
29. In which language do you communicate with them.
Mostly English.
30. Give me an example.
No!
31. Would you go out to party outside Rincón without your Puerto Rican friends? Why?
Yes, to have a good time.
32. How do you call or refer to your Puerto Rican friends?
Mi amigos.
33. Do you feel offended if a non American calls you a gringo? Why?
No, I like it, just not offended.

Attitudes toward Puerto Rican's culture

34. Do you think there are two communities in Rincón, the American and the Rincoeños, or there is only one community? Why?
One community, we all interact with each other.
35. Do you know about Rincón's church Christians of the Caribbean? Do Rincoeños go to that church?
Not sure, I am not too religious.
36. Do you go to local Puerto Rican businesses? Which? Why?
Yes, Tamboo, super fun to hang out!
37. Which language do you speak when you are in one of these places?
English.
38. Are you familiarize with the local bilingual magazine *El Coquí of Rincón*? Do you think it is address to both Americans and Puerto Ricans? Why?
Yes, addresses issues in Spanish and English.
39. If you get terribly sick, would you go to the local hospital or would you go back to the USA to get help?
Would try to get to the states.
40. Have you dated a Puerto Rican?
Yes.
41. Tell me about that.
It was life learning. Just the same as any relationship.
42. What does it mean for you to be a local?
Be born and raised at a place.
43. Are you a local?
No.
44. What do you think of the term gringo local or resident gringo?
Don't care.

45. Do you feel generally accepted by the local people in Rincón? Explain
Yes, don't have too many problems.
46. When talking to Puerto Ricans, can you make sense of their gestures or facial expressions?
Most of the time.
47. When you go out shopping, do you feel as though people maybe trying to cheat you? Example
Sometimes, I have been taking advantage of primarily having to pay more money.
48. Have you found things on your new environment shocking or disgusting? What?
No.
49. Are you finding it an effort to be polite to your hosts? Why?
No.
50. What do you think of the proliferation of condominiums in Rincón? Is this caused by the Americans or by the Puerto Ricans?
Not good, Americans.
51. Rincón's Major Carlos López doesn't speak English, What do you think about that?
Don't think that should affect his decision making.
52. In general, do you think that Rincoeños have accepted the Americans? Why?
Yes, everyone staying in the area intermingled.

Attitudes toward Spanish

53. Do you know Spanish? How did you learn it?
A little that I learned through contact with locals.
54. Can you speak it? Why?
A little.
55. Can you read it? Why?
More than I can speak.
56. Can you understand it? Why?
A little.
57. Do you need to speak Spanish to work in Rincón?
No.
58. Are you learning or trying to learn Spanish to understand and communicate with Rincoeños?
Yes.
59. Do you think you have acquired Spanish through social contact with Rincoeños? How?
Some by listening and asking questions.
60. Do you think you have acquired Spanish through Spanish signs around Rincón?
Yes.
61. Do you think that Rincón's Major should offer a Spanish course for Americans?
Yes, would help out a lot!
62. Do you think there are any advantages on speaking Spanish in Rincón? Mention them.
Yes, talking to mechanics and asking directions.

Thanks for your time and participation!

Interview English (Japanese) speaker subject number 3 (Lucy, 37)

Place: Desecheo Dive Shop, Bo. Puntas, Rincón, Puerto Rico

Date: Saturday, March 28, 2009.

Time: 11: 42 AM

Minutes: 30.6

1. Yes. Desecheo Dive Shop. Sales.
2. Let me see. Not really. Not anymore, it used to.
- Entrevistador: Do you have Puertorrican customers coming to your shop?
- S3: Yes.
3. Spanish and English but most likely English.
4. Entrevistador: Some Puertorricans come in and they ask you for something completely in Spanish.
S3: Necesito ayuda and then like you know Buena, depends what they ask they usually ask about T-shirts....
Entrevistador: If they say “ tienes estas camisa en pequeño”?
S3: Si
Entrevistador: Do you understand that?
S3: Si, si.
5. Nothing, they don't do anything basically.
6. Yes.
7. I don't know. Yes. Los dos.
8. I just speaking Spanish but to me to hearing its ok I understand what they are saying but to speak to them back its kind of hard for me so if I can't say it right I say it in English. If I can I say if I am sure that I know what I am saying I am gonna say it in Spanish.
9. Entrevistador: What would be something that you are sure that you are saying? Give me an example that you are sure what you are saying in Spanish.
S3: Like, like you just ask question you have small T-shirt? And yeah I say yeah.
Entrevistador: Can you tell me that in Spanish.
S3: Yea, tiene camiseta pequeña, let me see.
10. Yes. I worked in Japan that's about it I grew up in Japan.

Neighbors

1. In Colinas de Ensenada. I live there for six years.
2. Puertorricans.

3. Yes. Most of the time in English.

Entrevistador: They speak English?

S3: Yes.

Entrevistador: Never in Spanish?

S3: Sometimes.

4. Sure. Because they've been good to me about six years. They are my neighbors, they are my friends, they are my landlord. It depends, it depend the party if is you know for kids that's a younger crowd I might not invite them cause I don't know what they do. But if you say a regular party that I can invite from kids to the adults yea I will invite them.

5. Probably in English.

6. Ohh, we are having a party. In English.

7. Yes. If I don't have anybody is can help me I'll ask them and they know they can ask me too so we both help each other.

8. In English.

9. Amm. Do you think you can give me a ride to town or my work cause my car broke down is in the shop. That's what Ive been asking before.

Entrevistador: What if they say: "no entiendo".

S3: Ahh. Tu puede, tu puede pon, tu trabaja, mi trabaja.

10. Ohh. Of course!

11. I think is an emergency I think that would it be in English, probably.

12. **Entrevistador:** What if that Puertorrican neighbor at that moment doesn't speak English and its an emergency How would you tell him?

S3: I would it try to speak Spanish but always the body language also, you know.

Entrevistador: But how would you ask him?

S3: Tu puede, tu puede ayudar para mi.

13. I do think they have definitely, that you guys know how to spend a good time and I like the family related that you guys have a really strong family you know connection right mmmm, definitely I related to.

Entrevistador: What don't you like?

S3: I have to say about the timing. You know I am Japanesse I'm very on time I don't like to waiting that kind of stuff I guess that island times. Ohh no offended, I mean... I grew in different way.

Entrevistador: Have you been in government offices here in Puerto Rico?

S3: Yes.

Entrevistador: To do things, how is that experience?

S3: Never happened in Japan, never.

Entrevistador: What doesn't happen?

S3: Like takes all day.

Entrevistador: So if you are going to do something you know that you need all day here in Puerto Rico.

S3: Yesss!! I mean I `m already you know used to it and that's what I would do make sure I don't have any plans and I do what I have to do and I live here so I always so expressable the way is the culture but if you ask me I would say that's the thing that I would not really prefer.

Entrevistador: How was it at the beginning then, cause now you say you are used to it now but at the very beginning when you first went to a government office for example or a doctor...

S3: Ohh. I got very frustrated but you know I guess I have to yea... but don't get me wrong when I say I'm used to it not because I'm become like that I'm always the way I am but I'm just not trying to be as frustrated I'm just as you know ... That's the way it is.

Entrevistador: You know wooo that's the way it is....

S3: That's how it is...

Entrevistador: This way or I can't get anything done.

S3: No, that's it!

Friends and Entertainment

1. Yes.
2. Through friends, surfing or you know meet them as a friend.
3. Surfing.
4. Sometimes. To have a drink to a bar, sometimes...

Entrevistador: Around Rincón or...

S3: Around Rincón

5. Most of the time in English.

Entrevistador: So they speak English?

S3: yes.

6. Well, I just say you know I just speak a little bit of Spanish to try to communicate it..

Entrevistador: How would you tell her or him?

S3: Tu quiere ir pa, you know para ir party or... vamo contigo..

7. Yes. Why, cause I wasn't really thought about it as they're Puertorrican or they are not Puertorrican but if there's a party and anybody want to go that at that time I'll go either you are Puertorrican or not Puertorrican..

Entrevistador: So you don't feel like afraid or like Im not gonna leave Rincón or Im not going somewhere else if I'm not with a Puertorrican..

S3: ohh no, no never

Entrevistador: So you are fine with that.

S3: Yea, I'm very fine with that.

8. Puertorrican ohh Boricua.
9. Probably, not really bad... probably not, probably may not feel better because I'm sure is it, it's not a positive way to call you know at least when I hear the friends or conversations or probably even when I'm surfing in the water people talk about it or call American people that not in a good way you know that I noticed but sometimes maybe if they you know if they call as a mean as American but I know what that really means it's the hardest start it so probably means of good meaning

Attitudes toward Puerto Rican Culture

1. Definitely two. Because I think that that is what it is you know Americans is Americans and ...
- Entrevistador:** You think they have their little you know hang out and...
- S3:** I mean they do hang out they do mingle
- Entrevistador:** They mingle?
- S3:** ohh definitely, they do but they do not mingle sometimes
2. Yes. I think so.
3. Of course. Like the restaurants and when I have yo buy some stuffs for the house or mmm I don't know car .. they're all there from Puerto Rico, Puertorrican people .. and whatever, its not only Puertorricans I go to some Americans too.
4. **Entrevistador:** Let`s say when you went to buy your car..
- S3:** To buy my car, well I bought it from this guy from, Puertorrican guy was selling I bough he speaks English and Spanish, A little bit of English so I had to speak both.
5. Yes. Yes, but I think its more towards Americans right, because it`s in English
- Entrevistador:** It is in English. Some of the Ads are in English but not all
6. Well, if I'm sick I don't think I can go to back to America I think I, yea, I went to the local hospital
- Entrevistador:** You actually had that experience while you were here, was that OK?
- S3:** Yes. I think that was, yes, they couldn't figured out that I had the meningitis, but four hospitals didn't know what it was until ten days later the Aguadilla Centro Médico they figured out that I had the meningitis.
- Entrevistador:** And at that moment how did you feel, where you like ohh maybe I should go home or ...
- S3:** I wanted to but I was so weak that I couldn't go back.
- Entrevistador:** But if you had the opportunity, maybe if you weren't that sick like maybe if you got the beginning of something and you are like if you had the opportunity will you go home?
- S3:** No.t really. I think I will try to fix here if i`m not bad but even though it is its so I think I would just fix here but if they can't take care of me yes I would like to go anywhere that I they will take care of me.
- Entrevistador:** What about the language? How was that at the hospital?
- S3:** I think is fine, it was fine.
- Entrevistador:** They spoke English?
- S3:** Yes, some people not, but most, you know doctors they spoke English.
7. Yea!! Actually.
8. Actually I did. In the states and here. They both speaks English of course I don't think I would it date with someone that I can't communicate, you know. But yea, it was ok.
9. Living the place and definitely speaking the language and that IO don't know I guess know the culture people from grew up there like i`m local in Japanese in Japan cause I am, I am grew up there and I know where to go I know speak the language that`s what I think.
10. No.

11. I don't know I think thus ridiculous names, it just , its just weird, to me, you know, its weird also that the American people call the other American calls gringos, you know, after they live here and they start to calling them other people gringos even though they are Americans. It's like to me I would not go to somewhere, like I'm planning to go to Hawaii I would not go there even though maybe they might think that I am Hawaiian I am not calling American people "Hally" I feel like that's insulting them little bit in a way probably when I call them is in I'm upset with something you know. I will not call you even though I'm upset I don't think try not to, you know.
 12. I see they are very nice to me I haven't had a problem so far.
 13. I think the customer service in general its wonderful, its not because I am American or Japanese or you are Puertorrican I think they do treat them pretty much same, ahh maybe a little bit different but not to me actually but generally they are very slow nothing to do with races.
 14. Oh they are very... Yess!!
 15. Maybe, sometimes. Sometimes but most of time no but sometimes I feel,, yea,
Actually that just happened to me In New York...
- Entrevistador:** What about here have you had some experiences that you remember that you recall?
- S3:** Ahh I actually I haven't had but I am sure if they noticed that I am totally tourist I am sure they would do that.
- Entrevista:** So for example have you been in a mechanic for your car and that's been ok?
- S3:** Yes, the thing is I think they would do that to any woman so probably like to do that to people that doesn't know about cars so I always make sure I'll go with somebody that knows or ask somebody if the price is right but..
- Entrevistador:** If that somebody will be Puertorrican or American?
- S3:** Guy, or somebody who knows about cars, you know but Puertorrican too, but I don't know I feel kike they will do that because to somebody that doesn't know that particular things that they can you know cheap, you know if it's a car and a woman doesn't know that kind of stuff.
- Entrevistador:** What about renting like when you came here to rent do you think that your rent is fair?
- S3:** I did thought that rent is fair, but I did hear the story about they do change the price if you are American and if you are Puertorrican
- Entrevistador:** But that didn't happened to you?
- S3:** I hope not but I really thought that three hundred fifty dollars not that bad deal
16. It is I do realize that I go back to the states and I do go back to Japan which I always go every summer but I do notice that you guys don't really recycle unless it has to bring it to the place I think that everybody have to have their center of recycle bag or recycle place or they come to pick it up every week like Tuesdays is a recycle Wednesdays is a regular garbage they do that in Japan they have to use a clear bag because if you bring in something mixed it up they won't bring it, yea they would't pick it up.

Entrevistador: They started to do that here but I think that you have to ask for the service cause, actually Wednesdays they come and pick it up I think you have to ask to see if they go to your neighborhood

S3: They do? I noticed they do trough a lot of things on the street specially when there is a festival the people through a lot of stuffs and I don't think that that's very nice you know.

17. I always think its polite, I feel or my mom always taught me when I grow up to treat people the way you want to be treat it so you know I believe I always try to be polite to anybody.

Entrevistador: You haven't had like any experience that someone is rude.

S3: You know what not because of races not because different race, no no no, not because you are Puertorrican or I am Japanese or you are American...

Entrevistador: Not, not race but maybe culturally you know that maybe a Puertorrican will come and open the door and "mira dame una camisa:...

S3: No, actually not really actually they are always being nice people always try I think you know they are normal.

18. I think is both actually I really thought at first that were Americans but I think a lot of Puertorricans people from San Juan and people you know that can invest on those stuff I think they are doing it too.

19. Doesn't speak English I didn't know about that. Its thats what he believes so that's what he believes I don't think is...

20. Ohh definitely I think they do, I mean they have to in a way.

Entrevistador: Why? Why would you say that?

S3: Because there are a lot of Americans and if theres a lot of population I think its better to accept you know, so instead of being enemy..

Attitudes toward Spanish

1. Little bit, I don't want to say yes cause I don't think not not really. Been around people listening to I do want to learn but its embarrassing that I've haven't learned in six years but..

Entrevistador: Why do you think is tthat? Why do you think that you have been here six years and you haven't been able to speak Spanish.

S3: I think most of people whose around me doesn't speak Spanish and I guess I need to try it more but also its easier for me when they speak English

2. No, well yes, a little bit

3. No.

4. No, I mean yeas, I can understand little bit more than I speak.

5. Ahh. Sometimes.

6. I try to, love to.

7. A little bit.

8. Para an stuff. Yea, definitely its help.

9. Ahh yea, well I think that's people choice.

10. Yes, any speaking language is the best...

Entrevistador: Here in Rincón like to speak Spanish, what would be an advantage for you?

S3: Working, definitely working for you know Puertorrican people who doesn't speak English...

Entrevistador: But is not like ultra necessary...

S3: Ahh, Yea but I do and we do have a guest house and when there is a phone a reservation I do need to explain, I still learning and talk to them a little bit but when it comes to detail I stock.

Entrevista: Ok so if I call you right now and for the guest house and I am like "Buenos Dias, como están los cuartos", What would you say to me?

S3: Ammm. So Usually I say: "tu quieres reservations para guest house and they say like a "si" and I say "cuando pasar, cuando tu quieres" you know come and stuff and I'll ask them its available or not available.

Entrevistador: How would you say it in Spanish if they don't speak any English?

S3: Usually I stock if I stock I said "Dame tú número de teléfono porque no entiende español mucho, so mi amiga, hold on, mi amiga, if I ask how to say call you later, yo te llamo horita".

Jack

Language use at work

1. Do you work here in Rincón? Where? What do you do at _____?
Yes. Artist in painting, at home.
2. Were you required to speak or understand Spanish in order to work in Rincón?
No.
3. Are there any people at your job who speak Spanish?
Yes.
4. In which language do you talk to them?
Both.
5. Give me an example of when you had talked Spanish to them.
¿Qué tú quieres?
6. What do the non Spanish speaker employees say when they hear you speaking Spanish?
Nothing.
7. Do you have the kind of job where you are in contact with the public?
Yes.
8. Who are your clients, Americans or Puerto Ricans?
Both.
9. When a Puerto Rican client come to talk to you in Spanish in which language you talk back to them?
First in Spanish then in English.
10. Give me an example of you talking to a Puerto Rican customer.
¿Dónde tú vives?
11. Have you ever worked away from the United States? Where? How long? How was the experience?
No.

Language use with neighbors

12. In which area of Rincón do you live? How long?
Ensenada for thirty years.
13. Who are your present neighbors, Americans or Puerto Ricans?
Both.

14. Do you talk to your neighbors? In which language do you talk to them?
Yes, we are friends. In English.
15. If you have a party, would you invite your Puerto Rican neighbors? Why?
Yes, sure!
16. In which language will you communicate with them?
English.
17. Tell me how you would invite them.
Yo tengo un party, ¿quiere voy?
18. If you need a favor (a ride, telephone) would you ask your Puerto Rican neighbor? Why?
Yes, because they are my neighbors!
19. In which language will you communicate?
English.
20. Give me an example on how you will ask for a favor.
Compermiso, yo necesito ayúdeme!
21. What if you have an emergency, would you ask your Puerto Rican neighbor for help? Why?
Yes, because they are near.
22. In which language would you communicate?
English.
23. Give an example on how you would ask for help.
Ayúdame.
24. Is there something of your Puerto Rican neighbors lifestyle that you like? What don't you like?
They are quiet. Cut too many trees!

Language use with friends and entertainment

25. Do you have Puerto Rican friends here in Rincón?
Yes.
26. How did you meet them?
Scuba diving.
27. What would you do with them on a typical sunny day?
Play in the water and drink!
28. Do you go out with them at night? Where? Why there?
No, I never go out at night.
29. In which language do you communicate with them.
N/A
30. Give me an example.
N/A
31. Would you go out to party outside Rincón without your Puerto Rican friends? Why?
Yes, they are not invited.
32. How do you call or refer to your Puerto Rican friends?
My Puerto Rican friends.
33. Do you feel offended if a non American calls you a gringo? Why?
No, but I do not like the use of.

Attitudes toward Puerto Rican`s culture

34. Do you think there are two communities in Rincón, the American and the Rincoeños, or there is only one community? Why?
Two cultures. Although both cultures mix and are a community they are separated by their cultures.
35. Do you know about Rincón`s church Christians of the Caribbean? Do Rincoeños go to that church?
“ The church of the jumping gringos”. Both in English.
36. Do you go to local Puerto Rican businesses? Which? Why?
Yes. All. They are here.
37. Which language do you speak when you are in one of these places?

- Both.
38. Are you familiarize with the local bilingual magazine *El Coquí of Rincón*? Do you think it is address to both Americans and Puerto Ricans? Why?
Yes, it is a community paper. I think it does a good job representing both.
39. If you get terribly sick, would you go to the local hospital or would you go back to the USA to get help?
Local.
40. Have you dated a Puerto Rican?
Yes!
41. Tell me about that.
Great sex! But one tried to shoot holes on my boat because she was jealous. Jealousy is a big part of the Puerto Rican Culture.
42. What does it mean for you to be a local?
I live here!
43. Are you a local?
Yes!
44. What do you think of the term gringo local or resident gringo?
Never heard them used but there has always been that separation. I have been called a permanent tourist!
45. Do you feel generally accepted by the local people in Rincón? Explain
Yes, but if you are not born here you will never be totally accepted. Even Puerto Ricans born in New York are not fully accepted.
46. When talking to Puerto Ricans, can you make sense of their gestures or facial expressions?
Yes.
47. When you go out shopping, do you feel as though people maybe trying to cheat you? Example
“The gringo price” sometimes. The price will be higher for non Americans. Car mechanics!
48. Have you found things on your new environment shocking or disgusting? What?
No.
49. Are you finding it an effort to be polite to your hosts? Why?
No.
50. What do you think of the proliferation of condominiums in Rincón? Is this caused by the Americans or by the Puerto Ricans?
Caused by greed on both sides.
51. Rincón’s Major Carlos López doesn’t speak English, What do you think about that?
I don’t think that is important, he has people around him that do. He is Puerto Rican!
52. In general, do you think that Rincoeños have accepted the Americans? Why?
Yes, because the Rincoeños are very accepting and enjoy the interaction. Some good things some bad things.

Attitudes toward Spanish

53. Do you know Spanish? How did you learn it?
No.
54. Can you speak it? Why?
No, never had to use it that much. Spanglish!
55. Can you read it? Why?
Very little, never had to.
56. Can you understand it? Why?
Some.
57. Do you need to speak Spanish to work in Rincón?
No.
58. Are you learning or trying to learn Spanish to understand and communicate with Rincoeños?
Yes.
59. Do you think you have acquired Spanish through social contact with Rincoeños? How?
I acquired Spanglish! Talking and listening.
60. Do you think you have acquired Spanish through Spanish signs around Rincón?

Some.

61. Do you think that Rincón's Major should offer a Spanish course for Americans?
Yes, it might give me more incentive to learn it.
62. Do you think there are any advantages on speaking Spanish in Rincón? Mention them.
Yes, for listening to gossip and meeting women!

Thanks for your time and participation!
Lorenzo

Language use at work

1. Do you work here in Rincón? Where? What do you do at _____?
Retired.
2. Were you required to speak or understand Spanish in order to work in Rincón?
N/A
3. Are there any people at your job who speak Spanish?
N/A
4. In which language do you talk to them?
N/A
5. Give me an example of when you had talked Spanish to them.
N/A
6. What do the non Spanish speaker employees say when they hear you speaking Spanish?
N/A
7. Do you have the kind of job where you are in contact with the public?
N/A
8. Who are your clients, Americans or Puerto Ricans?
N/A
9. When a Puerto Rican client come to talk to you in Spanish in which language you talk back to them?
N/A
10. Give me an example of you talking to a Puerto Rican customer.
N/A
11. Have you ever worked away from the United States? Where? How long? How was the experience?
Yes. France. Two years. Had a great time. People more reserved than in Puerto Rico.

Language use with neighbors

12. In which area of Rincón do you live? How long?
Puntas. Next to church with no walls.
13. Who are your present neighbors, Americans or Puerto Ricans?
Both.
14. Do you talk to your neighbors? In which language do you talk to them?
Yes. Spanish, English, and Spanglish.
15. If you have a party, would you invite your Puerto Rican neighbors? Why?
Absolutely, Puerto Ricans love parties.
16. In which language will you communicate with them?
Spanish or English, depending on who speaks the other's language better.
17. Tell me how you would invite them.
"Te invito a mi fiesta!"
18. If you need a favor (a ride, telephone) would you ask your Puerto Rican neighbor? Why?
No.
19. In which language will you communicate?
Spanish.
20. Give me an example on how you will ask for a favor.

- “Deseo un trago, por favor! Dame tú dinero!”
21. What if you have an emergency, would you ask your Puerto Rican neighbor for help? Why?
Yes.
22. In which language would you communicate?
Spanish.
23. Give an example on how you would ask for help.
“No tengo cervezas, ¿Un poco de ayuda?”
24. Is there something of your Puerto Rican neighbors lifestyle that you like? What don't you like?
I very much admire their love of family. I like that they make an effort to have fun. It saddens me that many don't value education.

Language use with friends and entertainment

25. Do you have Puerto Rican friends here in Rincón?
Yes.
26. How did you meet them?
In business and bars.
27. What would you do with them on a typical sunny day?
Talk.
28. Do you go out with them at night? Where? Why there?
No.
29. In which language do you communicate with them.
Spanish and English.
30. Give me an example.
Waggy @ Brisas, James @ Backup Computers, Coloso @ garage.
31. Would you go out to party outside Rincón without your Puerto Rican friends? Why?
Yes.
32. How do you call or refer to your Puerto Rican friends?
Friends.
33. Do you feel offended if a non American calls you a gringo? Why?
Depends on attitude of speaker.

Attitudes toward Puerto Rican's culture

34. Do you think there are two communities in Rincón, the American and the Rincoeños, or there is only one community? Why?
Yes, there are so many gringos here that there is no pressure to assimilate. Too bad.
35. Do you know about Rincón's church Christians of the Caribbean? Do Rincoeños go to that church?
I have driven by that church... which is close enough for me!
36. Do you go to local Puerto Rican businesses? Which? Why?
Yes, I am a local now. I go wherever they have whatever I need.
37. Which language do you speak when you are in one of these places?
Spanish.
38. Are you familiarize with the local bilingual magazine *El Coquí of Rincón*? Do you think it is address to both Americans and Puerto Ricans? Why?
Yes, it is mainly for tourists... to get their business.
39. If you get terribly sick, would you go to the local hospital or would you go back to the USA to get help?
Local. Bella Vista. Excellent! Gringos think Puerto rico's hospitals are inferior, I don't.
40. Have you dated a Puerto Rican?
Yes.
41. Tell me about that.
People are people.
42. What does it mean for you to be a local?
To live in Rincón permanently. I am always treated well.
43. Are you a local?

- Yes.
44. What do you think of the term gringo local or resident gringo?
It is a slang. I don't think offense is intended in Puerto Rico. In México it is intended.
45. Do you feel generally accepted by the local people in Rincón? Explain
Yes, the Puerto Rican people go out of their way to be friendly and polite... except for government people, who aren't nice to anyone.
46. When talking to Puerto Ricans, can you make sense of their gestures or facial expressions?
Yes.
47. When you go out shopping, do you feel as though people maybe trying to cheat you? Example
No, we don't have the usual tourist town two price system in Rincón. One price for tourist and another price for locals.
48. Have you found things on your new environment shocking or disgusting? What?
Throwing garbage on the ground and streets, the worst driving of any country I've been, saying you will do something or being somewhere at a certain time when you have no intention of doing so.
49. Are you finding it an effort to be polite to your hosts? Why?
No.
50. What do you think of the proliferation of condominiums in Rincón? Is this caused by the Americans or by the Puerto Ricans?
I don't like it. I want rincón to stay small. Puerto Ricans caused condo.
51. Rincón's Major Carlos López doesn't speak English, What do you think about that?
Doesn't bother me a bit. We gringos should try to learn Spanish. This is Puerto Rico not New York.
52. In general, do you think that Rincoeños have accepted the Americans? Why?
Yes, tourism brings business and most local gringos are nice to Rincoeños.

Attitudes toward Spanish

53. Do you know Spanish? How did you learn it?
I read fairly well, speak poorly.
54. Can you speak it? Why?
Enough to be understood.
55. Can you read it? Why?
Fairly well. I already speak and read French, so Spanish is easier.
56. Can you understand it? Why?
Fairly well.
57. Do you need to speak Spanish to work in Rincón?
No.
58. Are you learning or trying to learn Spanish to understand and communicate with Rincoeños?
Yes, I bought Rosseta Stone, but haven't used it yet.
59. Do you think you have acquired Spanish through social contact with Rincoeños? How?
Yes, practice talking in town.
60. Do you think you have acquired Spanish through Spanish signs around Rincón?
Yes.
61. Do you think that Rincón's Major should offer a Spanish course for Americans?
Yes, and have Karilyn Ramos teach them.
62. Do you think there are any advantages on speaking Spanish in Rincón? Mention them.
Yes, make new friends, assimilate, and show respect.

Thanks for your time and participation!

Joe

Language use at work

1. Do you work here in Rincón? Where? What do you do at _____?
Yes, all over the place I am a carpenter I am my own boss!
2. Were you required to speak or understand Spanish in order to work in Rincón?
Well Lik I said I am my own boss so no one asked me anything but it is not necessary to speak Spanish in Rincon.
3. Are there any people at your job who speak Spanish?
Yes some of my workers.
4. In which language do you talk to them?
Spanglish they understand English
5. Give me an example of when you had talked Spanish to them.
Mira dame el martillo a clavar este panel!
6. What do the non Spanish speaker employees say when they hear you speaking Spanish?
You understand them?
7. Do you have the kind of job where you are in contact with the public?
Not really I have clients.
8. Who are your clients, Americans or Puerto Ricans?
Both but mostly Americans they pay what I asked for with no hesistant Puerto Ricans quieren barato!
9. When a Puerto Rican client come to talk to you in Spanish in which language you talk back to them?
Depends if they speak English or not but I can definitely communicate but if it is a business deal I rather do it in English to be sure!
10. Give me an example of you talking to a Puerto Rican customer.
Bueno este porche te va a costar cinco mil pesos!
11. Have you ever worked away from the United States? Where? How long? How was the experience?
Aqui!

Language use with neighbors

12. In which area of Rincón do you live? How long?
Jagüey, first in la hoyá for 6 years and in Jagüey 14 years
13. Who are your present neighbors, Americans or Puerto Ricans?
Puerto Ricans but they are not nearby.
14. Do you talk to your neighbors? In which language do you talk to them?
Not really
15. If you have a party, would you invite your Puerto Rican neighbors? Why?

I don't have parties

16. In which language will you communicate with them?

17. Tell me how you would invite them.

18. If you need a favor (a ride, telephone) would you ask your Puerto Rican neighbor? Why?

Na!

19. In which language will you communicate?

20. Give me an example on how you will ask for a favor.

21. What if you have an emergency, would you ask your Puerto Rican neighbor for help? Why?

I call the damn cops!

22. In which language would you communicate?

English

23. Give an example on how you would ask for help.

I just got robbed get over here ahora!

24. Is there something of your Puerto Rican neighbors lifestyle that you like? What don't you like?

Of Puerto Ricans in general the family tightness and that they liked to party! I have to say garbage lots of junks in their own yards! Throw all that shit away basura!

Language use with friends and entertainment

25. Do you have Puerto Rican friends here in Rincón?

Si.

26. How did you meet them?

Work, surf

27. What would you do with them on a typical sunny day?

Nothing really we are not that close.

28. Do you go out with them at night? Where? Why there?

Sometimes after a hard day of work we go to local bars, timbiriches!

29. In which language do you communicate with them.

Spanglish!

30. Give me an example.

Mira pinche madre dame una Medalla!

31. Would you go out to party outside Rincón without your Puerto Rican friends? Why?

Sure, why not?

32. How do you call or refer to your Puerto Rican friends?

Friends.

33. Do you feel offended if a non American calls you a gringo? Why?

No I am a gringo! The gringo Rican!!

Attitudes toward Puerto Rican's culture

34. Do you think there are two communities in Rincón, the American and the Rincoeños, or there is only one community? Why?

Two, most Americans here stay together!

35. Do you know about Rincón's church Christians of the Caribbean? Do Rincoeños go to that church?

Yes I don't think a lot of Puerto Ricans go there it is for Americans.

36. Do you go to local Puerto Rican businesses? Which? Why?

Yes, because I have to!

37. Which language do you speak when you are in one of these places?

Spanglish I try in Spanish first to practice you know if I get English back then keep in English

38. Are you familiarize with the local bilingual magazine *El Coquí of Rincón*? Do you think it is address to both Americans and Puerto Ricans? Why?

Yes, It is created by Americans that want Americans tourist to spend money in their businesses.

39. If you get terribly sick, would you go to the local hospital or would you go back to the USA to get help?

Local

40. Have you dated a Puerto Rican?

Uhhh yess!

41. Tell me about that.

I still see her on and off she has a Puerto Rican boyfriend so I wouldn't like to be chopped in pieces w a machete!

42. What does it mean for you to be a local?

Live here.

43. Are you a local?

Hell yes I am the Gringo Rican baby!

44. What do you think of the term gringo local or resident gringo?

I guess is fine with me!

45. Do you feel generally accepted by the local people in Rincón? Explain

Yes, I think!

46. When talking to Puerto Ricans, can you make sense of their gestures or facial expressions?

Uhhh yess!!

47. When you go out shopping, do you feel as though people maybe trying to cheat you? Example

No never!

48. Have you found things on your new environment shocking or disgusting? What?

Well garbage and lots of dogs in the streets!

49. Are you finding it an effort to be polite to your hosts? Why?

Not at all

50. What do you think of the proliferation of condominiums in Rincón? Is this caused by the Americans or by the Puerto Ricans?

It is stupid we don't have the infrastructure for that!

51. Rincón's Major Carlos López doesn't speak English, What do you think about that?

Well this is his town isn't?

52. In general, do you think that Rincoeños have accepted the Americans? Why?

Si

Attitudes toward Spanish

53. Do you know Spanish? How did you learn it?

Poco here

54. Can you speak it? Why?

Poco here

55. Can you read it? Why?

Yes here

56. Can you understand it? Why?

Enough to get by, here

57. Do you need to speak Spanish to work in Rincón?

Not really

58. Are you learning or trying to learn Spanish to understand and communicate with Rincoeños?

Claro!

59. Do you think you have acquired Spanish through social contact with Rincoeños? How?

Hell yesss!!

60. Do you think you have acquired Spanish through Spanish signs around Rincón?

Yes I asked What does it mean and it is visual you know stays in your head!

61. Do you think that Rincón's Major should offer a Spanish course for Americans?

No, they should put more effort in learning it!

62. Do you think there are any advantages on speaking Spanish in Rincón? Mention them.

Off course you can get by a lot easier!

Thanks for your time and participation!