2017

Belizean teachers' perceptions of Intercultural Bilingual Education as a language preservation tool: A Q Methodology Study

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Belizean teachers' perceptions of Intercultural Bilingual Education as a language preservation tool: A Q Methodology Study

By

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A dissertation submitted to the Department of Leadership,

School Counseling & Sport Management

in partial fulfillment of the requirements for the degree of

Doctor of Education in Educational Leadership

UNIVERSITY OF NORTH FLORIDA

COLLEGE OF EDUCATION AND HUMAN SERVICES

April 2017

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INTERCULTURAL BILINGUAL EDUCATION

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DEDICATION

This dissertation is dedicated to the memory of my son, Heston Remijio Castillo; my sister, Phyllis Leandra Lambey; and my mother, Jane Bautista Lambey,- my guardian angels who pushed me to the start line but are now with me only in spirit as I cross the finish line.

This work is also specially dedicated to my grandmother, Marcelina Beata Lambey, who pioneered the efforts to preserve the Garifuna language through her contributions to translating the Catholic mass into Garifuna and by leaving us a legacy of her Garifuna Hymn compositions which to date continue to be an integral part of Garifuna socialization. In the words of one of her songs, O Wabiriyen, my grandmother urged Garifuna unity saying, "Madiyuha wama nidihenyu. … raguwamei wahabu wadurigududa. Lun gubei luwaradagu aritaguni", meaning, "Be steadfast. Let us join hands; stand firm and join our thoughts for upliftment" (of the Garifuna culture).

ACKNOWLEDGMENTS

This journey could not have begun nor come to a successful conclusion without the overwhelming love and support of my husband Everald Vincent Barrett, who provided all the financing, hundreds of hours of proofreading and editing, and countless words of encouragement. I thank you for your unwavering patience and perseverance through this process. I honestly could not have done this without you. I would also like to acknowledge my daughters, Daena Anita, Khadijah Le'Annie and Shanalee Synue Castillo for their patience and understanding during the times I was unavailable because of the doctoral program. Thank you, especially Daena Anita for assistance with proof reading and editing. To my sister, Anita Martinez, thank you for always reminding me to complete the task. Your enthusiasm while claiming this as a great "family" accomplishment was a major motivator. To my mentor—Professor Hubert Devonish of the Jamaican Language Unit, University of the West Indies, Jamaica—I say thank you for highlighting the need for empirical research in the struggle to retain and revive the Garifuna language and encouraging me to do the doctoral program, so that I can be in a better position to contribute to Garifuna language preservation. Thank you, Dr. Chris Nnodouchi, for the passive aggressive ways in which you pushed me to meet established time lines and to ensure that the project was completed no later than 2016.

Most importantly, thank you Dr. Christopher Janson, my dissertation chair. Words cannot express my gratitude to you. You went above and beyond the call of duty in your efforts to see me through this process. I thank your wife, Mary Beth and your sons for the kindness they showed as we occupied parts of your home when doing dissertation work. I will forever be grateful to you and your family.

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To the members of my dissertation committee, thank you for your kind support. Dr. Sophie Maxis, you were always flexible and willing to assist in any way possible. Thank you. I am also grateful to Dr. John Kemppainnen, who has supported my professional growth since my arrival at UNF. To Dr. Ronald Kephart, thank you for always sharing your interests in the fate of the Garifuna language. Thank you especially, for all you did to ensure the completion of my dissertation.

Most importantly, I want to thank all the teachers who participated in this study. Your willingness to contribute to the body of knowledge regarding language preservation efforts in Belize will go a long way in ensuring the success of our efforts. Wabaroungun afaguwa luagu lasabaru wanasinyu Garifuna. (Let us continue with our efforts to preserve our Garifuna language.)

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ABSTRACT

In this study, the perceptions of 42 teachers—from the Stann Creek District, Belize—regarding the implementation and use of Intercultural Bilingual Education (IBE) as a language preservation tool in their schools were examined. Intercultural Bilingual Education (IBE) is a teaching method that aims at promoting the preservation of indigenous languages by integrating an indigenous language and culture into the academic curriculum, such that students can develop a better appreciation of their history and traditional practices. To examine the perspectives of teachers regarding IBE, Q Methodology was used to examine the research question: What is the range of perspectives teachers hold regarding IBE as a language preservation tool? From participant interviews and responses to an open-ended prompt centered on the research questions, the researcher developed a 40-item Q sample comprising statements that represented distinct perspectives on the use of IBE as a language preservation tool. Forty-two participants then sorted these 40 statements within a forced distribution grid that ranged from "most like my perspective" (+4) to "least like my perspective" (-4). These 42 Q sorts were then correlated; the correlations were then analyzed and rotated using PQ method software. Four factors were extracted from this process and they were converted to factor arrays resembling the same initial forced distribution grid. Based on an interpretation of the holistic configuration of these factor arrays and descriptive comments from participants concerning their sorts, these factors were named as: Strongly Supported IBE (Factor 1), Strongly Opposed but Conflicted about IBE (Factor 2), Cautiously Optimistic about IBE (Factor 3), and Supported IBE for Intergenerational Language Transfer (Factor 4). Implications from this study for administrators of similar programs include the importance of understanding teacher beliefs regarding their preparedness to

deliver an IBE curriculum as well as their perceptions regarding the usefulness of such an approach, particularly given the additional instructional time needed to deliver it.

CHAPTER 1: INTRODUCTION

Introduction to the Study

Language endangerment, loss and death, especially among indigenous peoples, is an issue of increasing concern among a variety of stakeholders—educators, activists, linguists, members of indigenous communities, governments, and the international community. Nettle and Romaine (2000) predicted extinction rates of 50 to 90% of the world's estimated 6,900 languages by the end of this century. While the causes of language loss/death are multifaceted, a primary factor seems to be the movement of the peoples of the world. The death of a language may occur when two linguistic communities co-exist in a common geographical location (Albury, 2015; Lopez, 2014).

As is the nature of most communities, there are often class differences between the languages which determine their social statuses. For the most part, the language of the dominant group usually becomes the acceptable language while the minority language suffers various forms of decay, as its speakers gradually move away from speaking their native language to adopting the language of the dominant group (Watson, 2004). This phenomenon of language loss can occur much more rapidly if speaking in the language of the dominant social group is perceived as convertible into cultural and social capital (Nieto, 2002) that can facilitate overcoming the culturally incongruent policies and practices that exist in their communities (Whitinui, McIvor, Robertson, Morcom, Cashman, & Arbon, 2015).

Some of my own recent observations in my home country, Belize, Central America, seem to lend credence that this dynamic and context continues to prevail. In 2011, I visited a primary school in a Garifuna village, which is an indigenous community. During the tour of the school, which included visiting all the classes, I asked students to raise their hands if they speak their

native language, Garifuna. Of the nine classes I visited, five classes did not have a single student who identified as a speaker of Garifuna. Moreover, from the student body of 304 students, there were only nine students from four classes who self-identified as being able to speak Garifuna at all. Though this method of investigation was informal, the results were still very telling. While they may not provide reliable data for the question asked, they do provide a glimpse into students' attitudes towards their native language.

The foregoing provides insight into the process that leads to language loss and eventual language death among indigenous peoples. A heightened awareness of this process of language loss and death has more recently motivated indigenous community leaders and activists to search for ways to minimize the possibility of language loss. This present study explores perceptions related to a program aimed at preserving the indigenous language of a community in Southern Belize. It contributes to the knowledge base necessary to address the issue of language loss and the use of Intercultural Bilingual Education (IBE) as a language preservation tool.

Background of the Study

Language loss among the indigenous groups of Belize, a small multiethnic country located in Central America, has already occurred and has accelerated to the point where language death is a distinct possibility. With an estimated population of 347,369, Belize consists of the following ethnic groups: Mestizo 52.9%, Creole 25.9%, Maya 11.3%, Garifuna 6.1%, East Indian 3.9%, Mennonite 3.6%, White 1.2%, Asian 1%, other 1.2%, and unknown 0.3%. Linguistically, Belize is made up of English 62.9% (official), Spanish 56.6%, Creole 44.6%, Maya 10.5%, German 3.2%, Garifuna 2.9%, other 1.8%, and unknown 0.3% (Central Intelligence Agency, 2016). As the only English speaking country in the region, Belize is a geographic and cultural anomaly. Its national language and culture mirror those of the West

Indies and the Caribbean. However, by virtue of its geographical location, it maintains a Latin Central American status. It is bordered by Mexico in the North, Honduras in the South, Guatemala in the East, and the Caribbean Sea in the West.

This study will focus primarily on language preservation issues pertaining to the Garifuna population. More specifically, it will focus on the Intercultural Bilingual Education (IBE) project. This particular program was initiated through a collaborative effort between the United Nations Children's Fund (UNICEF) and the Government of Belize, through UNICEF's 2007–2012 Country Program Action Plan (Shaefer, 2013). Three schools with indigenous student populations were chosen for the pilot project. The primary languages in selected pilot schools were Q'eqchi Maya, Mopan Maya and Garifuna, which in essence included a school from each of Belize's major indigenous groups.

Purpose of the Study

The purpose of this study is to elicit and examine teachers' perspectives regarding the introduction of IBE to their community schools as a language preservation effort. Similar efforts to utilize bilingual education as a tool for language preservation have been examined and documented previously. For instance, Hornberger (1988); Lopez (2009); Maclean (1994); and Skutnab-Kangas (2010) have each developed and published studies that have explored the effectiveness of bilingual education as a means of infusing ethnic languages and cultures within a mainstream curriculum.

However, IBE is a relatively new program in Belize. Moreover, Belize has its own unique sociolinguistic and sociopolitical factors that could affect the development of this program. Therefore, there is need to examine the perceptions of the program administrators, especially the teachers. In addition, with the promise demonstrated by IBE programs outside

Belize for slowing language loss, if not revitalizing vulnerable indigenous languages, the investment in time and money by international agencies, Belizean government leaders as well as indigenous leaders on this project demand that relevant data are collected regarding these piloted efforts in Belize.

The overall aim of IBE is to promote a more inclusive society, improve the quality and responsiveness of education offered to students, and generate a knowledge base for informing a national policy and plan for intercultural education (Lopez, 2014; Hall & Shapiro, 2016). Additionally, it seeks to integrate the student's first language and indigenous culture into the learning process to help them understand and appreciate their history and traditional practices, thereby helping in the preservation of the indigenous languages (Hornberger & Lopez, 1998; Pennycook, 1994; Woolard & Shieffelin, 1994). The overarching strategy is to build educators' and administrators' capacities to develop and implement intercultural bilingual education, thereby enhancing their efforts to transform their schools using an IBE framework, and documenting the process and results (Schaeffer, 2013). Thus, it is essential that efforts are made to ascertain that their perceptions regarding the use of IBE as an instrument to disrupt the sociolinguistic process that can lead to the loss of indigenous language.

Currently, there are no published scholarships or data related to the teachers who are facilitating this IBE program in Belize. Further, there has been no published scholarship related to teacher self-efficacy, attitudes, pedagogical practices or other factors pertinent to inform decisions about teacher training and continued staff development. This study is designed to address this lack of published research by beginning first with an examination of teachers' overall perceptions of IBE as a tool to preserve the Garifuna language.

Aside from the specific research aims, the purpose of this study is to provide a necessary first step to documenting relevant data from the IBE program in order to better inform future decision making regarding the continuation and development of IBE in Belize. Given their proximity to the very heart of the IBE program as its primary facilitators, it is essential to identify, understand, and make-meaning from teachers' perception of the IBE program and how it contributes to the revitalization of the Garifuna language. Moreover, given the sociohistorical marginalization of both the Garifuna language and the Garinagu people who speak it (Bonner, 2001; Palacio, 2013; Ravindranath, 2007), it is of vital importance to examine these perspectives through a methodology that is culturally responsive and which honors the voices of participating teachers by maintaining a close proximity to their subjectivity.

Research Question

Taking into consideration the unique nature of the focus of this study and the sociohistorical vulnerability of both the participants (Ravindranath, 2001) and the language they speak and teach, Q methodology was used to examine the following overarching question: What are the range of perspectives teachers hold regarding IBE as a language preservation tool? Specifically, Q methodology has been described as one of the best research methodologies for examining the perspectives of the marginalized, due to its capacity to facilitate close proximity to the subjectivity of a survey's participants (Brown, 2006).

As will be explained in more detail in subsequent chapters, the primary form of data for a Q methodology study is the recorded patterns of the ways in which participants sort items around a topic, in ways that best represent their perspectives (Brown, 1993). These items that are sorted can take many forms, but most often are written statements reflecting perspectives around the

topic or issue at hand. This collection of statements, or Q samples, is often constructed from a larger number of statements, collectively referred to as a "concourse" (Janson, 2005).

For this study, a series of interview questions were developed and administered to participants in order to develop the concourse from which the Q sample was constructed. These questions were subsequently used to elicit the participants' perspectives through their performance of Q sorts around the topic of the IBE project, as a tool to revitalize Garifuna in their communities.

This Q sample was developed from the responses to the following questions that comprised the Concourse Questionnaire:

1. What do you believe are the strengths/advantages of using bilingual education as a tool for indigenous language revival?
2. What do you believe are the limitations/disadvantages of using bilingual education as a tool for indigenous language revival?
3. What is your general opinion of IBE as a tool for indigenous language revival?
4. How would you describe your effectiveness teaching the IBE curriculum?

Definition of Terms

For the purposes of this study, the following operational definitions were employed for these terms.

Bilingual education refers broadly to employment of two languages in school, by educators and/or students for a variety of social and pedagogical purposes (Zelasko & Antuñez, 2000).

Garifuna and *Garinagu*: Garifuna describes descendant of Carib Arawak and West African people, while Garinagu refers to the Garifuna as a group of people (Bonner, 2001).

Garifuna Nation is the term used when referring to all Garinagu across the diaspora and represents "a single united ethnic community" (CABO, 1997).

Heritage language connotes language that is acquired by individuals raised in homes where the dominant language of the region is not spoken or not exclusively spoken (Fishman, 2001).

Indigenous language is broadly defined, and refers to a language that is "native" to a particular area or group of people (Walsh, 2005).

Indigenous people are defined by The International Labor Organization (ILO) Convention 169 as tribal peoples in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations (ILO, 1989, Article 1).

Indigeneity is the noun form of the word indigenous and which according to Merlan (2009) has expanded in its meaning to define an international category and is taken to refer to peoples who have great moral claims on nation-states and on international society, often because of inhumane, unequal, and exclusionary treatment.

Language death is a process that affects speech communities where the level of linguistic competence that speakers possess of a given language variety is deceased, eventually resulting in no native and/or fluent speakers (Walsh, 2005).

Language loss refers to a societal loss in the use of a mother tongue usually after being replaced by another language that holds a higher status in a given society (Hornberger & Lopez, 1998).

Language maintenance refers to the maintenance of a given language rather than its replacement by another language (Lopez & Haneman, 2009).

Language revitalization refers to the process of reversing the decline of a language though a variety of methods (Grenoble & Whaley, 2006).

Self-efficacy is an individual's belief in his or her ability effectively to perform a task for which he or she is responsible (Peng, 2013).

Overview of Theoretical Framework and Methodology

Intercultural Bilingual Education and key theoretical elements emerging from language revitalization efforts provided the overarching conceptual design for this empirical study, while the theoretical assumptions of Q Methodology undergirded its epistemological and ontological stance.

Conceptual Design

The theoretical framework of this study draws from a variety of influences. Sociolinguistic theories—especially critical social theory (Leonardo, 2004), which looks at issues of race, class, ethnicity, language, and culture as embedded in relationships of power—provide the framework for conceptualizing the role of different stakeholders in language revitalization programs.

Moreover, framing the discourse is the decolonizing theory (Smith, 2012), which particularly addresses the empowerment of indigenous peoples within the framework of language revitalization and reframing of educational policies to become more inclusive of different voices. This framework exposes the unequal power relationships within traditional schooling that has led historically subordinated populations and communities such as the

Garifuna to suppress their own native linguistic and cultural practices in order to become successful in schools.

Decolonizing framework also closely aligns with indigenous rights as outlined in the United Nations (UN) Declaration of the Rights of Indigenous Peoples (2007). IBE initially was created to respect and give value to indigenous languages and cultures (Katz & Nantip, 2014). Fishman's (1972, 1991) seminal works on language shift model provided the overarching framework for conceptualizing issues related to language loss, death and revitalization.

Summary of Methodology

This study aimed to identify and understand the perspectives of teachers in the Stann Creek District in Belize regarding the use of IBE as a means of language preservation and revitalization in indigenous schools in their district. The research approach chosen for this study is Q Methodology. According to Brown (2004), Q methodology is intended to reveal multiple groupings of participant perspectives, or Q factors, that "emerge from the actual thinking of the population under observation, [and] hence are indigenous to it" (p. 374).

Q Methodology is the most ideal research method to provide a rigorous and systematic means of examining human subjectivity, which is the focus of this study (Dryzek & Holmes, 2002, p. 20). Q methodology contains both qualitative and quantitative elements in its design. One qualitative element is often manifested through the development of the research instrument, or Q sample. The Q sample for this study was developed from interview responses from 41 teachers from the Stann Creek District of Belize. After the development of the Q sample, study participants were then invited to engage in a Q sort of the Q sample statements that comprise the Q sample. Forty-one participating teachers sorted the statements. These Q sorts were then factor analyzed in a process that yielded ___ Q factors, or collectively held perspectives regarding IBE

as a tool for language revitalization. For the quantitative data analysis, PQ Method 2.11 freeware for Q analysis was used.

Significance of the Study

IBE project was a first of a kind effort in Belize, offering academic experiences to predominantly indigenous children within the theoretical frameworks of bilingual education as a tool for indigenous language learning, preservation, maintenance, and revitalization. While there is a compelling need for proactive efforts to preserve languages that are on the verge of extinction, the method chosen to do so should have the input of major stakeholders (McCarty & Nicholas, 2014; Olivos, 2006). In fact, Walsh (2005) argued that the socio-psychological values, attitudes, and beliefs of individual members of the society are factors that create consensus, and that consensus serves to predetermine behavior and hold society together.

Placed in this context, the significance of this study is that the psychosocial values, attitudes, and perceptions of teachers will create pockets of consensus, as exemplified by the resultant Q factors; these collective perspectives will influence behaviors that will contribute to the inefficacy and disintegration of the effectiveness of the IBE project, or those behaviors will contribute to deepened impacts. This study serves to identify and make meaning from these collective perspectives held by groups of teachers regarding IBE as a language preservation tool. Following this study, the voices of these teachers can be used to complement the voices and efforts of National Indigenous NGOs, the Government of Belize, students and other stakeholders. Notably, the current government of Belize is supportive of the IBE project and has expressed willingness to provide necessary teacher training to facilitate the growth of bilingual education in Belizean schools (Pinedas, 2009). Moreover, because limited research exists to inform bilingual education teacher preparation in Belize, and the IBE programming in particular,

this study will not only contribute to the literature, but will provide information necessary for adjustments to be made to the teacher preparation curriculum of the country's national university, the University of Belize (UB).

Although this study focused on the IBE and the language revival efforts in Belize, other countries may be in search of effective methods of language loss alleviation in their own communities. This study will not only contribute to the Garifuna language revival effort, but can also help others who may be attempting to preserve languages in other countries.

Organization of the Study

This is a five chapter dissertation. Chapter 1 includes an introduction and background to the study, the statement of the problem, the purpose of the study, the research question, definitions of terms, the significance of the study, the organization of the study, and a brief summary of the chapter. The overall information in Chapter 1 describes the influences on my research interest. It also serves to orient the reader with the general subject and the conceptual framework through which I examined it.

In Chapter 2, I have reviewed the conceptual and empirical literature that highlight issues which lead to the loss or death of indigenous languages worldwide. The primary focus was on experience in Latin American countries, because Belize is geographically located in this region and shares many similarities in terms of history and existence of indigenous peoples and cultures being protected from the threat of extinction. I have also examined other professional literature relating to programs and strategies that have been successful in alleviating language loss or promoting language revival.

In Chapter 3, I have presented the rationale behind the choice of usage of Q Methodology approach. I have also discussed my data collection methods. Data collection for this study

occurred in two phases. The first phase involved conducting interviews with participants. From the participants' responses, a Q sample was developed for the second phase of data collection. In the fourth chapter, I will focus on data analysis and presentation of results.

In Chapter 4, the results of this study have been described. For a Q methodological approach, this means describing each of the factors that were identified and extracted. These descriptions were based on the relative placement of each Q sample item within each unique factor perspective along with the descriptive comments provided by participants regarding their sorts; also taken into account were their demographic and background information. Additionally, in Chapter 4, "consensus" items, or Q sample items that were viewed similarly across each of the factors have been identified and described.

Finally, in Chapter 5, I will present a summary of the empirical study; examine the similarities and differences among the factors; develop and highlight implications for educational practices, policy, and theory; draw conclusions from data collected and insight gained, and discuss study limitations while offering suggestions for future research.

Chapter Summary

In this chapter, I have introduced the topic of my empirical inquiry and outlined a background, context, and call to the study. With these elements, information in this chapter will enable the reader to understand the relevance and importance of this work to those who fight to protect indigenous languages and the people who speak them. Also presented in this chapter is a summary of the research methods I have employed, possible limitations and delimitations of the study, and an outline of the organization of the chapters that will follow.

In chapter two, I have explored the conceptual and empirical literature that elucidate the status of indigenous languages, demonstrated programs and strategies that have succeeded in

alleviating language loss or promoted language revival, and presented and discussed studies that highlight the theoretical frameworks which undergird bilingual education and language revival practices; importantly, teachers' roles in such program implementations. Finally, I show how relevant these frameworks are to a teacher's role in the Belize indigenous language revival and maintenance efforts.

CHAPTER 2: REVIEW OF LITERATURE

As indigenous leaders take ownership for the survival and revival of their own languages, indigenous groups have turned to educational programs as primary modes of reaching language revival goals. Primarily, indigenous groups have challenged traditional methods of language teaching and turned to bilingual education as a preferred language teaching method and tool for language preservation (Lopez, 2009). In its role as a medium through which indigenous groups can retain and revive their native languages, bilingual education is described as a set of educational practices that are based on theories which emphasize learning through the use of students' first native language as the main language of instruction, while emphasizing second language acquisition as an essential part of the students' total learning experience (Lyngsnes, 2013; Schmidt-Behlau, 2015; Verdon, McLeod & Winsler, 2014; Vygotsky, 2000).

While linguists and anthropologists used to be in the forefront of bilingual education designs and implementations (Lopez, 2010), they are now being replaced by educationalists who are increasingly engaged in collaborating with and facilitating indigenous leaders' active pursuit of promoting language preservation and revival within communities and schools (Skutnabb-Kangas, 2013). While there is no shortage of research that support the effectiveness of bilingual education as a tool for language revival and maintenance (Adesope et al, 2010; Verdon, McLeod & Winsler, 2014), there has not been much emphasis on the importance/influence of teacher opinions and input in the planning and implementations of such programs (Soonhyang & Plotka, 2016).

The epistemological stance of this Q study is social constructionist in nature (Watts & Stenner, 2005), and considers the assertion that the perceptions, experiences and viewpoints of

particular individuals directly involved in a given social or educational situation should be understood (Exel and Graaf, 2005). This partly accounts for the reason why the views of teachers, the participants in this study, are privileged with regards to evaluating the efficacy of the Intercultural Bilingual Education (IBE) program in Belize, Central America.

The purpose of this chapter is to review available literature related to the IBE program and its effectiveness as an indigenous language preservation tool. The review will cover both conceptual and empirical studies relative to the state of indigenous languages worldwide, indigenous language revitalization strategies, and the role teachers play in school-based language revival efforts. In addition, this literature review will provide a focused discussion of IBE as a tool for reviving Garifuna, the language spoken by the Garifuna peoples of southern Belize. A brief review of issues related to indigeneity and the state of Indigenous languages will provide a global context for framing the discourse on the endangered nature of the Garifuna language and the need for its revitalization.

Indigeneity and the State of Indigenous Languages

The world's Indigenous languages are in a precarious state. The United Nations Permanent Forum on Indigenous Issues (UNPFII) estimates that that there are between 6000 and 7000 oral languages in the world today, most of them spoken by Indigenous peoples (UNPFII, 2010, p. 57). It is also estimated that 97% of the world's population speaks 4% of its languages, while only 3% speaks 96% of all languages of the world (Bernard, 1996; Skutnabb-Kangas, 2000). It is projected that roughly 90% of all existing languages may become extinct within the next 100 years (UNESCO, 2003).

Indigenous, tribal, minority and minoritized (ITM) languages—a term employed interchangeably with Indigenous languages for the purposes of this study—are endangered for a

variety of reasons. Some are in danger of extinction because they are mainly being spoken by elders and not being acquired by the children (UNPFII, 2010, p. 58); others because of an increasing dominance of English (Phillipson, 2008, 2009) and other dominant languages, which are often learned subtractively at the expense of ITMs (Benson, 2009; Cummins, 2009; Skutnabb-Kangas & Dunbar, 2010). Moreover, as Skutnabb-Kangas (2013) observed, education and the mass media—along with what the scholar calls the "structural political and economic factors" that undergird them—are among the most "important direct causal agents in the disappearance of languages"(p. 83).

Relative to language loss within the Northern hemisphere, Chacon and Mendoza (2011) expressed similar concern over the vulnerable state of Amerindian languages, noting that of the 800 + languages in existence, at least 500 are endangered. In Belize, four Indigenous languages are considered endangered by the United Nations Education, Scientific and Cultural Organization (UNESCO) language vitality standard (Mosely, 2012). Mopan is considered severely endangered; Yucatec is labeled definitely endangered and Q'eqchi' and Garifuna share the same status as vulnerable languages (Mosely, 2012). These data highlight the need for effective language revitalization efforts, especially in Belize, which is the focus of this study.

Related to the issue of language endangerment is the matter of indigeneity. Understanding who and what it means to be indigenous provides insight into why their languages and culture may be endangered, but defining indigeneity is problematic. The large population of indigenous people and their usually marginal status in most societies highlight the need to focus more attention on them. According to the International Work Group for Indigenous Affairs (IWGIA), there are more than 370 million people who can be considered indigenous, consisting of about 5000 distinct peoples (IWGIA, 2016). As they are usually scattered within dominant

societies, the issue of their identity can become blurred if not contentious. The most common definitions tend to focus on blood affinity, territory, language and culture (Canessa, 2007; Kuper, 2003). But this definition tends to exclude important issues such as their marginal status and the concept of self-identification. The World Bank's Operational Directive 4.20 (September 1991) offers a definition that captures these two important concepts by describing indigenous peoples as those who have self-identified, are particularly marginal, and belong to the sectors of the population which are most likely to be poor (Davis & Williams, 2001).

The International Labor Organization (ILO) Convention 169 offers a more comprehensive definition of indigenous peoples as:

> tribal peoples in independent countries whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations…peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonization or the establishment of present state boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions (ILO, 1989, Article 1).

Like the World Bank's definition, ILO Convention's emphasis on 'self-identification as indigenous or tribal' expands the definitions that tend to focus on blood, territory, language and culture. This definition is significant for the tacit recognition of indigenous peoples' right to self-determination as opposed to the homogenizing tendencies of the dominant culture of their different societies.

Another more encompassing definition with international acknowledgement comes from the Martinéz Cobo Report to the UN Sub-Commission on the Prevention of Discrimination of Minorities in 1986, which states:

> Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing in those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems (UN Permanent Forum on Indigenous Issues - UNPFII, 2009, p. 4).

From the foregoing, it seems that indigenous peoples are generally distinguished by their cultural distinctiveness, encompassing cultural, linguistic and educational practices that may deviate from the mainstream society. Embedded in this definition is their right to exist by their own sets of values, and the right to preserve the same. It is also evident that their distinctive and marginal nature imbues them with certain vulnerabilities such as language loss. UNPFII's definition is adopted for this discourse because it captures most of the nuances associated with being indigenous while affirming their right to exist on their own terms and uphold their values.

Because indigenous peoples are usually embedded in larger societies in sovereign nations, sometimes what it means to be an indigenous person might be contested. The UNPFII (2009) definition of an indigenous person—as one who belongs to his community through the concept of self-determination and is accepted by the communities, who have the sovereign right and power to decide who belongs in their group—suffices for the purpose of this study. Based

on these definitions and other issues that will be highlighted in the subsequent section, the Garifuna qualify as indigenous people. The following brief history of the Garifuna provides insight into their marginal status while underscoring the need for preservation of their language and culture.

The Garifuna as a Marginalized Indigenous Community

The Garifuna—also known as *Garinagu*, and formerly referred to as the Black Caribs—are an indigenous people whose populations primarily reside in Belize, Guatemala, Honduras, Nicaragua and in urban centers in the United States (Servio-Mariano, 2010). They are a hybrid group, being descendants of Carib-Arawak indigenes who migrated from South America to the Antilles, where they embraced escaped slaves and incorporated them among their ranks. Their ancestral capital, *Yurumein*, in the Lesser Antilles, is what the Europeans later renamed St. Vincent (Beckles 1992; Marshall, 1973; Servio-Mariano, 2010).

In St. Vincent, the Garifuna carried out a long history of armed resistance to European encroachment into their islands. The British eventually overwhelmed and expelled them from their native island home and forcibly relocated them to Roatan, one of the Bay Islands off the coast of Honduras. The surviving Garifuna left Roatan and migrated to Central American mainland, where they established communities along the Caribbean coasts of present-day Honduras, Guatemala, Belize, and Nicaragua (Beckles 1992; Servio-Mariano, 2010).

The Garifuna of southern Belize, who are the focus of this study, constitute 6.1% of the population and 2.9% of Belizean diverse linguistic groups (Central Intelligence Agency, 2016). Its lingua franca is a form of English Creole (Bonner, 2003). Garifuna language is designated as vulnerable by *UNESCO Atlas of the World's Languages in Danger* (Moseley, 2010). A variety of factors account for the vulnerability of Garifuna language—multilingual nature of Belize, a

former British colony and the only officially English-speaking nation in Central America; status of English as the official language; near-hegemonic status of English Creole, the Belize lingua franca; and educational and linguistic policies and attitude of Garifuna children toward the Garifuna language (Bonner, 2003; Palacio, 2013).

The marginal status of the Garifuna in a multiethnic and multilingual Belize has some implications. Noteworthy is the attitude of children toward Garifuna. In a work that explored the manner in which ethnic and national stereotypes and images, as well as current demographic shifts in the Belizean population affect language choice in multilingual contexts, Bonner (2003) observed that the perception of the adult speakers of the language is that "Garifuna children are 'shamed' to employ their native language in Belizean towns and cities, even when they are speaking with other Garifuna children" (p. 85). The study noted that the children were not necessarily ashamed of Garifuna language itself, but of the negative associations of Garifuna ethnic identity with poverty and low social status (Bonner, 2003). Bonner (2003) also noted that Garifuna youth also frequently choose to speak English Creole, particularly in multiethnic towns. Diminishing use of the any language indicates the loss of a vital link to the past; it ultimately may lead to language loss and death (Krauss, 1996). Affirmation of Garifuna through its use as a language of instruction in schools may positively affect the children's attitude toward it.

Another reason for revitalization of Garifuna is because of its unique cultural heritage. Palacio (2005) has provided historical and contemporary insights into the uniqueness of Garifuna oral histories, inter-ethnic and colonial relations, spirituality, gender, and the historical social actions that gave rise to UNESCO's 2001 proclamation of the Garifuna language, music, and dance as masterpieces of the oral and Intangible Heritage of Humanity (UNESCO, 2016). Loss of the language could lead to loss of the corresponding priceless cultural heritage. Revitalization

of the language using the education system might prove effective in arresting the decline in the use of the language (Hornberger, 2000) as it might significantly reduce the shame some Garifuna children feel about using their language (Pinedo, 2009).

Garifuna language revitalization can impact Garifuna student achievement. Garifuna students are underachieving in schools partly because of the "failure to identify what problems they are having in the school system arising from their status as an ethnic minority together with the failure in public policy to ameliorate these conditions" (Palacio, 2013, p. 133). Palacio (2013) also highlighted two issues with regards to education and Indigenous peoples: "failure to deliver quality education in our schools and to assist our indigenous peoples to consolidate their ethnic identity under the overwhelming thrust of homogenization that is being forced on all Belizeans" (p. 127). Among the recommendations made are the need for educational curriculum that is culturally sensitive, and the need to formulate public policy that grants indigenous peoples right to self-identify, so that issues that are unique to them are given the special attention they deserve (Walsh, 2005).

Historically, the Garifuna have a history of colonial oppression. As members of indigenous community, they have faced oppression and marginalization (Moberg, 1997). As Palacio (1992) noted, in Belize, the Garifuna primarily live on the margins of the society, working mostly in temporary waged-employment in forestry, soldiering, and agricultural labor. Palacio (2013) has called attention to the fluidity of Garifuna culture, noting that traditionally, the culture has self-generated in small coastal communities. As a group, the Garifuna are the most urban among the primary ethnic groups, concentrated in Dangriga, Belize City, and Punta Gorda (Palacio, 2013). Rural to urban migration can also precipitate language loss because of the tendency for the migrants to adopt the predominant language for reasons of education,

employment and social advancement (Lopez & Hanemann, 2009). Based on their historical status as an oppressed minority group, to their current status as a small indigenous group in a multiethnic Belize, with a language that is officially recognized by UNESCO as being vulnerable, the Garifuna language needs an effective language revitalization program.

Framing Indigenous Language Maintenance and Preservation Discourse

The precarious nature of the world's indigenous languages and the compelling need for their preservation has already been highlighted. The continuation and revitalization of indigenous languages are of great importance to a variety of stakeholders, especially indigenous peoples because their languages are vehicles through which they come to know, understand and interpret the world, and identify themselves as part of a culture and a society (Marmion, Obata & Troy, 2014; McCarty, 2003; United Nations, 2008).

Many indigenous communities facing language endangerment and extinction continue to explore ways to preserve, document, revitalize and maintain their languages, a search that partly informs this research. While there is consensus on the compelling need for maintenance and revitalization of ITMs, opinions differ concerning the most effective approach (McCarty, 2003; Mosely, 2012; Olthuis, Kivela, & Skutnabb-Kangas, 2013; Walsh, 2005). While there is a near unanimous agreement among scholars that in most, if not all cases, indigenous language endangerment is mostly the result of a history of colonization, unequal power relations and other imbalances, the question of how best to revitalize these languages remains contentious because the different stakeholders often have different and sometimes conflicting agenda and approaches (Albury, 2015; Hall & Shapiro, 2006; Menken & Garcia, 2010).

Revitalization and preservation of endangered languages requires concerted efforts among the various stakeholders. However, the issue of how best educators, activists, linguists,

members of indigenous communities, governments and the international community activists should engage with each other, and with the communities in which they work, to create effective strategies for language revitalization is still unresolved because different stakeholders have different agenda and proffer different solutions (Lopez, 2014; Verdon & McLeod, 2015). Exploration of these approaches is beyond the scope of this discourse. Instead, the focus is on pertinent sociolinguistic and language policy issues.

From the sociolinguistic perspective, issues relating to language revitalization and maintenance are viewed and framed from different perspectives. Indigenous language revitalization discourse is usually framed within the broader context of multilingualism/bilingual and multilingual education, and global sociocultural issues (Biesta, 2008; Marmion, Obata & Troy, 2014; United Nations, 2008). Even within this overarching context, Joshua Fishman's (1991) seminal work based on the study of minority languages worldwide seems to either inform or inspire many of the language revitalization theories. Fishman (1991) postulated a continuum of eight stages of language loss with stage eight being the closest to total extinction and stage one being the closest to dynamic survival. Even though Fishman's (1991) model has gained international acceptance, it is still employed with the understanding that approaches to language revitalization depend largely upon the current health of a language and unique local conditions.

Even though Fishman's (1991) study is primarily applied as a purely linguistic tool, it has a political component to it, components that equate linguist rights to civil rights. Fishman (1991) noted how the emphasis on individual rights in modern western democracies detracts from the recognition of minority group rights and observed:

> The denial of cultural rights to minorities is as disruptive of the moral fabric of mainstream society as is the denial of civil rights. Civil rights, however, are focused on

> the individual, while cultural rights must focus on ethnocultural groups. Such groups have no recognized legal standing in many Western democracies where both establishment capitalist thought and anti-establishment Marxist thought prophesies the eclipse of culturally distinct formations and the arrival of a uniformized, all-inclusive "modern proletarian" culture. p. 70

Though the foregoing echoes the sociocultural milieu of the work, the same issues he raised are still germane today. Many sociolinguists involved in indigenous language studies approach the issue of language revitalization through interrogation of language polices, underscoring embedded inequities and proposing possible solutions to correct perceived injustices embedded in these policies (Albury, 2015; McCarty, 2003; Olthuis, Kivela & Skutnabb-Kangas, 2013). Sociolinguists tend to frame issues of indigenous language maintenance and revitalization in the larger context of social and cultural emancipation (Albury, 2014; Biesta, 2008; Woons, 2014). Therefore, issues of indigenous language maintenance and revitalization become issues of linguistic emancipation and self-determination, which are ultimately a "part of economic and cultural healing and the restoration of indigenous autonomy and knowledge (Albury, 2015, p. 258).

Specifically, some critical theorists tend to frame language policy issues in the wider context of the exposure of imbalances, injustices, and inequalities that manifest through matters of language in society because they perceive language policies as embodying broader societal issues such as politics, culture, religion, education and economics (Lane, 2015; Pennycook, 2001; Shohamy & Spolsky, 2000). Other scholars approach language revitalization from emancipatory and empowerment perspectives (Kouritzin, 2000; Lorde, 1984; Skutnabb-Kangas, 2012; Woons, 2014). These ideas inform the decolonizing theoretical approach of this study.

Albury (2015), arguing from a critical theory perspective, insists that multicultural education, which encompasses IBE, should incorporate as its objectives, restoration and empowerment of those who have been historically oppressed. It seems that from the perspective of sociolinguists, efficacy of any IBE program will depend—to a large extent—on ideological bent and political will of the language policy makers who craft the undergirding language policies, as well as educational administrators and educators who implement them.

Some critical theorists approaching language policy research from a postmodernist approach advocate emphasizing and legitimating alternative language anthologies, epistemologies, governance, ideologies, and behaviors that are found in communities beyond the reach of the state (Aldury, 2015; Pennycook, 1991). From this perspective, educators who are seen as language actors in the classroom (Menken & Garcia, 2010) are best placed to provide input relative to the efficacy of language revitalization programs. Despite positional differences, it is becoming increasingly clear that the role of educators and members of the Indigenous communities is critical in language revitalization, especially with regards to the implementation of language revitalization programs. Therefore, these issues in language revitalization shaped the purpose of this study: to elicit and examine teachers' perspectives regarding the introduction of IBE to their community schools as a language preservation effort.

Intercultural Bilingual Education

The term Intercultural Bilingual Education (IBE) or Bilingual Intercultural Education (BIE) is used interchangeably in literature to denote the same concept. Writing specifically for the Latin America situation, Schmelkes (2011) defines IBE as:

> educational programs and activities which are targeted towards indigenous peoples with an emphasis on cultural and linguistic relevance, and the term Intercultural

> Education…[refers] to any educational programs and activities that aim at raising awareness and appreciation of cultural diversity and at favoring respectful and fruitful dialogue between or among persons and groups belonging to different cultures. (p. 101)

This definition underscores the two major thrusts of IBE: academic and cultural improvement and employment of education as a vehicle for promoting multiculturalism.

In conceptualizing IBE, as it relates to the Argentine situation, Hecht (2014) described it as "an educational policy that aims to overcome the stereotypes that identify sociocultural diversity with needs that are not being met (educational, linguistic, cultural and cognitive), further noting that IBE is a "field of rights that indigenous communities and organizations have struggled for and won" (p. 73). In these two definitions, the idea of IBE being both an educational and cultural revival vehicle is evident. It can be inferred that IBE is an educational approach that is fundamental for a democratic society, through which students have a right to linguistic and cultural diversity as a medium for learning about themselves and others (Otsuji & Pennycook, 2011). It is also critical for maintaining and sustaining the linguistic and cultural heritage of indigenous students and peoples while at the same time facilitating acquisition of new knowledge.

Lopez (2009) provides significant insight into what the scholar refers as Indigenous Intercultural Bilingual Education (IIBE), which is a precursor to IBE. The work focused specifically on the Latin American situation, which mirrors that of Central America, and is therefore relevant to this study. Lopez (2009) traces the inception of indigenous IBE to the "first four decades of the 20th century, when rural teachers and indigenous leaders took it upon themselves to introduce local indigenous languages in youth and adult literacy programs" (p. 7). This observation highlights the pioneering role of teachers in IBE programs. Early

implementation focused on application of linguistics to education, with linguists championing bilingual education design and implementation (Skutnabb-Kenga, 1998; Krauss, 1993). Tertiary institutions and research centers have been trailblazers in conceptualizing and implementing IBE (Hamel, 2008; Lopez, 2009). Later, IBE shifted focus from linguistics to maintenance and development orientation, encompassing the intercultural component (Lopez, 2009).

IBE expanded its focus from interculturalism to considering indigenous languages and cultures as resources, and from a maintenance orientation, to rights orientation (Lopez, 2009; Ruiz, 1984). Lopez (2009) defines interculturalism as "learning that is rooted in one's own culture, language, values, worldview and system of knowledge but that is, at the same time, receptive, open to and appreciative of other knowledges, values, cultures and languages" (p. 9). Lopez observed that the transition from language maintenance to language enrichment was due largely to interculturalism. IBE curriculum is now an avenue for ongoing interrogation and dialogue between Indigenous and dominant cultures (Lopez, 2009; Lopez & Sichra, 2008).

IBE is framed within a larger socio-cultural, political and educational landscape (Schmelkes, 2011). In its various manifestations, IBE is a product of ongoing demands by a variety of actors, especially indigenous peoples for, among other things, the right to education in their own language and regarding their own culture; the right to indigenous management of their own educational systems, and the demand for education on cultural and linguistic diversity (ILO, 1989; Schmelkes, 2011). Summed up, it is about indigenous peoples' demand for the right to acquire education at all levels on at least equal footing with the rest of the national community (ILO 1989, Article 26). These demands have been clearly articulated in various forms in many international legislations such as the International Labor Convention (ILO) Convention 169 (1989) and the United Nations Declaration of the Rights of Indigenous Peoples (2007). They

have also been codified in several international documents such as the UNESCO Universal Declaration on Cultural Diversity (UNESCO, 2002) and the UNESCO Convention against Discrimination in Education (UNESCO, 1960). In most countries, the struggles of indigenous peoples have also resulted in important legislation protecting the rights of the indigenous peoples, specifically with regards to education.

As Schmelkes (2011) noted, indigenous peoples' demand for education in their own language and regarding their own culture does not minimize "the right to learn the dominant language and to establish a fertile dialogue with universal knowledge and with other cultures" (p. 97). The demand entails an education that enables them to master and maintain the language which can help them access and express their own history, cultural traditions and worldviews while engaging with other cultures. As articulated in ILO (1989), Article 27, indigenous people demand the right to educational programs and services that are developed and implemented in co-operation with the peoples concerned to address their special needs, and incorporate their histories, their knowledge and technologies, their value systems and their further social, economic and cultural aspirations. This demand has become more explicit as reflected in the United Nations 2007 Declaration of the Rights of Indigenous Peoples, which specifically recognized Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning (UN 2007, Article 14). Though granting Indigenous peoples full autonomy and independence in the conception and implementation of their own educational systems may not be practical, the point is that their input is critical when introducing their cultures into the mainstream curriculum. Hence, IBE programs should be a product of dialogue between the stakeholders—governments, educators, activists, indigenous peoples.

Another component of IBE is the concept of interculturality, which, as already indicated in the definition, focuses on relationships. It approaches education from a constructivist perspective, the aim being the construction or reconstruction of a society where members of different cultures establish mutually enriching relationships that is based on equality and mutual respect. For the Indigenous peoples, the interculturality implies mastery of dominant language(s) of their given society, while simultaneously strengthening their sense of belonging to a particular cultural group (Schmelkes 2011). Based on its goals, intercultural education may differ from society to society because it deals with cultural diversity. However, a major aspect of IBE is the employment of indigenous languages in educational activities. This is a vehicle for according an indigenous language national recognition and a vital tool for language revitalization. It could lead to mastery of the indigenous language and official or dominant language simultaneously. Intercultural education for adult learners is an avenue for privileging a particular indigenous culture by making it visible and foregrounding their values while transmitting them. Essentially, IBE is much more than educational programs to teach content areas and raise the achievement of Indigenous children; it also means keeping alive the hopes and aspirations of marginalized people. Also, it is about access to and participation in an education that is appropriate for their linguistic and cultural needs. This partly accounts for the privileging of the voices of teachers, some of whom are members of marginalized groups.

The Role of Education in the Language Revival Efforts

Although language loss occurs through oppressive structures and processes as colonialism, genocide and socio political systems (McCarty, 2003), many have argued that institutions of education have been particularly instrumental in marginalizing indigenous language by both stifling them while privileging other non-native languages (Crawford, 1995).

For example, the enforcement of English only residential schools for indigenous children in United States and Canada (McCarty, 2002) resulted in a decline in the use and existence of those indigenous languages. Teaching of dominant languages subtractively, as opposed to additively, has been observed
to pose an existential threat to ITMs (Benson, 2009; Cummins, 2009; Skutnabb-Kangas & Dunbar, 2010).

Education and educational institutions can and do play a vital role in language revival efforts as evidenced by research. In a review of two programs aimed at alleviating language shift from monolingual Qechua to Monolingual Spanish in the Andes, Hornberger (1988) found that education was one vehicle of penetration into indigenous ways of life in the Andes, as in other parts of the world. Just as formal educational institutions and systems have served as a primary propagator of language extinction by stifling local languages and imposing alien tongues and values (Phillipson, 2008), they have more recently served as key sources of language revival efforts (Hornberger, 2000). As a result of both the proliferation and promise of these formal, school-based programs and curricula endeavoring to revitalize native language, a deeper exploration of these international language preservation practices is required. As such, this study also focuses on best practices for language revitalization within academic arenas and explores these practices within the context of the relevant pedagogical methodologies that undergird IBE.

The spectacular resurrection of Aanaar Saami (AS) in Finland underscores how education can both revitalize and elevate an imperiled language. Olthuis, Kivela and Skutnabb-Kangas (2013) chronicled the language revitalization efforts of the Complementary Aanaar Saami Language Education (CASLE) program in Finland. Through CASLE, which is an IBE program, the Aanaar Saami (AS) in Finland, with only about 350 speakers of their language, were able to

make significant strides in revitalizing their language. The goal of the program was to discover ways to simultaneously generate and enlarge the number of AS speaking youth and working generations in the community. Language revitalization efforts worldwide were researched, participants who could be full time language learners for a year were recruited, and teaching materials were developed. The participants were 18 students who were handpicked based on strict selection criteria; that is, they were already multilingual, highly motivated, and committed to working with AS in their futures. They underwent rigorous practical coursework in using AS in everyday language, oral production skills, and writing over a period of 49 weeks.

The CASLE method of language education drew upon current research in revitalization and language learning theories, including total immersion and language nests, Master–Apprentice (M-A) training programs, and language documentation. The program provided the 1600 to 1700 hours needed to learn everyday language plus the vocabulary of a student's chosen profession. Activities included in-class courses and out-of-the-classroom learning that took place with community members and elders. Finnish was used as language of instruction for the first three courses to provide basic knowledge of the AS language. The following nine courses used AS as the language of instruction. The program was successful, evidenced by the fact that at the time of publishing the report, Aanaar Saami has risen two rungs from 'severely endangered' to an 'unsafe language' by UNESCO standards (Olthuis, Kivela & Skutnabb-Kangas, 2013). Additionally, an AS major at the University of Oulu in Finland—where students can graduate with a master's degree in AS—was created. Other gains and concrete results of the CASLE program include AS speakers moving beyond being passive users of the language to becoming active users once more, as CASLE graduates use their language skills in the workplace.

Though implemented at a tertiary education level and tailored to meet the unique needs of Aanaar Saami, the CASLE program bears significant ramifications for other endangered language communities. It demonstrates the role of education in language revitalization efforts and the impact of efficacious language revitalization programs. It also underscores the need to properly research language revitalization methodologies that are appropriate for any specific culture and the need for adequate funding for such programs.

While Olthuis, Kivela and Skutnabb-Kangas (2013) reported a language revitalization success story in Finland, Hecht (2014) study in Argentina focused on educational policy that needs improvement. The study analyzed the IBE policies and practices and highlighted some of its challenges. The inquiry involved examination of policy documents and observation of some IBE teachers. Argentina is a multilingual ethnically pluralist country comprising twenty indigenous groups, where fourteen indigenous languages are spoken with varying degrees of vitality (Hecht, 2014). Its IBE program can inform that of Belize.

Hecht (2014) faulted the Argentine IBE policy for emphasizing IBE only at the lower levels of education—preschool and the first two years of elementary school—without any program at the postsecondary levels, noting that "discontinuity of IBE in the educational careers of the recipients is the devaluation of their linguistic-cultural patrimony in the long-term" (p. 74). The study also criticized the IBE guidelines for failure to clarify whether the instruction language in schools should be the indigenous language; whether literacy should be bilingual or multilingual; or whether an indigenous language should be treated as the second language. The IBE policy was seen as being more of a policy of acknowledgement aimed at redressing historical wrongs than as a policy that looks to construct an ethnically pluralist society in the future.

On the implementation side, with regard to teacher profiles, there were two kinds of teachers in the IBE classrooms of Argentina: indigenous teachers and non-indigenous teachers. Indigenous teachers were responsible for teaching the indigenous language and what is called cultural contents, while the non-indigenous teachers taught Spanish and all other subjects. This co-teaching situation had inherent tensions. The indigenous teachers were recruited out of necessity and insufficiently trained, calling into question their efficacy. Their more highly trained colleagues accord them less professional respect. Also, there was no clear differentiation of roles between the indigenous and non-indigenous teachers.

From an educational policy perspective, this study helps to underscore the need for IBE to be implemented beyond the lower levels of education. Further, it highlights the need for a well-articulated IBE policy and proper training of IBE educators.

IBE can be a vehicle for closing of the academic achievement gaps that tend to exist between the marginalized and dominant groups. A study by Santibañez (2016) conducted in Mexico, a country with the largest indigenous population in Latin America and one of the highest levels of linguistic diversity in the world, investigated the relationship between indigenous achievement gap and IBE. Specifically, the study focused on the role teachers and schools play in determining indigenous student performance.

Using student test scores and socio-economic information on a representative sample of 4th grade students and their families in regular and indigenous IBE schools in the Mexican state of Chiapas, the study concluded that when implemented as planned, IBE could benefit indigenous students because evidence suggests higher achievement in fully implemented IBE schools. In this context, full implementation refers to using highly trained indigenous teachers to teach indigenous students. A major issue with IBE in this study was its inadequate staffing that

did not permit full delivery of instructions in two languages. This study highlights the need for adequate funding of IBE, which implies the critical role of policy makers, and the unique role of teachers in ensuring proper IBE implementation.

The Role of Teachers in Implementing IBE

The role of the teacher is fundamental to the successful implementation of bilingual education. The teacher is an important resource in education and the success of any educational reform depends upon teachers' willingness to incorporate changes into their classrooms (Guskey & Passaro, 1994). As change can often be disconcerting and the outcomes unpredictable (Lopez, 2010), it is important that key stakeholders such as teachers are included in all phases of the planning and implementing changes, especially as it relates to curriculum.

In a qualitative case study focusing on the needs of educators in intercultural and bilingual schools among the Mapuche people of Chile, Becerra-Lubies and Fones (2016) elicited the perceptions of teachers with regards to their own preparation. Using a sociocultural perspective, the scholar examined the experiences and practices of second language teachers in indigenous language education settings. The study explored teachers' perceptions of their needs regarding their preparation to teach, their current challenges and their experiences with regards to teaching the indigenous Mapudungun in urban IBE preschools.

The study focused on preschool education because it was the only level that implemented IBE in the entire school in contrast to mainstream primary and secondary schools that offered single courses or classes on indigenous language and culture. Another rationale for focusing on preschools was because of the vested interest of the indigenous communities in "Chile [who] consider the education of young children as crucial for the revitalization of Indigenous languages" (Becerra-Lubies & Fones, 2016, p. 59). Additionally, the study focused on the

teachers because little attention has been paid to their perceptions and experiences in IBE implementation. The participants were four educators who were chosen from one school, using criterion sampling. They were selected based on their ethnicity and role. The preschool had 146 children, 8 teachers and 20 teacher assistants. Data was collected using interviews and review of public policy documents related to IBE in Chile. The documents provided context for the teachers' educational landscape.

The study found that the participants felt that they should have known more about the Mapuche culture and knowledge, gained more experiential knowledge and acquired more sociopolitical perspective of the people. Lack of understanding of interculturality and identity struggles were two major challenges faced by the teachers. Interactions with the Mapuche community, with the program facilitators, and with the school's principals were some of the supportive and helpful experiences that prepared the teachers to learn and teach (Becerra-Lubies & Fones, 2016).

Although the study suffers from small sample and less extensive data, it sheds light into key factors necessary for an effective IBE program implementation. The findings of the study have implications for the incorporation of more complex notions of indigenous language learning that are linked directly to indigenous culture and its sociopolitical context, as well as the inclusion of teachers' experiential knowledge in the preparation of teachers for work in IBE schools. Additionally, the critical roles of language educator trainers and school administration in effective implementation IBE programs can hardly be overstressed.

Similarly, in an ethnographic study in Bolivia of normal schools specializing in IBE, Delany-Barmann (2009) assessed the challenges and successes of IBE. Noting that Bolivia with a population of about eight million has 36 indigenous groups and languages, which is the highest

percentage(63%) in Latin America, Delany-Barmann (2009) observed that creation of a sound educational policy that supports linguistic and cultural identity of indigenous groups requires an empirically-based report that highlight how they work and accentuate what variables make them effective. The empirical inquiry was conducted in three out of eight schools specializing in IBE over a period of eight months. The method employed included examination of official texts and polices relative to IBE; observations in the normal classrooms; and semi-structured interviews with teacher trainers, indigenous students, directors of the program and various educational administrators and consultants from the Bolivian Ministry of Education.

The study aimed at ascertaining how professional preparation of bilingual teachers was framed in the theoretical and ideological discourses of administrators, teacher trainers and IBE official documents relative to language maintenance. It also explored how the ideological discourses of administrators and teacher educators regarding indigenous language use informed the educational practice of future bilingual teachers. The study also explored how languages were used and the principal pedagogical approaches in IBE. The study employed Hornberger's (1989) Continua Biliteracy as the overreaching theoretical framework.

A common theme among administrators was the issue of lack of adequate infrastructure, which is an issue of funding. Another theme was that a desirable characteristic of a bilingual teacher is being bilingual and able to teach content area instructions in students' first and second languages. The study also highlighted issues of some parental opposition to the IBE program, preferring educating their children in the official language. A major challenge was teachers' perceptions of being ill-equipped to teach content areas in indigenous languages. This demonstrates that the centrality of teachers in effective implementation of IBE cannot be

gainsaid. Their proper training and motivation as well as availability of educational resources are critical to their effectiveness.

Relative to Belize, the implementation of the IBE project in Southern Belize addresses recent efforts at activities that promote the retention of indigenous languages in Belize. These efforts include the opening of three schools located in indigenous Mayan and Garifuna communities. These schools integrated the national primary education curriculum within the framework of the principles of IBE (Pinedas, 2009). It is likely that the success of these efforts will depend to a great extent on the role teachers' play in the process as the question regarding teachers' real or perceived expertise in the profession has become an important issue for consideration and is central to the successful implementation of a bilingual education program. Therefore, the issue of teacher self-efficacy is important.

Teachers' own beliefs about their teaching performance abilities in the classroom are embodied in the term self-efficacy (Bandura, 1977). Klassen, Tze, Betts & Gordon (2011) defined self-efficacy as a motivational construct based on teachers deriving satisfaction from feeling empowered in their classrooms and having influence on larger school issues through school-wide collaboration and involvement. Bandura (1997) supports this definition, stating that self-efficacy is a primary factor in human motivation and teachers' beliefs about their abilities to influence student performance. Schunk and Pajares (2009) added that self-efficacy beliefs are "cognitive, goal-referenced, relatively context-specific, and future-oriented judgments of competence that are malleable due to their task dependence" (p. 39). Behavioral, personal, and environmental influences interact through "reciprocal determinism" to affect teacher efficacy (Tschannen-Moran, Woolfolk Hoy, & Hoy, 1998), thus making teachers' perception of their performances a crucial factor to be considered in the implementation of an IBE program.

Summary

This review of literature highlighted the alarming rate of language loss and death worldwide and the movement by indigenous peoples and other stakeholders to arrest the situation. The concept of language loss or death was explored. Effects of linguistic and cultural oppression and its impact on language loss or death of minority languages were reviewed. The history of Garifuna people and their language were briefly reviewed, highlighting the need for revitalizing the Garifuna language. Issues in bilingual education, as they relate to language revitalization, were explored. A conceptual framework for bilingual education is offered, conceptualizing bilingual education as both a process and product of an interplay of key factors, namely language policy; language planning; the role of teachers; teacher efficacy; and teacher collaboration.

Overall, the following conclusion can be drawn from this discourse relative to IBE. Properly implemented, IBE can help level the sociocultural, academic and linguistic landscapes by granting indigenous students full access to all their linguistic resources, which helps students to become highly capable of transferring their knowledge and skills from one language to another. This helps them use and also maintain their native tongue, thereby helping to preserve it. IBE also helps create awareness among educators of the power imbalance created by knowledge and linguistic hierarchies (Cummins, 2000; Gorski, 2008). This critical awareness facilitates a greater potential for educators to disrupt the negative impacts of restrictive technical approaches toward teaching and construct building blocks for school transformation and decolonization (Lopez, 2006). However, for IBE to achieve its intended goals, high standards and contextualized educational instruction are key components for creating educational settings that capitalize on the linguistic and cultural repertoires of students (Aguado & Malik, 2006;

Cummins, 2007; Lau, 2015). Above all, the input of the key stakeholders is vital in the initiation, implantation, evaluation and revision of IBE. Chapter III presents the current study's overall research design, including the epistemological grounding, research methodologies, participants, data collection, and data analysis protocol.

CHAPTER 3: METHODOLOGY

The purpose of this study was to identify a range of collective perspectives held by groups of primary school teachers in the Stann Creek District regarding Bilingual Education being used as a language revitalization and preservation tool in their schools. By eliciting a broad range of teachers' views on the subject, it was hoped that this study would do two things. First, it could give voice to the practitioners who are on the ground and are expected to implement programs directed by administrators. Too often, new academic initiatives fail before they begin because of lack of input from teachers who are key stakeholders in the success of any program (Darling-Hammond, 1999; Lankford, Loeb, & Wyckoff, 2009; Pintrich, 1990). This tendency to implement curricular reform from a top-down approach has damaged the respect for teaching as a profession and has made it more difficult to have fundamental faith in teachers as primary agents of change (Johnson, 1996). Second, this study might provide administrators with research-based data that can inform curricular related decisions with the hope that those decisions empower, rather than marginalize teachers' voices moving into the future.

The suitability of Q methodology for the exploration of educational practitioners' perspectives regarding their work (Ernest, 2011), juxtaposed with the position that Q methodology renders marginalized viewpoints manifest and brings them under systematic scrutiny (Brown, 2006), is what strongly influenced the choice of using Q research methodology to examine the views and opinions of teachers regarding the use of IBE as a language preservation tool in schools in their communities. In the rest of the methods section, the research question regarding teachers' perceptions of using IBE in the class room as a language preservation tool, the development of the research instrument (Q Sample), the research design,

the participant sample, the data collection procedure and delimitations of the study will be discussed.

Q Methodology

While many research and methodologies have focused on the art of studying people as a population, fewer have focused on studying the viewpoints participants hold as a population. Developed by Stephenson in the 1930s, Q methodology provides a systematic method for quantitatively examining human subjectivity (McKeown &Thomas, 1998). Q Methodology is a general name used by William Stephenson to express a group of psychometric and statistical procedures he developed in the 1930s (Kerlinger, 1964). The research paradigm of Q methodology has been characterized in numerous ways. Some refer to Q as a quantitative research method that analyzes qualitative data (Barbosa, Willoughby, Rosenberg, & Mrtek, 1998). Others, working from the elusiveness of Q to fit in any one research paradigm, have generated their own description for it. For instance, Stenner & Stainton Rogers (2004) have described it as being qualiquantological in its construction and purpose.

As opposed to mixed methods research designs, Q methodology contains a "distinctive set of psychometric and operational principles that, when conjoined with specialized statistical applications of correlational and factor analytic techniques, provides researchers with a systematic and rigorously quantitative means for examining subjectivity" (McKeown & Thomas, 1988, p. 7). From a research perspective, Q methodology was originally situated as a quantitative approach (Kerlinger, 1986 in Ernest 2011). Ernest (2011) chronicles the gradual metamorphosis of Q methodology from one that was predominantly characterized as quantitative to the present era when it is used across disciplines and epistemological borders. Ernest (2011)

also cited a number of well-noted websites and journals that have lauded Q methodology as appropriate for examining the subjectivity of educational endeavors.

Brown (2006) described Q Methodology as a methodological approach that emphasizes and honors the subjectivity of participants throughout the research process. He explained that "properly employed, it remains close to the experiences of the poor, the disempowered and despairing, taking as its raw materials the thoughts and feelings of these individuals as expressed in their own words, which, when submitted to the statistical analysis, results in factors of operant subjectivity" (p. 378). The essence of the Q methodological experience from the participants' perspectives closely mirrors postmodernist concepts related to social constructionism in which participants actively construct meaning from Q sample items as they relate to one another.

According to Exel and Graaf (2005), Stephenson argued that because opinions are communicable, they can be analyzed just like any other behavior. If clusters of correlation exist, they could be factorized and described as common viewpoints and individuals could be measured with respect to them. The basic rationale of Q factor analysis, as Stephenson sees it, is that individuals sort the cards not so much to test the individuals but to test theories that have been built into the cards (Kerlinger, 1964, p. 587).

A driving notion behind Q methodology is that only a limited number of distinct viewpoints exist on any topic and any well-structured Q sample containing a wider range of existing opinions on the topic will reveal these perspectives (Van Exel & De Graaf, 2005). By correlating these attitudes, opinions and view-points, Q factor analysis gives information about how these are similar and how they are different. According to Brown (2006), the mechanics of Q methodology make it difficult for any viewpoint to fall by the wayside unnoticed because all that is required to document the existence of a factor are two individuals whose Q sorts bear a

degree of similarity, thus allowing minority views to easily take their place in a Q Factor Matrix, alongside all the other factors or opinions.

Research Design

In this study, participant's perspectives regarding the effectiveness of IBE as a language preservation tool was studied. Q methodology was used for its ability to allow participants to project their feelings on a specific subject through its scientific focus on the subjective or self-referential (Watts & Stenner, year). Statements from professional literature on the topic were also used, including conceptual and empirical studies on Intercultural Bilingual Education and indigenous language preservation. These sources entailed structured sampling which in turn—according to McKeown & Thomas (1988)—entails elements of deductive design based on theoretical considerations and inductive designs that emerge from observed patterns during statements collection.

This Q methodology study was implemented in two phases. The first phase was initiated during an annual meeting of Stann Creek District primary school teachers held by the Belize Ministry of Education. This was a mandatory all day meeting where teachers from all the towns and villages in the district were required to attend. A ten-minute slot on the agenda was given to inviting the teachers' participation. The informed consent form, which ascertained the approval of the University of North Florida Institutional Review Board and the purpose and aim of the study, was explained. In addition, individual meetings were held with principals of various schools who were asked to encourage their teachers to participate. Principals who volunteered were given the consent forms and the concourse questionnaires to distribute to their teachers. The questionnaire included the following four guiding questions to which the participants responded:

1. What do you believe are the strengths/advantages of using bilingual education as a tool for indigenous language revival?
2. What do you believe are the limitations/disadvantages of using bilingual education as a tool for indigenous language revival?
3. What is your general opinion of IBE as a tool for indigenous language revival?
4. How would you describe your effectiveness teaching the IBE curriculum?

Principals and other individuals volunteered to assist with collection of completed questionnaires. A public announcement was made to identify those collecting the completed surveys. 250 questionnaires were issued but only 44 responses were received.

From the response to these four questions, the communication concourse was developed. In Q methods, the communication concourse represents the flow of communicability surrounding a topic (Stephenson, 1978), and represents the distinct thoughts of individuals in a group. Because statements in the concourse are based on participants' common knowledge, they therefore represent the cultural heritage of individual participants (Stephenson (1982:239). The concourse therefore becomes the main research instrument from which the participants' self-referent opinions are gathered. The source of opinions for a concourse may be derived from multiple sources. Two different sources were used to develop the concourse for this study. Forty-four teachers from the southern district of Belize answered open-ended questions and their responses to the questionnaire generated 32 items (concourse statements). The second source of statements was a review of professional literature on language loss, bilingual education and language revival mechanism, and teachers' views on implementing curriculum changes. This process of extracting pertinent statements from the professional literature yielded another 8 concourse statements. In full, the communication concourse comprised of 59 items and

contained a wide range of opinions. From these 59 concourse items, the Q sample was constructed.

Participants during Phase 1. During the first phase of data collection, 42 participants responded to an open-ended questionnaire in order to collect items that would contribute to the communication concourse. Per the conventions of Q methodology, the goal at this stage of data collection is to draw from the widest span of pertinent perspectives on the topic as possible. This purposeful sampling considered the levels of teachers' experience, levels of involvement with IBE curriculum, ethnic background, and age.

Of these participants, 17 loaded on Factor 1. There were 6 males and 11 female teachers. One male and 5 female teachers were between 17 and 30 years of age; 4 males and 4 females were between 31 to 40 years of age and 3 males and 3 females were between 41 and 55 years of age. Number of years teaching ranged from 1 to 31 years. Among the males, teaching experience ranged from 3 to 24 years; 2 had less than five years teaching experience; 2 had between 5 to 10 years and another 2 had been teaching for over 20 years. Among the females, 5 had been teaching for 5 years and less; 4 have taught for 5 to 10 years and 2 have taught for 11 to 20 years; and 2 have taught for 21 to 31 years respectively. Level of education indicates that 1 teacher held a Bachelor's degree, 9 had associate degrees; 1 teacher had a high school diploma and 2 did not provide the required information. Ethnicity included 12 Garifuna—8 females and 4 males; 3 female Creoles and 1 male Maya teacher.

Ten participants loaded on Factor 2. There were 3 males and 7 females in Factor 2; 6 were between the age of 26 and 30; one was 22 years old, 2 were between 31 and 35 years old and 1 participant was 42 years old; 3 held bachelor degrees; 3 held associate degrees and the

other 3 held teaching certificates. One did not provide the information regarding his academic background. Ethnicity included 7 Garifuna, 2 Creoles and 1 Maya.

Factor 3 had three participants. They were three Garifuna females in the 30 to 55 age range. Teaching experiences ranged from 12 to 31 years. The only participant with a Masters' degree was in this group along with two others who held bachelors' degrees.

There were 6 participants in Factor 4. There were 5 females, and 1 male, ranging between the ages of 26 and 44. Three were 26 to 35 years of age, one was between 35 and 40 years of age and two were between 40 and 44 years of age. Teaching experience ranged from 5 to 16 years and educational qualifications included two participants with Associate Degrees, three with high school diplomas and one participant did not provide that information.

Phase 2: Performance of Q Sorts. Forty-two primary and secondary school teachers and administrators from schools in the Stann Creek District of Belize performed Q sorts. This Q sorting took place during a two day end-of-year compulsory training that all teachers in the Stann Creek district had to attend in Dangriga Town. Small groups of teachers were invited to a Q sort meeting at three different locations around Dangriga Town—Gulisi Primary School, Holy Ghost Primary School and a local coffee shop—for the purpose of a direct administration of the Q sorts. All the Q sorting venues were spacious and had enough desk space for each teacher to sort the cards. Before administering the sorts, the researcher described the study and displayed the Institutional Review Board (IRB) approval letter issued by the University of North Florida (Appendix A). Participants were then given a packet that included a survey of their demographic information (Appendix F), a deck of 40 cards, each containing the 40 Q sample items, a response grid that also included written sorting instructions (Appendix I) and a score sheet (Appendix I).

After explaining the instructions, teachers were then instructed to read through the 40 statements before beginning to sort. According to Brown (1993), an initial reading through the Q statements allows for participants to make the mental adjustments needed for the task of categorizing the statements. After reading through the 40 items, participants were asked to place the statements in three piles: one pile for statements that were most representative of their perceptions of IBE, a second pile for items that were least representative of their perceptions of IBE, and a third pile for statements that they were unsure of or statements that fell somewhere in the middle.

Participants were then instructed to sort through these three respective piles and place each distinct card on a response grid provided by the researcher. This Q sort grid followed a normal or quasi-normal shape for its forced distribution pattern. A forced distribution pattern is intended as a device to force the respondents to consider the items more systematically than they might otherwise (McKeown & Thomas, 1988, p. 34). Research has shown that this forced distribution of the cards result in the data analysis being more statistically reliable. Forced distribution also delimits unnecessary work and is convenient for [the] participants" (Watts & Stenner, 2005). The response grid had a range from +4, indicating "most like my perspective" to -4 which represented statements "most unlike my perspective." The end columns (-4 and +4 columns) each had three spaces, the center column (0 column) had 6 spaces, and the other columns had the number of columns that resulted in a grid that patterned a normal curve.

Participants were asked to first place the three statements that were "most like" their perspectives and place them under the +4 column. Next, participants were instructed to select the three statements that were "most unlike" their perspectives from the "unlike" pile and place them under the -4 column, or far left column. Then, participants were asked to complete their sort, working from the outside toward the inside, or 0 column. After sorting the cards, respondents

were asked to review their sorts in order to ensure they best represented their perspectives and to move any cards around in order to do so. Following this step, each participant was asked to record their Q sample placement pattern on the distribution grid by writing the number of the Q card in its appropriate place on the grid in order to represent their sort. Finally, each participant was also directed to answer the post-sort questions in order to learn more about their decision making during the sort, as well as the distinct meanings they ascribed to their +4 and -4 items.

Participants during Phase 2. During phase 2 of data collection, 42 teachers participated in the study and comprised the P set. In Q methodology, the sample of participants is called the P set. According to Mckeown & Thomas (1988), the participants, not the Q sample statements they sort, are considered as variables. Bearing the status of variable, Q methodology population focuses on a small group of participants who do not need to be randomly sampled (Watts & Stenner, 2005). Instead, the participants are a structured sample of respondents who are theoretically relevant to the problem under consideration (Brown 1980). Q methodology focuses on a smaller sample of individuals in contrast to survey research that is representative of R methodology (in which tests or traits are correlated and factored (Janson, 2006). Q methodology requires a limited number of participants, since all that is required are enough subjects to establish the existence of a factor for the purposes of comparing one factor with another (Excel and Graf, 2005).

Forty to fifty randomly selected teachers from the Stann Creek District, Belize, constituting a P set, were the participants' goal. According to "Belize Education Statistics at a Glance 2014-2015" (2014), there were a total of 548 teachers and 72 primary and secondary schools in the Stann Creek district at the time of this data collection. Though IBE was being piloted in only one school, the participants for this study were selected from as many of the

schools in the district as possible. The motivation behind the pilot is the Belize Ministry of Education's intent to eventually undertake full-scale implementation of IBE in all dedicated language preservation schools in the Stann Creek District, after the successful completion of the pilot stage (Pinedo, 1997). To ensure the diversity of perspectives at this sorting stage, extensive efforts were again made to involve a wide breadth of participants across demographic lines that now expanded to include age, gender, ethnicity, and residence, level of education and training, level being taught, years of experience, role, school location and first language.

Participants in the second phase of the study were 42 teachers from schools across Stann Creek District, Belize. Demographic data for the P Sample included 29 females and 13 males, age ranging from 17 to 55. All the teachers possessed various levels of teacher qualifications, with teaching experiences ranging from novice, 1 year, to experienced, over 31 years. Thirty-one teachers, 73.8% of the participants, were between ages 17 and 35 years, while the other 11 participants, 26.9%, were between the ages of 26 and 55 years. Garifuna, Creole and Maya were three languages identified by the participants as their first language. The majority, 27 (64 %) listed Garifuna as their first language while 12 said Creole was their first language; 2 participants said Maya languages—Mopan and Ketchi were their first language. Notably, most of the teachers who participated in the first phase of the study volunteered to participate in phase two sorting of the Q Sorts.

Data Analysis

Data analysis in Q methodology consists of three statistical procedures: correlation of individual Q sorts; factor analysis, rotation, and extraction; and the computation of factor scores (McKeown & Thomas, 1988). The first stage of statistical analysis in a Q methodology study is determining the correlation among individual sorts (Stainton-Rogers, 1991). While other methods of data

analysis correlate data by items, Q methodology focuses on correlating the complex subjectivity response patterns produced by participants through their sorts. It is these sorts, which represent unique participant perspectives around the topic that are, in fact, the variables (McKeown & Thomas, 1988). It is the correlations among the Q sorts that are factor analyzed, followed by factor rotation in order to produce maximum distinction between the resultant extracted factors. Factor rotation is a statistical procedure in Q methodology. According to McKewon & Thomas (1988), the purpose of factor rotation is to change the "vantage point" of the Q sorts across factors without influencing the relationships indicated by the correlation matrix. In other words, factor rotation is utilized to "maximize the purity of saturation" of factors which emerge from the Q sorts (McKeown & Thomas, 1988, p. 52).

These factors are essentially produced by participants' opinion groupings, which are statistically different from other opinion groupings that may emerge from the analysis (Stainton-Rogers, 1991). The sorts within these factor groupings share resemblances to each other (Brown, 1993) and so are highly correlated to each other but not to other sorted opinions outside the group. The factors from this study represented groups of individuals who share similar beliefs about the use of IBE as a language preservation tool in their schools. Within these factors, the researcher can also see the weight, or factor "loadings," that indicate the degree to which an individual participant sort resembles the composite factor to which the participant's Q sort belongs.

Janson (2009) described the term factor loading as the degree to which a Q sort is associated with a composite factor. Mckeown & Thomas (1998) described factor loadings as correlation coefficients that are statistically significant (p).01 if they are in excess of +2.58 times the standard error (SE). The following equation SE = $1/\sqrt{N}$, where N is the number of

statements in the Q sample (McKeown & Thomas, 1988), is used to calculate the standard of error. For this study, SE = $1/\sqrt{40}$ = .158; so factor loadings in excess of $\pm$ 2.58 (.158), or $\pm$ .408 were considered statistically significant.

A specialized Q analysis software called PQMethod 2.06 freeware (Schmolck & Atkinson, 1997) was used for all statistical analysis. PQMethod also produces tables containing each factor's factor arrays, which are the repositioning of Z-scores for each Q sample statement within the same forced distribution pattern in which participants originally sorted. It is these factor arrays that are the primary data sources researchers use to interpret the factors; so the emphasis shifts from factor loadings to factor scores (McKeown & Thomas, 1988).

Summary

While many research methods can provide data regarding the topic of my investigation, they are limited in significant ways that Q methodology is not. For instance, I could have used a qualitative approach such as phenomenological qualitative interviewing. However, I desired to identify the widest possible range of complex and holistic perspectives rather than a deep dive into the idiosyncratic views of a smaller number of participants. Alternately, I could have used a quantitative approach such as a survey to examine participant subjectivity. However, my emphasis on honoring the voices and subjectivity of participants dissuaded me from a survey method, as this process requires that the researcher identify and apply—or design—the questions or prompts to which participants respond. One of the strongest merits of Q methodology is its ability to limit the capacity for the researcher to infringe on the subjective views of the participants (Brown, 1993). Q methodology allows the researcher to maintain close proximity to the subjectivity of participants throughout each phase of data collection, a quality I found most

ideal for the purpose of unambiguously determining the view and opinions of teachers of Stann Creek, Belize regarding the use of IBE as a language preservation tool in their schools.

In this chapter, an overview of Q methodology was provided, its methodological congruence to the research aim—to honor the subjectivity of the participating primary school teachers in the Stann Creek District of Belize—was described, and a description was given of the process I undertook to conduct this Q methodology study on the implementation of the IBE project as a language preservation tool in their schools. In the next chapter, the data analysis and results of the study will be the focus. In the final chapter, an overall discussion of the study—including its relation to the existing literature on the topic and implications of the results—will be presented. Finally, some conclusions will be stated along with recommendations.

Chapter 4: Results

The purpose of this Q methodology study was to explore the perceptions of teachers in the Southern District of Belize regarding the use of Intercultural Bilingual Education as a language preservation tool in their school. By sorting and rank ordering 40 statements based on their own viewpoints, utilizing a forced distribution method that is characteristic of Q methodologies, participants were able to express their beliefs regarding the research question, "What are your perceptions regarding the use of IBE as language preservation tool in schools?" In this chapter, the research question, P-Sample, Q-Sample, Correlation Matrix and Factor Loadings will be discussed.

Participants in this study answered the research question, "What are your perceptions regarding the use of IBE as language preservation tool in schools?" From informal responses to this question, a concourse questionnaire was developed and administered to the participants. The responses to these questions yielded the Q sample statements which later became the primary research instrument that was used to collect data for analysis. Participants in the study were 42 teachers from schools across Stann Creek District, Belize. Demographic data for the P Sample included 29 females and 13 males, age ranging from 17 to 55. All the teachers possessed various levels of teacher qualifications, with teaching experiences ranging from novice, 1 year, to experienced, over 31 years; 31 Teachers, 73.8% of the participants, were between the ages of 17 and 35, while the other 11 participants, 26.9%, were between the ages of 26 and 55 years. Garifuna, Creole and Maya were three languages identified by the participants as their first language. The majority, 27 (64 %) listed Garifuna as their first language, while 12 said Creole was their first language; 2 participants said Maya languages—Mopan and Ketchi were their first language.

Most of the teachers who participated in the first phase of the study volunteered to participate in phase two, sorting of the Q Sorts. Participants sorted in three different meetings at various venues in Dangriga, Belize. Each sorting meeting entailed providing proof of authorization to do research from UNF IRB, reading the sorting instruction, and answering questions for clarification before the sorting begins. Each meeting lasted for about an hour. In this chapter, data collected via the post sort questionnaire and the statistical analysis of the Q sorts will be displayed and analyzed, and findings will be presented.

Data Analysis

Forty-two Q-Sorts data were entered into the PQMethod software (Version 2.33) for analysis. The PQMethod software was created by Schmolck and Anderson (1997) for the purpose of analyzing Q-Methodology data. By computing the Q- Sorts data, statistical data regarding relationships between the opinions of the participants was generated using PQMethod. These statistical data, along with the analysis of the post sort questionnaires qualitative data, are used to arrive at a concrete and accurate interpretation of the factor loadings that emerge. These factor loadings are then further analyzed to arrive more conclusively at specific interpretations of the emergent data.

Correlation between Sorts

The computation of the correlation matrix is described by Mckeown & Thomas (1999) as a necessary ways station through which the data must pass on the way to the revealing their factor structure. Data from the correlation matrix reveals how closely the factors relate to each other. Principal component analysis (PCA) was used to develop the correlation matrix, which in this study measured 42X40, based on the given number of participants (N=41) and the number

of Q-Sorts (40). A correlation coefficient displays a range from 1.0 to -1.0 which signifies the extent to which opinions are similar or dissimilar (Brown, 1980). In other words, higher correlation indicates more similar perspectives among and between participants. In this study, the highest correlation was between Factor One and Factor Four (0.544). There was considerably less correlation between Factor Two and Factor Three at 0.296%. Factor Three and Factor One correlated at 0.372. Below is a chart depicting how closely the factors related to each other.

Table 4.0

Correlations between Factors

	Factor 1	Factor 2	Factor 3	Factor 4
Factor 1	1.000	-0.1029	0.3728	0.5448
Factor 2	-0.1029	1.0000	0.2962	0.1322
Factor 3	0.3728	0.2962	1.000	0.2867
Factor 4	0.5448	0.1322	0.2867	1.000

Factor Analysis

Factor analysis organizes Q-sort data into meaning groups based on factor loadings, which indicates similarities in the views. Unlike the more traditional research methods, Q-Methodology groups participants instead of grouping survey questions (Mckewon & Thomas, 1988). This unique characteristic allows the researcher to visualize groups of like-minded persons on a given topic (Watts & Stenner, 2012), as well as enable the researcher to see the specific differences among the perspectives of participants who have rank ordered the Q-Sorts. The groups of participants with similar perspective were classified as factors.

Factor Rotation

The rotated factors represent 52% of the variance with Factor One representing 22%, Factor Two representing 12%, Factor Three representing 9% and Factor Four representing 9%. On Factor One, 17 participants loaded significantly at the $p<.05$ level. On Factor Two, 10 participants loaded significantly at the $p<.05$ level. On Factor Three, 3 participants loaded significantly at the $p<.05$ level. On Factor Four, 6 participants loaded significantly at the $p<.05$ level. There were 36 participants of the original 42 that loaded significantly on one of the four factors. Thus, 86% of the participants in the study, loaded significantly on one of the four factors. Of these 36 participants, none loaded significantly on more than one factor. Of the remaining 6 participants in the original 42, seven participants—P8,13,17,38,39,41, and 42—did not load significantly on any factor and one participant had confounded sorts (loaded significantly on more than one factor).

Confounding factor loadings

Confounding factor loadings occur when participants load significantly on two or more factors. One participant loaded significantly on two factors. In the analysis below, this participant will be counted in both factor groups as the qualitative data they provided will be useful in explaining both factors. One participant loaded significantly on both Factor One and Factor Four. Thus, the sorts of this participant were statistically similar and one would expect some confounding loadings (See appendix K).

Factor Characteristics. Factor characterization is based on four main variables. The number of defining variables is the term used to refer to the number of participants who loaded significantly on each factor. For example, there were 18 defining variables in factor 1, and 10, 3 and 5 defining variables in factor 2, 3 and 4, respectively. The second characteristic is the

average reliability coefficient. Watts & Stenner (2012) explain reliability coefficient as the probability that participants would sort the same way if they perform the sort under the same conditions of instruction. The reliability for a factor can be estimated through the formula r=0.80/[1+(*p*-1) 0.80], where *p* is the number of participants defining a factor and .80 is their estimated reliability coefficient (McKeown & Thomas, 1988). The third characteristic is composite reliability which focuses on the level of confidence in the stability of the factor, as evidenced by a decrease in the degree of error as reliability increases. Composite reliability in this study was highest in Factor 1 at .984 and lowest in Factor 2 at .940. Reliability for Factor 3 and 4 were .973 and .960, respectively. The Standard error (SE) of the four factors that emerged in this study range from .277 to .117, which indicates that differences among the perspectives of participants regarding the IBE program were distinguished in a stable manner. Table 4.1 presents the factor characteristics data.

Table 4.1

Factor Characteristics

	Factors			
	1	2	3	4
No. of Defining Variables	18	10	3	5
Average Reliability Coefficient.	0.800	0.800	0.800	0.800
Composite Reliability	0.986	0.976	0.923	0.952
Standard Error of Factor Scores	0.117	0.156	0.277	0.218

Factor Interpretation

The extracted factors resulting from Q analysis represent clusters of shared perspectives that have both statistical and functional distinctions (Brown, 1993; 2002). Interpretation of these distinct clusters, or factors, involves making meaning through a holistic analysis of them after they have been configured in a format that parallels the forced distribution form in which each

factor's composite individual sorts were created. Specifically, factor interpretation involves an examination of three major sources of data for each factor: their factor arrays, distinguishing statements, and descriptive comments from post sort questionnaires. Factor interpretations from these data sources yielded four distinct collective teachers' perceptions regarding the use of IBE as a language preservation tool in the schools of Stann Creek District, Belize. The interpretations of the four distinct factors included the development of holistic conceptions of each, including each embodied.

Factor 1 represented those who strongly supported IBE being used as a language preservation and was named *Strongly Supported IBE*. In Factor 2, the participants' responses indicated a perspective reflecting conflict between their responsibilities to students' academic success and the need to preserve the Garifuna language. This group was named *Strongly opposed IBE*. Factor 3 participants, while seeming supportive of IBE, were primarily concerned about resources and teacher training. This group was named *Cautiously Optimistic about IBE*. Factor 4 participants also strongly supported IBE, but with specific interest in its ability to serve as a tool for intergenerational linguistic transfers, and this group was named *Supported IBE for Intergenerational Linguistic Transfer.*

Factor 1: Strongly Supported IBE. Seventeen out of forty-two participants loaded significantly on Factor 1 which accounted for 22% of the explained variance of the study. Demographic data for these participants indicated that there were 6 male and 11 female teachers; 1 male and 5 female teachers were between 17 and 30 years of age; 4 males and 4 females were between 31 and 40 years of age, and 3 males and 3 females were between 41 and 55 years of age. Number of years teaching ranged from 1 to 31 years. Among the males, teaching experience ranged from 3 to 24 years; 2 had less than five years teaching experience; 2 had between 5 to 10

years and 2 had been teaching for over 20 years. Among the females, 5 had been teaching for 5 years and less; 4 have taught for 5 to 10 years and 2 have taught for 11 to 20 years; and 2 have taught for 21 to 31 years respectively. Data on level of education indicate that 1 teacher held a Bachelor's degree, 9 had associate degrees; 1 high school diploma and 2 did not provide the required information. Ethnicity included 12 Garifuna- 8 female and 4 females; 3 female Creoles and 1 male Maya teacher. This demographic data for Factor 1 is presented in Table 4.2 below.

Table 4.2

Demographic data for participants Loading Significantly on Factor 1

Participants	Sex	Age	Years Teaching	Highest Degree Earned
2	Female	24	1	High School Diploma
4	Male	31	3	Teaching Certificate
5	Female	50	31	Teaching Certificate
7	Male	40	20	Bachelors in Education
9	Female	25	3	Associate's Degree
10	Female	32	9	Teaching Certificate
15	Male	27	5	None Provided
19	Female	51	24	Associate's Degree
22	Female	42	9	Associate's Degree
24	Female	27	3	Associate's Degree
27	Male	31	12	Associate's Degree
28	Male	35	10	Associate's Degree
31	Female	29	4	Associate's Degree
32	Male	27	2	None Provided
33	Female	34	8	Associate's Degree
34	Female	30	9	Teaching Diploma
36	Female	35	8	None Provided

For this discussion, the Q sorts which inform the interpretation of the data will be represented by the Q sort number and how it was ranked on the Q sort response grid in some cases. For example, (10:4) will indicate that the item being discussed is Q sort 10 and it was ranked in position +4 of the Q sort response grid of factor being discussed.

Participants who loaded on Factor 1 expressed strong support for using IBE as a tool to preserve the Garifuna language, stating that IBE is a good idea and should be promoted because it helps indigenous languages: contribute to the development of education skills; preserve indigenous cultural identity; promote personal pride in speakers; and bring cultures together. Factor 1 participants believe that not only does IBE help to preserve indigenous languages (1:4) and cultural identities (2:3), but it also contributes to the development of students' speaking, writing and readings skill—thereby improving their learning potential.

Apart from developing academic skills, participants also believe that IBE allows effective teaching to take place at an early age. Participant 32, for example, tells us that "teaching a child from an early age in his or her own language with English which is used to educate our children from an early age in school should develop their speaking, writing and reading skills." This reinforces the ranking of the statement, "IBE contributes to the development of education skills" (7:+4). Consistent with this perspective of overall optimism towards IBE, Factor 1 participants also believe that IBE can promote personal pride in the speakers of the Garifuna language (3:+3). Their overall perspective is summed up in Statement (28: +4), which states that IBE is a good idea and should be promoted. These statements are indicative of an overall optimistic attitude towards the IBE program, which is supported by post questionnaire statements.

Participant 2, for example, stated that IBE is a needed tool to preserve our language; in her perspective, IBE is "an important source." The Factor 1 perspective also contains the belief that the more children are exposed to language, the more the language will survive. According to Participant 28, exposure to the Garifuna language "helps children to become aware of their own culture and aware of who they are." Another participant who is loaded on this factor is an 8th year female teacher who expressed concern regarding the survival of the Garifuna language

because, “young people are not speaking the language” (Participant 36). This is echoed by Participant 32 who said, “We are losing the Garifuna language and I strongly believe IBE will help to preserve it.” There is also a sense of responsibility for the success of preservation efforts as voiced by Participant 31, who said that she placed statement, “IBE helps to preserve indigenous languages like Garifuna” in grid +4 (1: +4), because “I want to help preserve my language and culture.”

Furthermore, the Factor I perspective holds that the positive impact of IBE transcends language preservation, but also “Gives children the opportunity to write and read and develop skills in singing, dancing and making crafts” (Participant 5). Citing one of the major tenets of IBE as a tool for incorporating native language while teaching a second language, Participants 9 and 19 applauded IBE’s ability to develop “students learning potential.” These statements are indicative of the participants’ view that apart from language preservation, IBE can also contribute to the academic and intellectual development of students.

The Factor 1 perspective views IBE as a positive intervention, not only for Garifuna students but also for students from other ethnic groups. As evidenced by their post sort questionnaire responses, the participants who comprised this factor expressed a perspective that “IBE not only develops self-esteem among Garifuna children but can also promote positive awareness of other languages and develop appreciation for all cultures.” Participant 5, a teacher veteran with 31 years teaching experience said that “children are proud to be Garifuna,” and expresses a belief that “IBE should be taught across the board in order for students to develop pride and appreciation of other languages as well as their own.” As such, this perspective also includes the sentiment that “IBE should be provided in all schools so that students can hear their first language while learning” (Participant 32).

Conversely, within the Factor 1 factor array, statements at the far left of the distribution grid (- 4 & - 3 columns) indicate that Factor 1 participants strongly disagree with statements that provide reasons for IBE being ineffective. One of the biggest concerns regarding introducing new programs is its effect on preparation for the national exams, which are the overall benchmark for grading both students' and teachers' performance. Participants who loaded on Factor 1 do not agree that teaching Garifuna will interfere with students' preparation for national exams (17:-3) and reject the idea that IBE takes time away from the Primary School Exam (PSE) curriculum (25: -3).

They refuse to agree that lack of facilities and resources (13: -3; 17: -3) are issues that may impede the success of IBE as a language preservation tool in their schools. The idea that student may have a negative attitude toward learning Garifuna (18: -4) was also strongly rejected by these participants. Likewise, they do not believe that teachers do not push students (14: -4), and neither do they believe that there is a lack of self-efficacy among teachers pertaining to the teaching of IBE (34: -3).

This rejection of reasons that IBE would not work is further supported by some of the descriptive comments in the Factor 1 participants' post sort questionnaire comments. Participant 4, for example, explained that Statement (14: -4) "Teachers do not push students" is the least of their problems because they use IBE methodologies specifically for students to better understand. In response to Statements (17: -3), "We do not have the resources to successfully implement IBE," and (18: -14), "Students have a negative attitude towards learning Garifuna," Participant 19 posited that "If we really want it done we will find the necessary resources to educate or promote IBE," in addition to saying, "Children do not have a negative attitude

towards Garifuna, it is just that they are not being forced to learn it at home." This sentiment is also shared by Participant 32.

Regarding the concern expressed in Statement (27: -3), namely, "National exams are in English. Teaching Garifuna will interfere with students' preparation for national exams," Participant 5 responded that teaching Garifuna will only enhance the preparation for national exam, citing that "students' critical thinking is vastly improved when students are versed in their native language." Participant 22 concurs, adding that "Students do not forget other languages while preparing for national exams therefore I do not believe IBE Garifuna will hinder their exam preparations." Post sort response for Statement (34:-3) were given by two participants, both of whom acknowledged not being certain about the effectiveness of IBE, but believe it should be attempted as tool for preserving Garifuna.

Finally, distinguishing statements for Factor 1 solidifies the perspective that participants who loaded on this factor strongly support IBE. Distinguishing statements are those statements in one factor that occupy placements that are distinct from the other factors. According to Brown (2013), distinguishing statements are a result of loose correlation between the factors which result in groups of clear distinction between them. These statements are examined to ascertain how one participants' perspective regarding the use of IBE in Stann District schools in Belize differs from the others.

Factor 2: Strongly opposed IBE. Factor 2 data show a small group of ten participants who are pessimistic regarding the use of IBE as a language preservation tool; 3 males and 7 females loaded significantly on Factor 2 which accounts for 12% of the variance. Majority of these participants (6) were between the age of 26 and 30; 1 participant was 22 years old, 2 were between 31 and 35 years old and 1 participant was 42 years old. Demographic data on their

education level shows that 3 held bachelor degrees; 3 held associate degrees and the other 3 held teaching certificates. Ethnicity included 7 Garifuna, 2 Creoles and 1 Maya. Table 4.3 illustrates the demographic data for participants who loaded significantly on Factor two.

Table 4.3

Demographic data for Participants Loading Significantly on Factor 2

Participants	Sex	Age	Years Teaching	Highest Degree Earned
6	Male	35	12	Bachelor's Degree
11	Female	34	9	Teachers Certificate
12	Female	28	5	Teachers Certificate
14	Male	28	5	Associate Degree
16	Female	29	5	Bachelor's Degree
18	Female	42	12	Teachers Certificate
20	Female	22	2	Bachelor's Degree
23	Female	26	3	Teachers Certificate
25	Male	30	1	Associate's Degree
26	Female	27	2	Associate's Degree

Examination of the data revealed that participants who loaded significantly on Factor 2 were most conflicted about using IBE as a tool for preserving the Garifuna language. Factor scores which detail the sequence of statement cards ranked by Factor two participants indicate that while IBE is a good idea and could be used for preservation of cultural identity (2:+4), participants were concerned about the impact of time given to IBE and time taken away from preparation of students for national exams as evidenced by the placement of (26:+4) which said that "Teacher success is measured by PSE passes. This makes IBE irrelevant." They also believe that teaching Garifuna will interfere with students' preparation for national exams (27:4).

The conflicting perspectives of Factor 2 participants is also demonstrated in the +3 grid where the statement, “IBE helps to preserve indigenous languages like Garifuna” (1:+3) was followed immediately by the statement that teachers lack training in the field (16:+3). This seesaw perspective continues with the perspective that IBE is a good idea and should be promoted (28:+3), but this was immediately followed by the opinion that “More IBE training workshops are needed.” It is evident that participants who loaded in Factor 2 acknowledged that IBE has positive possibilities, but they seem to believe that it is not a realistic option for them.

Post sort questionnaire offered further insight into the thought processes of the participants who loaded on Factor A. These participants are found to hold strong opposing and conflicting perceptions regarding IBE. On one hand, they acknowledge the positive attributes of an IBE program while on the other hand, they claim statements that do not support IBE, as most like their perspective. For example, a female participant who is a novice teacher with only two years experience said she placed the statement “IBE helps to preserve indigenous languages like Garifuna” at the furthest end of the most like my perspective grid (2:+4), because “We wouldn’t be afraid to talk it (Garifuna) at home and elsewhere” if IBE was introduced.

As is true to the characteristic of these participants, other statements offered were not quite supportive of IBE. Participant 12 is a 28-year-old Garifuna female with 5 years teaching experience who voiced that “There is too much emphasis on the national exam. There will be no time to focus on anything else.” A tone of frustration came from another Garifuna female who said that “Ministry is always trying new things and never follow through. I think we should stick to our regular curriculum and increase PSE passes.” This statement offers some insight into issues that may have influenced the attitudes of the Factor 2 teachers. There is a suggestion that ministerial expectations do not allow time nor space for much more than the traditional

curriculum. One of the few males who responded stated simply, “I don’t think we have time to do so much.” This sentiment was echoed by another teacher who explained that “Everything in school is focused on PSE and teachers are held accountable.” Teacher 6 who is one of two males of Mayan ethnicity who participated stated that “I do not know where we will find the time for IBE since we have to prepare our students for PSE.” From these statements, it is evident that the cause of strong opposition to IBE is teachers’ being conflicted about their commitment to the PSE curriculum for which they are held accountable. While they may believe that IBE is a positive possibility for the promotion of language preservation, they do not seem to believe that it can be effective within the managerial realities of their current institutional situations.

On the negative end of the sorting grid, participants’ conflicted perception regarding IBE in their schools continues to be evident by the statements they placed in columns -4 and -3 of the distribution grid. Perceptions of their own efficacy in teaching IBE was made evident by the statement, “I am highly effective teaching the IBE curriculum” (35:-4) being placed on least like my perspective place on the sorting grid. This statement and where it is placed on the grid is significant because teacher efficacy is a clinical necessity in any classroom (Bandura, 1997; Gordon, 2008). Minimizing their ability to teach the IBE curriculum therefore becomes a very important factor in this discussion as it preludes a mentality that indicates lack of interest in the program. “IBE allows educators to be familiar with other medium of communication” (10:-4), was also ranked among the least like the perspectives of Factor 2 Participants. This statement is immediately followed by the placement of Statement (39:-4) which states, “I cannot be effective teaching IBE because I do not speak Garifuna.” This statement suggests that Factor 2 teachers are not of the opinion that being able to speak Garifuna is a prerequisite for “effective teaching”

of IBE; however, as already noted, the statement, "I am highly effective teaching the IBE curriculum" (35:-4) was also placed on least like my perspective place on the sorting grid.

Contrary to Factor 1 participants, those in Factor 2 do not believe that IBE can "allow effective teaching and learning to take place from an early stage in children's lives" (11:-4). They also do not share the opinion that IBE improves student/teacher interactions (33:-3) and enables cross cultural sharing (32:-3). Despite their negative impressions of IBE, Factor 2 teachers ranked the statement, "I am unsure about how effective I would be teaching the IBE curriculum" (40:-3), at the high negative end of the grid. The placement of this statement is significant as it helps us to better understand a previous statement where participants acknowledge the notion that they are not "highly effective teaching the IBE Curriculum" (35:-4). This statement shows the contradictory tendencies of Factor 2 participants which is consistent with being characterized as strongly opposed and conflicted. In this instance, they accepted having very low impressions of their own abilities to teach IBE (35:-4), and went a step further to suggest being unsure about the precise level of ineffectiveness they would bring to teaching the IBE curriculum (40:-3).

These grid placements are further elucidated by the post-sort questionnaire responses offered by Factor 2 Participants. While no post sort comments were offered for item (10:-3), Participant 6 qualified the statement, "I cannot be effective teaching IBE because I do not speak Garifuna" (39:-3) by adding the following post sort comment: "Maybe I can be good but I do not know since I have not done it before." Likewise, Participant 12 who observed that there is too much emphasis on the national exam, also indicated the belief that "A person needs to know how to speak a language before they can teach it." The participant added that "The biggest problem with IBE will be the fact that most teachers only speak Creole." This is a stark contradiction of

Statement 39 which states that "I cannot be effective teaching IBE because I do not speak Garifuna," which was placed in the least like my perspective grid at (-4) by Factor 2 Participants. Regarding the placement of (35:-4), "I am highly effective teaching IBE," Participant 6 who as reported earlier, indicated agreement with the statement that teaching Garifuna will interfere with the PSE curriculum, also cited having no experience as reason for the belief that she is not highly effective teaching IBE.

There were 13 distinguishing statements for Factor 2, most of which include statements that were placed on the two extremes of the sorting grid (column -4,-3 and +3,+4). The three highest scoring statements were, Teacher success is measured by PSE passes, making IBE irrelevant (26:+4); Teaching Garifuna will interfere with students preparation for national exam which is in English (27+4); and IBE takes away time from the PSE Curriculum (25:+2). These statements further demonstrate that that the primary concern of Factor 2 participants is PSE curriculum.

Furthermore, distinguishing statements related to resources were also cited in Statements (13:+1): Appropriate facilities are not available; IBE Curriculum is too time consuming (12: +2); and Teachers of IBE lack training in that field (16:+3). In addition, the issue of teacher efficacy also emerged among the distinguishing statements for these participants, placing Statement 36, "I am not effective teaching the IBE Curriculum" in the most like my perspective column (+1) and Statement 35, "I am highly effective teaching the IBE curriculum," in the "least like my perspective" column (-4).

A seemingly common distinctive theme for Factor 2 is rejection of statements that connote positive outcome of IBE. For example, statements like, "IBE improves communications among generations of Garifuna speakers" (4:0); "IBE fills need gap as a bridge between old and

new generation" (8:-1); "IBE makes students aware of their cultural differences" (5: -2); "IBE allows effective teaching to take place at an early stage in their lives" (11:-3) and "IBE contributes to the development of speaking, writing and reading skills and improves the children's learning potential" (7:-3) were all ranked in the negative end of the sorting grid. The strong opposition to these statements is the basis for characterizing Factor 2 as strongly opposed to the implementation of IBE as a language preservation tool in schools in Southern Belize.

Factor 3: Cautiously optimistic. Three participants (7.14%) loaded significantly on Factor three. This is the smallest group of participants to share a perspective and accounts for 9 % of the variance. Participants who loaded on factor 3 are three Garifuna females in the 30 to 55 age range. Teaching experiences ranged from 12 to 31 years. Education level includes 1 teacher with a Master degree in Education and 2 teachers with bachelor degrees. As a group, participants who loaded on Factor 3 are the eldest and most qualified. This is also the only group that has 2 administrators. The Table 4.4 below provides the demographic data for participants who loaded significantly on Factor 3.

Table 4.4

Participants Loading Significantly on Factor 3

Participants	Sex	Age	Years Teaching	Highest Degree Earned
3	Female	52	31	Master's Degree
37	Female	51	25	Bachelor's Degree
40	Female	42	12	Bachelor's Degree

Participants who loaded significantly on Factor 3 showed strong support for using IBE as a tool for preserving the Garifuna language. The array of factors shows that participants in Factor 3 believe that IBE can be effective in the preservation of the Garifuna language and culture (1:+4). However, they show concern about the availability of resources (37:+3) and training for teachers (38:+4). Factor 3 participants can therefore be described as cautiously

supportive. This cautiousness is the major characteristic which separates this group from the others.

Array of factors in Factor 3 depicts a perspective that supports IBE as a language preservation tool. They agree that IBE helps to preserver indigenous cultures, cultural identity (2:+3; 31:+3) and languages like Garifuna (1:+4). While participants who loaded on Factor 3 have a positive perspective towards IBE being used in their schools, they demonstrate concern over whether or not teachers would get the necessary training (38:+4), and if infrastructural support will be made available (37:+3). Most importantly, this is the only group that strongly agreed with the statement, "I am highly effective teaching the IBE curriculum" (35:+4). This level of confidence is consistent with the belief that being trained in one's field is one of the most effective ways of promoting self-confidence in teaching. As mentioned in the demographic details, Factor 3 participants are the eldest and the most educated among the participants. These factors most likely contribute to the difference in their perspectives. Apart from being the only factor with high self-efficacy among its participants, Factor 3 participants are also the only ones who give thought to the implementation processes, agreeing that if not properly implemented, IBE will create problems for both teaching and learning (23:+3). This is the only group that voiced concern about implementation strategies. This array, therefore, is significant as it has evidenced what may be interpreted as administrative concern, which is the differentiating characteristic between Factor 3 and the other factors.

Post sort comments provided by Factor 3 participants provide further insight into their sort Q placements, and convey predominantly positive but cautious perspectives regarding the implementation of IBE as a language preservation tool. Participant 3, a 55-year-old teacher administrator, was among those who share the perspective, "I am highly effective teaching the IBE curriculum" (35:+4). When asked to describe why this was most like her perspective, she explained, "I personally won't have a problem teaching IBE." She also explained her belief that more IBE training workshops are needed (35:+4), adding, "I know teachers like myself would respond positively to IBE training." She further suggested

that “Teachers should be allowed to participate in planning the program before being asked to teach it.” Here again is evidence of perspectives which are more aligned with administrative concerns and which are characteristic of Factor 3 participants. This is also an example of concerns that make Factor 3 participants cautious about IBE.

Conversely, within Factor 3, statements on the negative end of the grid further amplifies Factor 3 participants’ very positive but wary attitude towards IBE. According to Factor 3 participants, the statement, “I have no idea how effective IBE is as a language preservation tool” (34:-4) is ranked among the highest placement in the least like my perspective grid. By placing this statement on the least like my perspective end of the continuum, these participants rejected the notion that their support of IBE may be based on some level of ignorance regarding what entails implementing a program such as this. Such assumptions are further eliminated by the placement in the same column, of Statement (36:-4), I am not effective teaching the IBE curriculum and I cannot be effective teaching IBE because I do not speak Garifuna (39:-4). These rejections, at the highest slot on the negative end of the sorting grid, further elucidate the confidence of Factor 3 participants in their professional pedagogical skills, demonstrating a rejection of sorts that would provide reasons for the IBE project not being effective. Factor 3 participants also debunk claims that IBE is irrelevant because teacher success is measured by PSE (26:-4). Moreover, the claim that appropriate facilities are not available for the implementation of IBE (13:-3) was also not accepted by Factor 3 participants.

Post sort comments for Factor 3 participants regarding the factor arrays that were placed in the negative placements of the factor arrays were made by only 1 participant. Regarding her rejection of the statement, I cannot be effective teaching IBE because I do not speak Garifuna (39:-4), Participant 3, a 31-year-old veteran teacher administrator wrote:

> I speak Garifuna so I am confident of my abilities. I am also a trained educator which makes me very equipped to teach any subject as long as I know the curriculum. We need to know the IBE curriculum before attempting to implement the program.

This post sort statement, presents a sum total of the perspectives presented in Factor 3 distinguishing statements, while Statement (35:+4) demonstrates high levels of confidence among Factor 3 participants who tout being "highly effective teaching IBE," Statement (23:+3) proposes difficulties for both teachers and students if implementation is not carefully planned. This is reinforced by statement that more IBE training workshops are needed (38:+4). These distinguishing statements, together with the post sort comments made by the participants, demonstrate that Factor 3 participants are very positive about the prospects of implementing IBE as a language preservation tool. However, they differ from Factor 1 participants in terms of being cautious about the management and administration of the program. Their concern for careful implementation processes as well as more training regarding the IBE curriculum is the characteristic that qualifies Factor 3 participants to be named cautiously optimistic.

Factor 4: Supports IBE for Intergenerational Linguistic Transfers. Factor 4 accounted for 9% of the explained variance or 6 out of 42 of the total number of participants. There were 5 females, and 1 male, ranging between the ages of 26 and 44. Three were 26 to 35 years of age, one was between 35 and 40 years of age and two were 40 to 44 years of age. Teaching experience ranged from 5 to 16 years and educational qualifications included two participants with Associate Degrees, three with high school diplomas and one participant did not provide that information. This demographic data can be seen in Table 4.5.

Table 4.5

Demographic Data for Factor 4

Participants	Sex	Age	Years of Teaching	Highest Degree Earned
1	Female	42	16	High School
21	Male	38	16	High School
22	Female	44	9	Associate's Degree
29	Female	26	5	High School
30	Female	35	14	Associate's Degree
35	Female	33	9	Not Provided

Examination of the data revealed that participants who loaded significantly on Factor 4 were similar to Factors 1 and 3 regarding their perceptions about using IBE as a tool for preserving the Garifuna language. Factor 1 comprised those who were fully supportive of IBE and rejected all negative statements pertaining to IBE being implemented as a language preservation tool in their schools, and Factor 3 comprised those fully supporting IBE but within the confines of possible implementation and other administrative concerns. Similarly, Factor 4 comprised of participants who loaded on statements which expressed full support for IBE, but with concern for its ability to facilitate intergenerational linguistic transfers.

Analysis of factor arrays which loaded significantly on Factor 4 indicates that Factor 4 participants strongly support IBE as a tool for language preservation in Stann Creek District schools. However, this group differentiates itself from other factor groups specifically because of their demonstrated concern for IBE's ability to improve communication between the older and the younger generations.

Like Factors 1 and 2, Factor 4 participants placed the statement, "IBE helps to preserve indigenous cultural identity" on the highest point of the grid, indicating their strong agreement with the statement. Unlike the other factors, however, Factor 4 participants zeroed in heavily on statements that promote an interest in promoting language preservation via the medium of communication between generations of speakers, believing that "IBE improves communication among generations of speakers" (4:+4). Factor 4 participants also believe that IBE can "fill the gap between old and new generation" (8:+3). They also believe that IBE can help preserve indigenous cultural identity (2:+3) and strengthen Garifuna pride (29:+4)

Post sort questionnaire comments presented by Factor 4 participants were not as robust as comments made by participants in other factors. Participant 29 added that IBE can help to preserve the Garifuna language, "due to the fact that we are losing it." Another female participant agreed that "promoting culture is always good." Participant 30, the only participant with an Associated Degree in this factor, added that "IBE helps to bring other cultures together and it is an asset to the children and community on a whole." She further suggested that "Children should engage in IBE workshops." Participant 21, the only male who loaded on Factor 4 said that "Through IBE, we can emphasize and work on teaching our children their first language in the primary school so they can communicate with their parents. We should not leave our language out." However, Participant 30 counters, adding that, "Parents should practice speaking Garifuna with their children. It should not only be done at school."

Factor 4 participants disagree with the idea that lack of parental involvement limits the success of IBE (22:-4). They seem to base the success of IBE on factors that are markedly different from their counterparts in Factor 3, for example. Factor 4 strongly rejected the statement, "If not properly implemented IBE will create problems for both teachers and students" (23:-4). Factor 4 participants demonstrate minimal concern over administrative concerns. They also do not believe that IBE is too time consuming (12:-3)

Post sort questionnaire comments explain the rationale behind the placements of the sorts on the negative end of the Factor 4 grid. Concerning the rejection of the statement regarding parental involvement limiting the success of IBE (22:-4), Participant 22 stated, "I do not agree that there is a lack of support for IBE. Parents

come around to show support for IBE." Regarding implementation issues that may hinder the success of IBE, Participant 22 wrote, "I don't think this should be a problem. I don't think IBE is time consuming. Teachers just have to know how to manage their time." Participant 29, the most junior teacher in this group with 5 years teaching experience also agrees that implementation should not be a problem because, "as teachers, we should be versed. It is our job." Participant 1, who is the eldest in Factor 4 with 16 years teaching experience, offered only one comment which in many ways represents the overall perspective of Factor 4 participants. She said, "I think there are enough resources for IBE to revive our language. It is very important for us to pass it on to the upcoming generations."

Distinguishing statements for Factor 4 also presents further opportunities to better understand the perspectives of the Factor 4 participants. Like the post sort comments that were presented, the only two relevant distinguishing statements for Factor 4 are Statement (22:-4) and Statement (23:-4). Again, it has been illustrated that participants who loaded on Factor four do not buy into the idea that lack of parental involvement limits the success of the IBE program (22:-4). Based on the perspective expressed in the post sort survey, and based on the placements of other sorts in the array, Factor 4 participants see IBE only through the lenses of its ability to be used as a medium through which intergenerational language transfers can be accommodated (1;4; 29:+4). They do not feel that poorly implemented IBE will create problems for both teachers and students (23:-4) and believe that they are resourceful enough to succeed. Participant 29, who is the only one who offered a comment in the slot which invites

participants to list any other important ideas or statements, simply wrote, "I think IBE should be implemented."

Consensus Statements

Consensus statements are those statements that do not distinguish between any pair of factors (Watts & Stenner, 2012). This means that these statements were non-significant at >.01 to P>.05 and ranked similarly across all four factors. This is illustrated in Table 4.6 below.

Table 4.6

Consensus Statements

Statements	Factor 1 Values	Factor 2 Values	Factor 3 Values	Factor 4 Values
1*	4	3	4	4
2*	3	4	3	3
24*	0	-1	-1	-1
37	1	1	3	1

Note. The statement with ** is non-significant at p>.01. All other statements are non-significant at p>.05.

In this study, the highest ranked consensus statements were Statement 1 "IBE helps to preserve indigenous languages like Garifuna," and Statement 2, "IBE helps to preserve indigenous cultural identity." These two statements were placed on the +3 and +4 grids across all four factors. This means that these two statements were most like the perspectives of participants in all four factors. Likewise, Statement 24, "Teachers find that IBE curriculum burdens them" ranked -1 or less across all four factors. This indicates that across all four factors, this statement was not quite significant to the perspectives of the participants. These data are

important as they identify the shared beliefs held by the participants regarding implementing IBE as a language preservation tool in their schools.

Though not flagged as consensus statements, there were other statements that occurred in multiple factors. For example, Statement 28 loaded heavily on Factors 1 and 2, "IBE is a good idea and should be promoted" despite the fact that unlike the participants in Factor 1, supporters of Factor 2 are pessimistic about IBE. This supports the information yielded by the consensus statement – that even those who oppose, or are strongly pessimistic, accept that IBE is a good for language preservation; however, the dissonance seems to be differentiated by the level of concern for resources and the reality of curricular responsibilities, none of which, from their perspective, accommodate IBE .

Also noteworthy are statements that occur in only one placement in the entire study; for example, Statement 8, "Fills the need gap as a bridge between old and new generations" occurred only in the +3 grid in Factor 4. Factor 4 participants were the only ones concerned about the issue of language transference. The concern for language transference is supported by Burns (2016), who stated that communities seeking to preserve their languages and customs should place an emphasis on the youths and their development. Despite the strong opposition in Factor 2, cautious optimism in Factor 3 and support specifically for promoting language transfers between generations in Factor 4, consensus statements indicate that the shared belief held by all participants is that IBE can positively impact the Garifuna language and culture preservation efforts in Southern Belize.

Summary

In this chapter, an analysis of the data collected was presented. The perceptions of 42 teachers from Stann Creek school district of Belize, regarding the implementation of IBE as a

language preservation tool in their schools, were analyzed. Statistical data from PQ Method along with Q-Sorts and post sort questionnaires were used as a data source for the analysis. The four factors that emerged from the data named were discussed. Factor 1, which represented participants who loaded positively on the topic of discussion, was named "*Strongly Support IBE*." Those who loaded on Factor 1 agreed that IBE helps to preserve indigenous languages like Garifuna, IBE contributes to the development of educational skills like reading, writing, listening and speaking, and that the implementation of IBE as a language preservation tool is a good idea and should be promoted.

Participants loading in Factor 2 were pessimistic. They loaded primarily on the statement that teacher success is measured by PSE, thereby making IBE irrelevant. They also believed that teaching Garifuna will interfere with students' preparation for the English based national exam. Overall, participants loading on Factor 2 expressed no interest in the implementation of IBE regardless of the fact that they admittedly loaded heavily on the statement which says that IBE helps to preserve indigenous languages like Garifuna. Factor 2 participants, while acknowledging this positive outcome of IBE, seem more overwhelmed by the negative aspects which in their perspective is interference with their curricular objectives. This group was named *"Strongly Opposed but conflicted about IBE."*

Factor 3 participants seem highly in favor of IBE being implemented as a language preservation tool, but their major concerns reflect administrative issues. Only three participants loaded on Factor 3. These were the only participants who hold Master's Degrees, are over 40 years old and hold administrative positions. They loaded heavily on the Statement 35 which stated that they were highly effective teaching the IBE curriculum. Self-efficacy, which according to Peng (2013) is critical to teacher success, is high within this group. Despite high

efficacy, this group loaded heavily on Statement 38 which states that more training workshops are needed. This shows that while these participants do not question their ability to do what is required, they are cognizant of the need for training, specialized training for themselves, and for those they lead. This is evidenced by the Factor 3 post sort statement, "I know teachers like myself would respond positively to IBE training." This shows that those who loaded on Factor 3 present their response from an administrative standpoint. Another post sort statement further shows that Factor 3 participants seem to be responding from a more elevated status than their peers, as seen in the response of Participant 3:

> I speak Garifuna so I am confident of my abilities. I am also a trained educator which makes me very equipped to teach any subject as long as I know the curriculum. We need the curriculum before attempting to implement the program.

This suggests that there is clearly a difference between the perspectives of teachers and administrators. While teachers waver between high enthusiasm and pessimism, administrators tend to be cautiously optimistic, voicing their concerns regarding administrative issues that may hinder such efforts. This group was named *"Cautiously Optimistic."*

Factor 4 represents those who support IBE specifically for its value as an agent for intergenerational linguistic transfer. Participants in this factor loaded heaviest on the statement which states that improving communications between generations of Garifuna speakers and IBE strengthens pride. Both statements reflect their recognition for the need for agents that not only promote proud cultural identity, but also facilitate a medium through which such pride can be transmitted from one generation to the next. Factor 4 was named *"Supported IBE For Intergenerational Transfers."*

Finally, there were two statements which participants across all four factors loaded on, regardless of their perceived biases. These consensus statements show that all participants share the view that IBE helps to preserve indigenous languages and cultural identity.

In Chapter 5, I will further discuss the results of this study and elaborate on the implications on practitioners, policy makers and future research.

CHAPTER 5: DISCUSSION

This study elicited, analyzed, and examined teacher perceptual data regarding the implementation of Intercultural Bilingual Education (IBE) as a language preservation tool in their schools. Intercultural Bilingual Education (IBE) is a teaching method that aims at promoting the preservation of the indigenous languages by integrating the indigenous language and culture into the academic curriculum, so that students can develop a better appreciation of their history and traditional practices (Hornberger & Lopez, 1998). IBE was introduced as a Pilot project in schools in the southern districts of Belize. To examine the perspectives of teachers regarding IBE, the theoretical assumption of Q Methodology, which is to actively explore "correlations between persons or whole aspects of persons" (Stephens, 1936, b;345), framed the exploration of perceptions that ensued in response to the research question: What are the range of perspectives teachers hold regarding IBE as a language preservation tool?

The topic of this inquiry is particularly compelling as language loss is occurring with the Garifuna language and emerging understandings that develop from studies like this that examine design and implementation elements of programs designed to slow or stop language loss is of great importance. Clearly, the more we understand perceptions related to IBE programs in Belize designed, in part, to slow or stop the loss of the Garifuna language, the more we might contribute to strengthening the vitality of the language, the well-being of its native speakers, and the civic and cultural health of the Nation of Belize. However, the plight of indigenous people and the loss of their languages has been a concern for educators, researchers and activists alike, in many places beyond Belize. The United Nations Research Fund (UNRF) indicates that more than 90% of the languages that exist today will be extinct in the next few years. The Garifuna language of Belize has been placed by some researchers in the imperiled category, while others like Ruiz

(1984) are said to be endangered. Nonetheless, it is hoped that emergent understandings from this study might provide critical and important perspectives that might produce stronger programming in other places designed to slow, stop, or reverse the loss of other languages.

The indigenous status of the Garifuna is supported by its characteristic as a non-dominant sector of society that is determined to preserve, develop and transmit their ancestral territories to future generations, and asserting their ethnic identity, cultural patterns and social and legal institutions as the basis of their continued existence as peoples (UN Permanent Forum on Indigenous Issues - UNPFII, 2009, p. 4). Drawing from the influences of critical social theory (Leonardo, 2004), where issues pertaining to ethnicity, language and culture are said to influence social status and power and the extent to which ones voice may be heard in a given environment, this study aimed to examine the perspectives of teachers who are major stakeholders in efforts to revive the Garifuna language in an academic environment.

Current literature on the rapid rate of language loss and language revitalization and preservation, coupled with my own observations of issues pertaining to language revitalization efforts in Belize, provided the framework for this study. After examining traditional research methods, it was concluded that the ability of Q methodology to reveal multiple groupings of perspectives makes it ideal to study the perspective of Belizean teachers regarding the use of IBE as a language preservation tool in their schools.

The Q study was implemented in two phases. In phase one, participants responded to four guiding questions:

1. What do you believe are the strengths/advantages of using bilingual education as a tool for indigenous language revival?

2. What do you believe are the limitations/disadvantages of using bilingual education as a tool for indigenous language revival?
3. What is your general opinion of IBE as a tool for indigenous language revival?
4. How would you describe your effectiveness teaching the IBE curriculum?

From the response to these questions, the communication concourse was developed. In Q methods, the communication concourse represents the flow of communicability surrounding a topic (Stephenson, 1978), and represents the distinct thoughts of individuals in a group. Because statements in the concourse are based on participants' common knowledge, they therefore represent the cultural heritage of individual participants (Stephenson, 1982, 239). The concourse therefore becomes the main research instrument, from which the participants' self-referent opinions are gathered.

In the second phase, 42 teachers from the Stann Creek School District of Belize were asked to sort Q cards, and rank them in a forced distribution scale order from most like their perspective to least like their perspectives. Demographic data for participants include 29 females and 13 males, ages ranging from 23 to 55 and teaching credentials ranging from high school diploma to Master's Degree.

After sorting the cards representing perspectives of the IBE program and its relationship to slowing the loss of the Garifuna language, the data were then factor analyzed using the PQ method software, which, after multiple rotations, yielded four major factors that represented the perspectives of the participants. Based on the distinct and nuanced, collectively-held perspectives that were represented by each factor's factor arrays (or model Q sorts), the factors were named: Strongly Support IBE, Strongly Opposed but Conflicted, Cautiously Optimistic and Support for Intergenerational Language Transfer.

An examination across the respective factor arrays indicate that participants did not dispute the usefulness of IBE as a language preservation tool. However, there was dissonance among the groups regarding various realities that are primary to the concerns of those who share perspectives. For example, all except Factor 1 participants express concern about the resources that would be needed for successful implementation of IBE. Likewise, Factor 2 participants were the only ones who expressed beliefs that IBE is irrelevant because of the fact that the ministry of education, as well as the community at large, measure teachers' efficacy by the number of students who pass the national primary school exit exam (PSE). Also, Factor 3 participants were the only ones who demonstrated agreement through their sorts that they believed themselves to be highly effective teaching IBE. Last, all except Factor 4 participants (who were neutral on statements related to overall views of the concept of IBE) agreed that IBE is a good idea and should be promoted.

Factor 1 participants were the only group who strongly supported implementing IBE as a language preservation tool. To further understand Factor 1 participants, it may be relevant to know that the IBE program was implemented in 2006. Hence, a few teachers would have had some experience and better understanding of what it entails. An examination of the demographic data revealed that of the 42 participants, the only ones who had varying levels of experience with IBE were those who loaded in Factor 1. It is possible that their level of familiarity with the program influenced their opinions. However, their strong support does not translate into increased confidence, as Factor 2 participants were neutral (in the "0" column) on the statement regarding their perceptions of their own abilities to teach the IBE curriculum.

Studies have shown that if teachers do not anticipate success in a specific type of instructional activity, it would be less likely that they would put effort into the instruction or the

program to which it belongs (Tschannen- Moran & Woolfok Hoy, 1998). Factor 1 participants' seeming commitment to the implementation of IBE was voiced through strong agreement with statements that applaud the value of IBE. They also rejected all statements that indicated negative characteristics of IBE, and offered post sort questionnaire statements that indicated a resilient commitment to accepting realities such as limited time, conflicting expectations for national exams and even the unavailability of needed resources.

Studies also have shown direct correlations between the quality of performance output with teachers' own perceptions of their own abilities (Goddard, Hoy & Hoy, 2000; Enoch, 1995; Wilson & Floden, 2003). Such information regarding the perceptions of Factor 1 participants reflect the "history" the participants are bringing into the study. Such histories, according to Stephenson *(1982:241),* form when people's knowledge and perspectives accumulate over time. The Factor 1 perspectives, therefore, indicated a positive attitude towards IBE which can eventually be translated to actual effectiveness on the ground.

Factor 2 participants, compositely named "Strongly opposed but conflicted," were found to be very negative about IBE. However, placements of certain statements showed that they were conflicted about committing to promoting language revitalization by supporting the IBE program and the reality pertaining to the time needed for successful implementation of IBE, while still being held responsible for the PSE passes that can guarantee professional status and job security. Emerging from the factor arrays seemed to be a major concern regarding balancing the participants' responsibility to the national curriculum, for which they are "held accountable" (Participant 7). Implicit in the placement of Q sample items related to this sentiment seemed to be the assumption that added responsibilities would be expected when changes were introduced to an institution's curriculum. For example, in a study on the impact of changes on teaching in

Ireland, Donnelly (2006) found that that only teachers who are more self-actualized persisted in successfully implementing changes. Demographically speaking, Factor 2 participants were the youngest in age and were also among the least qualified. Hence, their attitude towards the change being introduced may be aligned with the Donnelly (2006) findings.

As mentioned previously, not only did Factor 2 participants strongly express the belief that IBE is irrelevant, but they also indicated through their factor array that teaching IBE will interfere with preparation for the national exam. The evident conflict teachers on this factor faced regarding how to integrate the IBE program into an already busy academic curriculum has been identified in the literature as a common practice that contributes to the failure of new programs, often long before they begin. According to Snyder (1992), the failure of administrators to recognize their role in change has long been identified as a major obstacle to curriculum implementation. This was echoed by a participant who addressed the level of frustration in the fact that administration "is always starting new things and never follow through." This perhaps offers a partial explanation toward the teachers' seeming nonchalant attitude towards IBE, adding, "Why bother? This will be gone by next year" (Participant 27). This negative opinion of the administrators seemed to depict a reaction to top-down program decision-making that was perceived as arbitrary, misinformed, or not in the best interests of the school (Brewster& Railsback, 2003).

Despite their vehemence, the dominant perspective represented in Factor 2 was that there seemed to be some value to IBE as a tool for language and cultural preservation. The participants who comprised this factor also agreed that it was a good idea and should be promoted, as well as that more IBE training workshops are needed. At the heart of the conflicting aspect of the Factor 2 perspective seemed to lie the belief that regardless of these positive

acknowledgments of the program, these participants still did not seem to believe that it fit their current academic situation due to concerns, especially regarding factors such as resources including time and training.

The perspective represented in Factor 3, “Cautiously Optimistic,” was significant because it also represented the perspectives of two teacher administrators. In the country of Belize, principals in most cases are expected to teach. Only two teacher/administrators participated in this study and both loaded on Factor 3. Other demographics for Factor 3 were also significant. Of the three participants who loaded on Factor 3, all were 40 years and older with 12 to 31 years of teaching experience, and the only participant holding a Master’s degree was in this group.

The Factor 3 perspective represented a concern for administrative issues, which was not evident in the other factors, apart from the perspective that they are highly competent, Factor 3 participants did not load heavily into any of the other distinct frame of thoughts. In fact, most of the statements that ascribe positive attributes to IBE were ranked in the left hand of the factor array, indicating items that were viewed as being less indicative of their perspectives. The cautious element of this group might be best seen through what can be interpreted as a tendency for what can be politically correct responses to the statements.

As described previously, statements pertaining to the effectiveness of IBE were ranked in the zero column in Factor 3. Specifically, the Factor 3 perspective seemed to express scant subjective responses to the item related to the effectiveness of IBE to improve academic skills. Additionally, this factor perspective did not place much significance to the idea that IBE teachers lack training. Factor 3 participants strongly supported the notion that more IBE training workshops were needed, despite the fact that they also ranked the statement attesting to their high self-efficacy using IBE as being a substantial element of their perspectives. In addition, a

post sort comment by a Factor 3 participant stated that she was sure teachers "like myself" would respond positively to IBE training (Participant 35). The inclusion of one's self as a part of a whole when it comes to taking ownership of possible challenges in an institution or education system is a typical characteristic of administrators who attempt to view the issues from the perspectives of what may be best for the people they represent. While this may be an admirable trait, the perspectives demonstrated by the administrators who participated in this study also suggested their perceptions that there was little support for the perspectives of teachers, and little evidence that decision making is shared, including whether or not IBE is taught. There was support for the idea that IBE was irrelevant as an educational process. However, the concerns for implementation procedures were expressed by the strong perception that IBE would create difficulties for both teachers and students if the implementation was not carefully planned and orchestrated.

Factor 4, "Support for Intergenerational Linguistic Transfer," presented a perspective that seemed to value of IBE expressly as a medium through which the Garifuna language and culture can be transmitted from older generations to younger generations of Garifuna speakers. The perspective in Factor 4 was based on impressions that there is a need to create avenues of communication between the older generations and today's Garifuna children. While being cognizant of the need for more resources, a post-sort comment from a Factor 4 participant expressed her belief that there are "enough" resources for IBE to revive Garifuna (Participant 1). This group agreed most that students themselves have a negative attitude towards Garifuna (18:2), but contends that "it is very important for us to pass it on to upcoming generations." Claiming Garifuna children language shame (Bonner, 2003) as their responsibility portrays

Factor 4 participants as those who are holders of cultural wisdom, and who view themselves as the gatekeepers of Garifuna language preservation efforts.

Furthermore, there was no aberrance in Factor 4 regarding the use of IBE for academic success. This is not unusual as, often, cultural ambassadors do not fit the mold of social and other institutions pertaining to activities they engage in to preserve their language and culture because members of minority groups often perceive and experience their lives differently (Sue & Sue, 2013). Historically, the interests of an indigenous group are often ignored by social systems. As a result, perspectives like those of Factor 4 participants are usually more effectively acted on through methods that are not necessarily promoted by the status quo. Hence, the focus of Factor 4 participants on the value of IBE, solely as a tool for intergenerational language transfer, effectively serves their primary purpose of preservation through media of communications between the old and the young Garifuna.

Though the use of IBE for promotion of academic success did not resonate strongly among Factor 4 participants, studies have shown that there is a correlation between cultural pride and academic output. Therefore, there is a likely possibility that students would make academic gains. In a meta-analysis of 46 studies, Rivas-Drake and Taylor (2010) concluded that feelings of ethnic pride and happiness in minority youths positively affect their behavior and academic success. Furthermore, it has been found that race/culture/ethnicity has a significant influence on how students deal with adverse circumstances (Arrington & Wilson, 2000; Garcia Coll & Magnuson, 2000; Lerner & Galambos, 1998; Yasui & Dishion, 2007). According to Palacio (2013), the failure and under achievement of Garifuna children in Belizean school is a direct result of the "failure to identify what problems they are having in the school system arising from their status as an ethnic minority." Language shame, as highlighted by a Factor 4

participant, is an example of some of the problems facing indigenous children in Belize. Palacio (2013) argues that the education provided for indigenous peoples should allow the consolidation of their ethnic identity; instead, public policy has failed to ameliorate these conditions" (Palacio, 2013, p. 133). Therefore, the perspective of Factor 4 participant that IBE can present opportunities for the language to be passed on to another generation is aligned with the notion that Factor 4 participants seem to present themselves as gatekeepers of Garifuna cultural wisdom and pride.

Summary

The results of this study indicated that teachers in the Stann Creek district generally believed that IBE is an effective tool for promoting language preservation. In addition, there is a rich diversity of how IBE is effective as four distinct groups, or factors, emerged. Thus, the bulk of participants "Strongly supported" IBE, as indicated by their post-sort responses, although when examining the perspectives through the factor arrays, each perspective acknowledged possible difficulties that may arise in implementing the program. Encouragingly, there were expressions indicating a willingness to accept those challenges

Other perspectives reflect ambivalence towards IBE as those who strongly opposed indicated positive attitude towards the positive virtues of IBE, but seemingly with no interest engaging an implementation in their institutions. Administrators who participated in this study offered no solid commitment to their perspectives. Apart from identifying themselves as highly proficient professionals, these participants tended to remain neutral on many key issues. Finally, the need to establish IBE as a means of connecting older speakers with younger speakers to facilitate language transfers was also expressed by the participants.

These findings have given credence to the voice of the participating teachers. Knowing that 100% of the teachers recognize IBE as a viable tool for language preservation is solid data from which administrators can build a program. Information regarding the role and demands of the PSE and the subsequent pressure that teachers seem to be under will be useful for informing ways to effect productive changes. In the absence of literature on this topic, this study has provided needed data that can inform further implementation plans, should IBE be taken past the pilot stage. There are also implications for curriculum development, project design, administration and teacher training.

Implications of the Study

Research is conducted for within contexts that are both specific and general. For this study, the specific context was the utility of an IBE program in schools Southern Belize for the purpose of slowing or even stopping the loss of the Garifuna language. The disconcerting phenomenon of language loss, as described and chronicled here and elsewhere, is proliferate throughout the world and across cultures. The full impacts of language loss is not known, but certainly the loss of any language also results in the loss of indigenous expressions, perspectives, stories, and histories that only a native language can fully communicate. In addition, language loss most often occurs within the communities and populations of those most marginalized within broader cultures and nations, so in many respects, fighting language loss are acts of social and cultural justice and human rights advocacy. As such, studying the dynamics of efforts to slow, stop, or reverse language loss, including the study of the perceptions of those engaged in such efforts, also represent social and cultural justice and human rights advocacy. The intention of this study was to engage in such advocacy and the findings and results have implications toward program and educational practice, policy, and future research.

Implications for IBE program practice. The results of this study indicated implications in three major areas regarding practices related to the implementation of IBE as a language preservation tool in schools in Southern Belize. First, there are program implications related to participant concerns about the balance that must be struck between new proposed programs like IBE and existing responsibilities in the classroom. Secondly, there are additional implications in regard to concerns raised by participants about the fact that a comprehensive plan regarding the implementation process was not made available to teachers. Finally, additional implications evolve from the apparent acceptance of the need for IBE for ensuring language survival by facilitating opportunities for the older generations to transfer the language to the younger generation.

One of the first implications for IBE program practice is based on the perspectives of Factor 2 participants that there is simply no time to engage in new programs while still being held accountable for meeting the standards and benchmarks of the current program. This concern is a common trend in education. In a study on teacher retention, Reichardt, Snow, Schlang and Hupfeld (2008) found that the tendency of policy makers to "shower" huge numbers of initiatives on classroom teachers usually result in unintended negative consequences. The study found that the practice of constantly introducing or discontinuing programs had negative effects on teacher. Teachers felt that constantly being asked to undertake new tasks with no indication of the purpose or long-term curricular goals were found to distract teachers from their focus on teaching. Similarly, in this study, Factor 2 teachers seem to perceive IBE as a distraction from their focus on the PSE curriculum. This finding implies that more can be done to minimize the burdens placed on teachers by integrating the IBE program into the existing national curriculum.

An abundance of studies have shown that lack of attention to how new programs are integrated into the current can be detrimental to the perceptions regarding the value of the program, teachers' attitude towards the institution and teachers' general commitment to the success of the proposed program. In addition, the need to plan the effective role out of new programs has been cited as an integral part of the success of such a program. According to Friendship-Keller (1988 2016), good programs fail at implementation because good programs do not just happen. They are a result of careful consideration of why the organization exists and what its members want to accomplish. This is aligned with the perspectives of Factor 3 participants whose only strong concern was the implementation process. Two key elements of any successful program planning are the program itself and the interests and involvement of its group members (Boyle, 1981). Based on this, not spending the time needed to get teachers to understand the proposed program will minimize their interest in the program and result in eventual failure at various levels.

Most often, teachers' interests are influenced by their own personal history. In this study, one perspective was influenced by the participants' identified desire and interest in the posterity of the Garifuna language. There was no interest in the value of IBE as a tool for academic development. The implication for program development, in this case, speaks to the existence of a positive trait among the teachers. Administrators can use the teachers' stated interest and concern about Garifuna preservation as a means of empowering them to do more with their students.

Though all participants agree that IBE can effectively contribute to the preservation of the Garifuna language, post sort comments suggested that there were individual perspectives that did not agree with the need for such an effort. A participant who viewed IBE as irrelevant and

ranked at the highest level that she is incapable of teaching IBE because she does not speak Garifuna, provided post sort comments saying, “Students are ashamed to speak Garifuna because people look at them as a bunch of African slaves when they talk that language.” In Belize, there exist prejudices between the Garifuna and the Creoles regarding who maybe more culturally superior. Historically, this rift is a legacy inherited from British colonizers who sowed the seed of disunity and distrusts among these two groups for the purpose of securing their control over the colonized. Such a statement coming from a Creole participant illustrates the teacher’s personal prejudices towards the Garifuna language and people. An implication of this on the practice of the IBE program will be to facilitate necessary education that can afford opportunities for teachers to develop their own level of cultural sensitivities.

Another implication for program practice is the need for educational leaders to take a more hands-on approach to the quality of training teachers receive, to ensure that it matches the programs or curricular outcomes that are expected. If the IBE program is fully implemented, principals should be involved in selecting and offering training program to participating teachers, before they are asked to undertake the responsibility. Majority of the teachers said that they do not believe they are equipped to teach IBE and that more IBE training is needed.

Implications for language policy. Phillipson (2009) and Skutnabb-Kangas (2012) define language policy as the decision on rights and access to languages and on the roles and functions of particular languages and varieties of language in a given policy (p. 434). As a child, I was bullied for being Garifuna and for speaking the Garifuna language. Lack of policies on language rights of indigenous children make bullying and other forms of discriminations more likely to exist as accepted modes of behavior in schools. Hearing teachers’ perspectives regarding implementation of a program that promotes the use of indigenous language in the

Stann Creek District schools will contribute to the discussion pertaining to the rights of Garifuna and other indigenous children to be taught in their native languages. This will enable participation in efforts to change children's and teachers' attitudes toward indigenous languages. Q sorts data and post sort interview statements like "National exams are in English. Teaching Garifuna will interfere with exam preparations." (27:4) and "Teacher success is measured by PSE passes. This makes IBE irrelevant." (26:4), indicate that teachers' primary concern is the national standardized test (PSE). This also indicates that language survival and tolerance are not primary concern of current language policy decision makers in Belize. If the attitudes towards indigenous languages is to improve, it should start with the policies set by the Government and other administrative bodies that determines school curriculum. According Skutnab-Kenagas (2000), policies set by the government set the pace for social attitude towards language. An implication for this study is that it can point the stakeholders in the direction for dialogue and discourse with teachers who all agree that IBE can be successful in the attempt to preserve the Garifuna language and therefore, are key stakeholders. Teachers can then be included in conversations aimed at discarding negative attitudes and promoting tolerance and cultural diversity.

Another implication is that currently, there is no evidence that the Ministry of Education (MOE), Belize, has a clear language policy to represent the Government's plan of action pertaining to language preservation. This study, can provide the impetus to revisit the issue of Itercultural Bilingual Education (IBE). The MOE's implementation of the IBE pilot project in 2006 was a major first step which can easily be halted if the interests of other stakeholders are not visible. Presenting this study to the Belize Ministry of Education will indicate that I, in my role as Garifuna activist, have, a personal interest in the program. Also, data provided will give

voice to teachers by presenting a true picture of their beliefs and concerns. This will provide the MOE with relevant ideas on how to improve the issues that emerged as being of major concern to the participants. Some of these concerns include, the role out procedures for new programs, training and resource needs, and other issues like curriculum overload. A very crucial point to note is that these same issues were also cited by the MOE in its *Belize Report, June 2015,* as having negative impact on the accomplishment of MOE mission goal (Mason & Nelson, 2005).

Implications for Language policy of the Garifuna Nation. The term Garifuna Nation, is used when referring to all Garinagu across the diaspora and represents "a single united ethnic community" (NGCbelize.org, 1997**).** This study can be implicit in the realization of the stated policy goals of the Garifuna Nation. According to Language Policy (1997), "The Garifuna nation adopts language maintenance policies and expect recognition of the Garifuna language by the governments of Belize, Honduras, Nicaraqua and Guatemala." The language policy also calls for Garifuna communities to engage in language maintenance practices which include lexical expansion and corpus planning. Regarding lexical expansions, the document describes Garifuna as,

> "…. a modern language capable of expressing a completer range of human communicative intentions and which is also capable of lexical expansions into contemporary technical and specialized semantic fields…." (Language Policy, 1997, p.1).

The language policy of the Garifuna nation also mandates the formation of a special international Garifuna Committee to develop and determine appropriate new vocabulary so that Garinagu may speak on any subject without resorting to the use of foreign lexemes (Language Policy 19917). While these policies do exist, there is no indication that a system exist to ensure that they are followed. The implication here is that there are many Garinagu like those who

loaded on to Factor 4 who view themselves as keepers of their language and culture. Lack of communication between groups of people reduces their strength as one people. Sharing the results of this study will allow others to see that there is a strong population of teachers who would commit to efforts to ensure that the language is passed on from one generation to the next. This awareness can influence a resurgence of activism aimed at promoting the use of Garifuna in everyday communication, especially with children as an effort to preserve the Garifuna language and contribute to the realization of the Garifuna Nation policy goals.

Finally, as policy generally dictates practice more surely any other force in our systems. As this study suggests that, given the general acknowledgment by participants in this study that given the right conditions, IBE programs and programming can play a significant role in addressing loss of the Garifuna language, comprehensive implementation of IBE curriculum in Southern Belize schools should be seriously considered. The participants of this study were participating in what essentially was a pilot program. Since the time of data collection, many more schools have adopted a variation of the IBE curriculum. This study suggests that with proper teacher preparation, administrative and material support, and adequate instructional time devoted to it, the educational system can play a critical role in honoring and strengthening the health and cultural survival of the Garinagu people and the incomparable contributions they make to Belizean life.

Implications for future research. The results of this study suggest that future research may focus on the perspectives of administrators and school leaders regarding the implementation of IBE as a language preservation tool in schools in the southern district of Belize. The strength of Q methodology is in its ability to account for the individual voice within a group. The data, which emerged from this study, indicate that participants who hold administrative positions

generally chose to abstain or held views that did not necessarily match or support general trend of thoughts held by the teacher participants. A qualitative study on principals and other administrators' perception of IBE, which can allow for data on group opinions, may be useful to gather the perspectives of administrators. Often times, people are more comfortable hiding their individual opinions for fear of repercussions.

In Q methodology, those individual voices are heard and accounted for and this fact may have influenced how the teacher administrators responded. Another implication for future research is regarding the fact that this study focused on IBE and its ability to influence the preservation of the Garifuna language when in fact there are other indigenous languages in Belize that may be considered endangered. For example, Mayans who inhabit the Far Southern Districts of Belize speak the Mayan languages like Ketchi and Mopan Maya. Like the Garifuna, the speakers of these languages have succumbed to social and economic pressures, including language imperialism. They have abandoned their traditional ways of living and have blended into the general Belize populace. This entails shedding the symbols of their Mayan identity, language, and dressing, and assimilating into the predominant creole language and society of Belize. Research can be used to similarly investigate perceptions regarding Maya and other indigenous languages in the country of Belize. In addition, future research can continue to focus on gathering the thoughts and opinions of teachers regarding other aspects of IBE program implementation. In this study, there were a few participants' statements that suggested being uninformed about the IBE program. The perception of one participant who said, "It doesn't matter because by next year this will be gone," suggests that there is a lack of communication between administrators and teacher practitioners. Future research can be conducted to inform

best ways of building a communication line between all stakeholders, with emphasis being placed on taking the perspectives of teachers into consideration when planning implementations.

Finally, language preservation continues to be a task for speakers of minority languages. Due to socioeconomic and political realities, natural inclination for most minority groups is assimilation into the linguistic and culture norms of the majority groups (Phillipson, 2009). Intercultural Bilingual Education is one of many efforts employed by those who are actively engaging in efforts of preserving, or—at the very least—minimizing the continued loss of their native languages. An implication of this study is to facilitate recording the efforts of the Garinagu people of Belize towards preserving the Garifuna language. In addition, this study provides evidence that groups of educators agree that Intercultural Bilingual education can effectively contribute to the preservation cause. Having highlighted this shared perspective, the groundwork has been laid for better efforts to be focused on improving the areas that have been identified as detrimental to the success of the program.

Summary and Conclusion

Q methodology data collected from 42 Belizean teachers of the Stann Creek district indicate that teachers' perceptions of Intercultural Bilingual Education, as a language preservation tool, were generally positive. In response to four guiding questions regarding the advantages and disadvantages of IBE and whether or not is should be implemented in their schools, participants' responses yielded 40 statements that were built into a concourse which was then used as the research instrument to elicit their perspectives. After rank ordering the statements on a forced distribution grid on a continuum of most like my perspective (+4) to least like my perspective (-4), four groups of thoughts or factors emerged. Each factor was named based on the characteristic that best described the theme presented by the combined views of the

participants it represented: Factor 1 - Strongly Supported IBE; Factor 2 - Strongly Opposed but Conflicted about IBE; Factor 3 - Cautiously Optimistic about IBE; and Factor 4 - Supported IBE for Intergenerational Linguistic Transfer. These perspectives were examined and described independent from and within context of each other. In addition, these emergent factors, or collectively shared perspectives were discussed within the context of previous literature and theory related to language loss as well as the implementation of IBE programs.

Finally, limitations of the study were described and discussed as well as the implications this study holds for practices related to the specific IBE program in this study as well as others, as well as the capacity and promise of IBE programs for slowing, stopping, or even reversing language loss. In regard to policy, this study suggests that the Ministry of Education in Belize should consider institutionalizing IBE programming in Southern Belize in order to support efforts to slow the loss of Garifuna, but by doing so strengthen the cultural well-being of the Garinagu people. Finally, given the purposeful selection of Q methodology for examining participant perspectives in ways that honor their agency and voices, future research including similar empowering approaches is warranted.

The choice to study the utility of IBE programming in Southern Belize as an important tool to confront the loss of the Garifuna language grew from my own experiences and history as a proud Garifuna woman in a proud Garifuna community. Although there were times in my childhood that I felt the sting of cultural marginalization, a main source of my strength and resilience in the face of this oppression was the power and beauty of Garifuna culture and our Garifuna language. As with other Garinagu men and women, the Garifuna language helps communicate our shared values, teaches me my history, bonds me with my family, and unites me

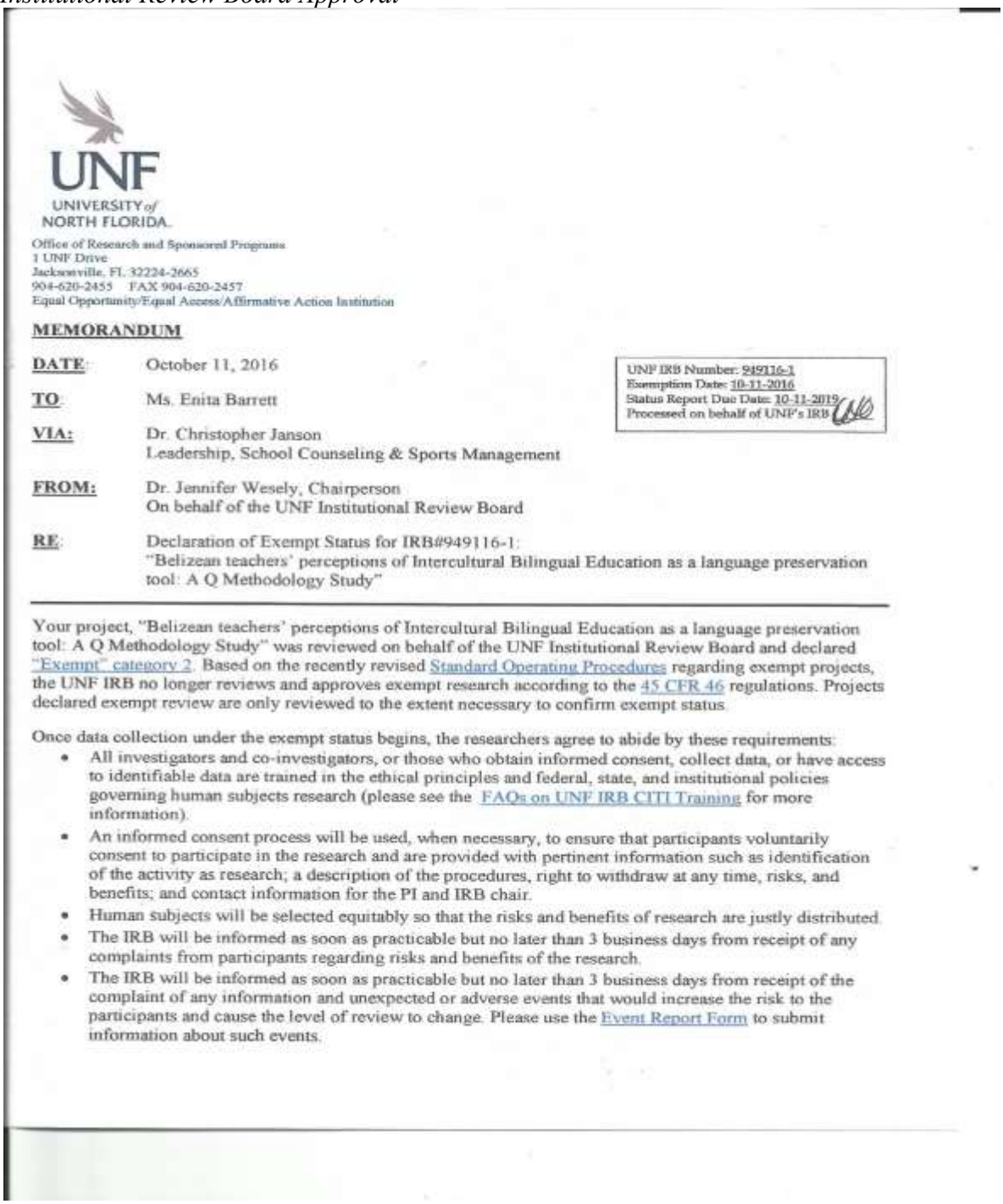
with my elders, both alive and passed. In so many ways, language lies at the very heart of a people and is the vehicle for their individual and collective voices.

Therefore, it was of great importance that I not only study a promising means to support the Garifuna language, but to do it in a way that also honored the voices of those choosing to participate in this research. In deep appreciation and respect for their participation in this study, and more importantly in the efforts to preserve and even revitalize Garifuna, I strove to honor their voices by selecting a method of research that holds great promise in honoring the voices I so deeply appreciate and respect. Q methodology provided me with an opportunity to honor participant voice by not only studying it, but letting participant voices lead the way. My participants largely created the research instrument and later those participants and more sorted the items within the research instrument without the obstructive structures and a priori meanings typically associated with social science and educational research.

Finally, this research is an expression of my love for my language and my people put to action. Just as the IBE program in Southern Belize represents a beautiful possibility of education intersecting the aims of academic development and social, cultural, and political agency; so does this research. It is my hope that this study not only informs the practices and policies of IBE in Southern Belize, but that it also inspires the hope and imagination of the Garinagu people and those allies who wish to support our own continued struggle for political and cultural justice and equality.

APPENDIX A

Institutional Review Board Approval



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MEMORANDUM

UNF IRB Number: 949116-1
Exemption Date: 10-11-2016
Status Report Due Date: 10-11-2019
Processed on behalf of UNF's IRB

DATE: October 11, 2016

TO: Ms. Enita Barrett

VIA: Dr. Christopher Janson
Leadership, School Counseling & Sports Management

FROM: Dr. Jennifer Wesely, Chairperson
On behalf of the UNF Institutional Review Board

RE: Declaration of Exempt Status for IRB#949116-1:
"Belizean teachers' perceptions of Intercultural Bilingual Education as a language preservation tool: A Q Methodology Study"

Your project, "Belizean teachers' perceptions of Intercultural Bilingual Education as a language preservation tool: A Q Methodology Study" was reviewed on behalf of the UNF Institutional Review Board and declared "Exempt" category 2. Based on the recently revised Standard Operating Procedures regarding exempt projects, the UNF IRB no longer reviews and approves exempt research according to the 45 CFR 46 regulations. Projects declared exempt review are only reviewed to the extent necessary to confirm exempt status.

Once data collection under the exempt status begins, the researchers agree to abide by these requirements:

- All investigators and co-investigators, or those who obtain informed consent, collect data, or have access to identifiable data are trained in the ethical principles and federal, state, and institutional policies governing human subjects research (please see the FAQs on UNF IRB CITI Training for more information).
- An informed consent process will be used, when necessary, to ensure that participants voluntarily consent to participate in the research and are provided with pertinent information such as identification of the activity as research; a description of the procedures, right to withdraw at any time, risks, and benefits; and contact information for the PI and IRB chair.
- Human subjects will be selected equitably so that the risks and benefits of research are justly distributed.
- The IRB will be informed as soon as practicable but no later than 3 business days from receipt of any complaints from participants regarding risks and benefits of the research.
- The IRB will be informed as soon as practicable but no later than 3 business days from receipt of the complaint of any information and unexpected or adverse events that would increase the risk to the participants and cause the level of review to change. Please use the Event Report Form to submit information about such events.

- The confidentiality and privacy of the participants and the research data will be maintained appropriately.

While the exempt status is effective for the life of the study, if it is modified, all substantive changes must be submitted to the IRB for prospective review. In some circumstances, changes to the protocol may disqualify the project from exempt status. Revisions in procedures or documents that would change the review level from exempt to expedited or full board review include, but are not limited to, the following:

- New knowledge that increases the risk level;
- Use of methods that do not meet the exempt criteria;
- Surveying or interview children or participating in the activities being observed;
- Change in the way identifiers are recorded so that participants can be identified;
- Addition of an instrument, survey questions, or other change in instrumentation that could pose more than minimal risk;
- Addition of prisoners as research participants;
- Addition of other vulnerable populations;
- Under certain circumstances, addition of a funding source

To submit an amendment, please complete an Amendment Request Document and submit it along with any updated documents affected by the changes via a new package in IRBNet. If investigators are unsure of whether an amendment needs to be submitted or if they have questions about the amendment review process, they should contact the IRB staff for clarification.

Your study was declared exempt effective 10/11/2016. Please submit an Exempt Status Report by **10/11/2019** if this project is still active at the end of three years. However, if the project is complete and you would like to close the project, please submit a Closing Report Form. This will remove the project from the group of projects subject to an audit. An investigator must close a project when the research no longer meets the definition of human subject research (e.g., data collection is complete and data are de-identified so the researcher does not have the ability to match data to participants) or data collection *and* analysis are complete. If the IRB has not received correspondence at the three-year anniversary, you will be reminded to submit an Exempt Status Report. If no Exempt Status Report is received from the Principal Investigator within 90 days of the status report due date listed above, then the IRB will close the research file. The closing report or exempt status report will need to be submitted as a new package in IRBNet.

CITI Training for this Project:

Name	CITI Expiration Date
Ms. Barrett	04/14/2019
Dr. Janson	11/08/2018

UNF IRB Number: 949116-1
Exemption Date: 10-11-2016
Status Report Due Date: 10-11-2019
Processed on behalf of UNF's IRB

All principal investigators, co-investigators, those who obtain informed consent, collect data, or have access to identifiable data must be CITI certified in the protection of human subjects. As you may know, **CITI Course Completion Reports are valid for 3 years**. The CITI training for renewal will become available 90 days before your CITI training expires. Please renew your CITI training when necessary and ensure that all key personnel maintain current CITI training. Individuals can access CITI by following this link: http://www.citiprogram.org/. Should you have questions regarding your project or any other IRB issues, please contact the research integrity unit of the Office of Research and Sponsored Programs by emailing IRB@unf.edu or calling (904) 620-2455.

This letter has been electronically signed in accordance with all applicable regulations, and a copy is retained within UNF's records. All records shall be accessible for inspection and copying by authorized representatives of the department or agency at reasonable times and in a reasonable manner. A copy of this memo may also be sent to the dean and/or chair of your department.

APPENDIX B

Request to conduct study in Stann Creek, Belize

Permission to Conduct Study

From: Enita Barrett
Date: 6 September, 2016
To: Ministry of Education, Stann Creek District Belize
Subject: Belizean teachers' perceptions of Intercultural Bilingual Education as a language preservation tool: A Q Methodology Study

My name is Enita Barrett. I am a doctoral student conducting dissertation research on the perceptions of Stann Creek District, Belize teachers' regarding using Bilingual Education (IBE) as a language preservation tool.

I am requesting permission to do this study in your school district. It will entail talking to 40 to 50 randomly selected teachers from throughout the district (no school visits are required). The research instrument (Q sample) will take approximately 45 minutes to complete. Participation is voluntary.

The study will take place this Fall 2016 or later, pending the approval of the University of North Florida, Institutional Review Board. If you have questions regarding this approval, you may contact the University of North Florida's Institutional Review Board Chairperson by calling [redacted] or by [redacted]. Should you have any comments or questions, please feel free to contact me at [redacted]
Thank you very much for your time and cooperation.
Sincerely,

Enita E. Barrett
Principal Researcher

APPENDIX C

Ministry of Education, Belize, authorization to conduct study in Stann Creek District

"Empowering Stakeholders in Education to Meet the Challenges of the New Millennium."

Ministry of Education, Youth, Sports and Culture
Stann Creek District Education Center
Market Square
Dangriga Town
Belize, Central America
Phone: 501-502-2111/Fax 501-522-0475

Principal Education Officer & Center Manager
Dr. Tanya Nunez

Education Officer
Mrs. Sheridan Lambey

Education Officer
Mr. Russel Lambert

Education Officer
Mrs. Elvenia Andrews

Education Officer
Mr. Leon Gentle

NaRCIE Coordinators
Ms. Virgen Bermudez
Mr. Garette Sutherland

School Liason Officers
Mr. Anthony Noralez
Mr. Ian McKenzie
Ms. Yvonne Palacio

School Bus Inspector
Mr. Alden Chavez

Data Entry Clerk
Ms. Michelle Swaso

Clerical Assistant
Ms. Meliza Solano

Driver
Mr. Deltroy Gamboa

September 8, 2016

Principals
Stann Creek District

Dear Principals,

This serves as a letter of introduction for Enita Barrett, doctoral student of the University of North Florida. Ms. Barrett is conducting dissertation research on the perceptions of Stann Creek District teachers regarding the use of Bilingual Education (IBE) as a language preservation tool.

This study entails talking with up to fifty randomly selected teachers from the district and requires no actual school visits. The research instrument will take approximately forty-five minutes to complete and participation is strictly voluntary.

Also note that the Institutional Review Board or the University of North Florida has approved the survey.

The District Centre supports Ms. Barrett in her data collection efforts and your participation and cooperation is being requested.

Thanks in advance for your usual support as we work together to improve education in our district.

Yours in education,

[redacted]

Mrs. Tanya Nunez, Ed. D.
Education Manager
Stann Creek District Education Centre

STANN CREEK DISTRICT
Market Square Area
Dangriga Town
EDUCATION CENTRE

APPENDIX D

Participation/Recruitment Letter, Q-Sample

From: Enita Barrett
Date: September, 2016
To: Principals of Schools in Southern Belize
Subject: Belizean teachers' perceptions of Intercultural Bilingual Education as a language preservation tool: A Q Methodology Study

My name is Enita Barrett. I am a doctoral student conducting dissertation research on Belizean teachers' perceptions regarding using Bilingual Education (IBE) as a language preservation tool. I am requesting your participation in this research study. The research instrument (Q sample) will take approximately 45 minutes to complete.

You must be 18 years of age or older to take part in this research study. Your participation is voluntary and will remain anonymous. In compliance with IRB requirements and to ensure data security, your answers will be stored on a secure UNF server and destroyed at the culmination of this research. No personal identifiers will be collected. Your participation is voluntary and you are free to withdraw at any time. There are no foreseeable risks for your participation. One possible benefit from taking part in this research is the knowledge that you are adding to the body of research on teachers' perception regarding IBE as a language preservation tool.

The University of North Florida, Institutional Review Board has approved this survey. If you have questions about your rights as a participant, you may contact the University of North Florida's Institutional Review Board Chairperson by calling [redacted] or by emailing [redacted] Should you have any comments or questions, please feel free to contact me at [redacted]

Thank you very much for your time and cooperation.

Sincerely,

Enita E. Barrett
Principal Researcher

APPENDIX E

Informed Consent Letter

Informed Consent, Q-Sample

My name is Enita Barrett. I am a doctoral student at the University of North Florida, conducting dissertation research on the perceptions of Belizean teachers regarding the use of Intercultural Bilingual Education in their schools as a tool for language revival. I am requesting your participation in this research study. The research instrument (Q sample) will take approximately 45 minutes to complete.

You must be 18 years of age or older to take part in this research study. Your participation is voluntary and your responses will remain anonymous. In compliance with IRB requirements and to ensure data security, your answers will be stored on a secure UNF server and destroyed at the culmination of this research. No personal identifiers will be collected. Your participation is voluntary and you are free to withdraw at any time. There are no foreseeable risks for your participation. One possible benefit from taking part in this research is the knowledge that you are adding to the body of research on teachers' perception of IBE in Belizean schools. The University of North Florida, Institutional Review Board has approved this survey. If you have questions about your rights as a participant, you may contact the University of North Florida's Institutional Review Board Chairperson by calling [redacted] or by emailing [redacted] Should you have any comments or questions, please feel free to contact me at [redacted] or [redacted]

Completion and return of the instrument implies that you have read the information in this form and consent to take part in the research. Please print a copy of this form for your records or future reference.
Thank you very much for your time and cooperation.
Sincerely,

Enita E. Barrett
Principal Researcher

APPENDIX F

Participants' demographics form

Sex: _____

Ethnicity: _____

Age: _____

First Language (language spoken in home). Please list: _____

Other languages (spoken or understood). Please list: _____

Professional role (teacher, administrator, etc.): _____

Years working in education: _____

Years working in bilingual education: _____

Education: _____

Previous Specific Training in Bilingual Education: _____

Birthplace (village and district) : _____

APPENDIX G

Teacher Survey (Open-ended questions)

1. What do **you** believe are the strengths/advantages of using Intercultural Bilingual Education as a tool for indigenous language revival?
   (Please list and describe as many as apply to you)
   1.
   2.
   3.
   4.
   5.
   6.
   7.
   8.

2. What do **you** believe are the limitations/disadvantages of using Intercultural Bilingual Education as a tool for indigenous language revival?
   (Please list and describe as many as you believe)
   1.
   2.
   3.
   4.
   5.
   6.

7.

8.

3. What is **your** general opinion of Intercultural Bilingual Education as a tool for indigenous language revival?

4. How would you describe your effectiveness teaching the Intercultural Bilingual Education curriculum?

APPENDIX H

Q Sample Statements

Sort these opinion statements based on what best represents your perspective.
Which items is **most like** your perspective? Which item is **least like** your perspective?

Most like Unsure Least like

1. IBE helps to preserve indigenous languages like Garifuna.
2. IBE helps to preserve indigenous cultural identity.
3. IBE promotes personal pride in speakers of the Garifuna language.
4. IBE helps to improve communication among generations of Garifuna speakers.
5. IBE helps to make students aware of their cultural differences.
6. IBE encourages parental involvement.
7. IBE contributes to the development of students' speaking, writing, reading skills and improves the children's learning potential.
8. IBE fills a needed gap as a bridge between the old and new generation.
9. IBE brings cultures together.
10. IBE allows educators to be familiar with other mediums of communication.
11. IBE allows effective teaching and learning to take place from an early stage in children's lives.
12. IBE curriculum is too time consuming.
13. Appropriate facilities are not available.
14. Teachers do not push students.
15. Learning disabilities are not accommodated in IBE classes.
16. Teachers of IBE lack training in that specific field.
17. We do not have the needed resources to successfully implement the IBE curriculum.
18. Students have a negative attitude towards learning Garifuna.
19. Children who speak Garifuna experience many prejudices and biases.
20. Conflict among Garifuna leaders hinders the success of the IBE program.
21. There is a lack of support for IBE from the powers that be.
22. Lack of parental involvement limits the success of the IBE program.
23. If not properly implemented, IBE will create problems for both teaching and learning.
24. Teachers find the IBE curriculum burdensome.
25. IBE takes away time from PSE curriculum.
26. Teacher success is measured by PSE passes. This makes IBE irrelevant.

27. The national exams are in English. Teaching Garifuna will interfere with students' preparation for national exams.
28. IBE is a good idea and should be promoted.
29. IBE strengthens peoples' pride.
30. IBE facilitates sharing among individuals and institutions.
31. IBE preserves culture.
32. IBE enables cross cultural sharing.
33. IBE improves student/teacher interactions.
34. I have no idea how effective IBE is as a language preservation tool.
35. I am highly effective teaching the IBE curriculum.
36. I am not effective teaching the IBE curriculum.
37. I can be effective teaching the IBE curriculum if needed resources are available.
38. More IBE training workshops are needed.
39. I cannot be effective teaching IBE because I do not speak Garifuna.
40. I am unsure about how effective I would be teaching the IBE curriculum.

APPENDIX I

Response Grid

Welcome to my exploration of teachers' perspectives toward Intercultural Bilingual Education (IBE) as a language preservation tool!

DIRECTIONS:

1. First sort the cards first into three piles (least like my perspective, unsure, most like my perspective);
2. Next, sort cards into the grid below:
   - +4s are the "most like" your perspective, +3's slightly less so, and so on to -4's which would be "least like" your perspective;
   - Work your way from the outsides to the inside (place +4's and -4's, then +3's and -3's, then +2's and -2's, and so on);
3. Record your card numbers on the response grid;
4. Complete post-sort questions #1-4.

RESPONSE GRID

What best represents *your* perspective regarding Intercultural Bilingual Education (IBE) as a language preservation tool?

Least Like My Perspective No Preference Most Like My Perspective

-4 (3 cards)	-3 (4 cards)	-2 (5 cards)	-1 (5 cards)	0 (6 cards)	+1 (5 cards)	+2 (5 cards)	+3 (4 cards)	+4 (3 cards)

APPENDIX J

Post-Sort Questions

1. Describe why the three statements you placed in the (+4) column were most like your perspective regarding Intercultural Bilingual Education (IBE) as a language preservation tool.

Card #	**Reasons why these statements are most like your perspective and why they are important to you.**

2. Describe why the three statements you placed in the (-4) column were least like your perspective regarding Intercultural Bilingual Education (IBE) as a language preservation tool.

Card #	**Reasons why these statements are least like your perspective and why they are least important to you.**

3. Please list any statement that you had difficult sorting and briefly describe your dilemmas.

Card #	**Reasons why these statements were difficult to sort.**

4. Now that you have completed this sort, please list any other important statements or ideas regarding attitudes toward youth retaining heritage language that were not represented here.

Card #	

APPENDIX K

Factor Arrays

Statements		Factor 1	Factor 2	Factor 3	Factor 4
1.	IBE helps to preserve indigenous languages like Garifuna.	4	3	4	4
2.	IBE helps to preserve cultural identity.	3	4	3	3
3.	IBE promotes personal pride in Garifuna speakers.	3	0	2	0
4.	IBE helps to improve cross generational communication.	2	0	2	4
5.	IBE helps to make students aware of their cultural differences.	2	-2	0	1
6.	IBE encourages parental involvement.	1	-1	-3	2
7.	IBE develops academic skills and improves learning potential.	4	-3	0	-1
8.	IBE fills a needed gap as a bridge between the old and new generation.	0	-1	2	3
9.	IBE brings cultures together.	3	-2	-2	1
10.	IBE allows educators to be familiar with other medium of communication.	1	-4	-2	3
11.	IBE allows effective teaching and learning to take place early.	3	-3	0	1
12.	IBE curriculum is too time consuming.	-2	2	-2	-3
13.	Appropriate facilities are not available.	-3	2	-3	-2
14.	Teachers do not push students.	-4	-1	-2	-1
15.	Learning disabilities are not accommodated in IBE classes.	-2	-1	1	-3
16.	Teachers of IBE lack training in that specific field.	0	3	0	0
17.	No resources for implementation of the IBE curriculum.	-3	2	1	3
18.	Students have a negative attitude towards learning Garifuna.	-4	1	1	2

19.	Children who speak Garifuna experience many prejudices.	-1	-2	2	-2
20.	Conflict among Garifuna leaders hinders the success of the IBE program.	-2	2	0	-3
21.	There is a lack of support for IBE from the powers that be.	-1	1	0	-2
22.	Lack of parental involvement limits the success of the IBE program.	-1	0	-1	-4
23.	If not properly implemented, IBE will create problems for.	0	0	3	4
24.	Teachers find the IBE curriculum burdensome.	0	-1	-1	-1
25.	IBE takes away time from PSE curriculum.	-3	2	-1	-2
26.	Teacher success is measured by PSE passes. IBE irrelevant.	-2	4	-3	-1
27.	National exams are in English. Teaching Garifuna will interfere with exam prep.	-4	4	1	-1
28.	IBE is a good idea and should be promoted.	4	3	1	0
29.	IBE strengthens peoples' pride.	2	0	2	4
30.	IBE facilitates sharing among individuals and institutions.	1	-2	-2	2
31.	IBE preserves culture.	2	1	3	2
32.	IBE enables cross cultural sharing.	2	-3	-3	2
33.	IBE improves student/teacher interactions.	0	-3	-1	0
34.	Unsure about effectiveness of IBE as a language preservation tool.	-3	0	-4	0
35.	I am highly effective teaching the IBE curriculum.	0	-4	4	-1
36.	I am not effective teaching the IBE curriculum.	-1	1	-4	-2
37.	IBE curriculum effective if needed resources are avail.	1	1	3	1
38.	More IBE training workshops are needed.	2	3	4	0
39.	I cannot be effective teaching IBE because I do not speak Garifuna.	-2	-4	-4	-4
40.	Unsure about self-efficacy teaching the IBE curriculum.	-1	-1	-1	-3

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