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June, 2014

Language Learning Perspectives and Experiences of Stakeholders in the Community of Flowers Bay, Roatan, Honduras

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LANGUAGE LEARNING PERSPECTIVES AND EXPERIENCES OF
STAKEHOLDERS IN THE COMMUNITY OF FLOWERS BAY,
ROATAN, HONDURAS

by

CARLA A. McNELLY

A DISSERTATION

Presented to the Department of Education Studies
and the Graduate School of the University of Oregon
in partial fulfillment of the requirements
for the degree of
Doctor of Philosophy

June 2014

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DISSERTATION ABSTRACT

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Doctor of Philosophy

Department of Education Studies

June 2014

Title: Language Learning Perspectives and Experiences of Stakeholders in the Community of Flowers Bay, Roatan, Honduras

When searching for pluralistic models of bilingual education, looking globally for examples is beneficial. The overarching global perspective toward bilingual and multilingual education supports literacy in the student's first, second, and including the possibility of a third or more languages to attain socio-political pluralism. This dissertation project will specifically examine the voices of stakeholders in the local community of Flowers Bay, Roatan, Honduras where the mission of bilingual education is a pluralistic society. The goal of the research study is to examine the perspectives and experiences around language learning within the lens of language as a problem, a right, and a resource of stakeholders in their local community. Chapter I of this dissertation includes the problem statement of the research project, a historical and contextual explanation of the land, people, and social movement toward multilingual education on the Bay Islands of Honduras. Chapter II is a review of the literature surrounding the two frameworks in the research project. The first framework I utilize is the public sphere to describe who is or is not included in the conversations of multilingual education within the community of Flowers Bay, Roatan, Honduras. The second framework I utilize is language as a problem, a right, and a resource to describe and analyze the data collected from national policies, field observations, and stakeholders. Chapter III is an in-depth

description of the research design, the demographics of the stakeholders in Flowers Bay, the method data collected and analysis of the data. Chapter IV features the findings from the data analysis using the two frameworks outlined in Chapter II. Chapter V offers a discussion of the frameworks and further research projects inspired by this dissertation project. Three themes emerged from framework of language as a right and resource of stakeholder voices from Flowers Bay, Roatan, Honduras: *access*, *economy*, and *identity*. Two themes emerged from the stakeholder voices not represented in the frameworks: *resources needed* and *parent engagement*.

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ACKNOWLEDGMENTS

I'd like to start by thanking my parents, who gave me a solid foundation, passed down to me from my grandparents, to love and accept people for who they are. My parents exposed me to cultures and ways of thinking that fed my curiosity to go and do. Next, I'd like to thank my boyfriend and best friend, Flavio, for supporting me through the doctoral program. You always made sure I ate and got enough sleep, as I worked full time and got a PhD. *¡Gracias por cuidarme! ¡Te quiero mucho, mucho, mucho!* To the Teacher, writing this acknowledgment means the Secretary got a PhD. I couldn't have done it without your weekly doses of love and encouragement! Thank you to all my friends like family in Roatan! Miriam, *hermana*, thank you for inviting me into your community to learn about bilingual education. *A Sambola, gracias por todo me ha hecho a estar brava en mis estudios. Es Usted que me ha llevado a todos partes de la isla y todo fue posible por su ayuda incondicional.* Natelee, I'm looking forward to our continued collaborations.

I'd like to thank Dr. David Castillo, SUNY, who encouraged me to take learning Italian to the next level of a MA degree in International Studies. You are the first person who made me feel smart and that I belonged in the academic world. Thank you for encouraging me onto this academic path. I'd like to thank the members of my MA committee the late Dr. Rob Proudfoot, Drs. Surendra Subramani and Susan Hardwick, who remain faithful in their support of my academic work. To those who also wrote letters of support for my application to the Critical and Socio-Cultural Studies in Education (CSSE) program, Drs. Tom Ball, Az Carmen, Audrey Cramer, Emilio Hernandez, and Natasha Joseph, thank you for walking this journey with me.

To my CSSE cohort, Casey, Danny, Jay, Jim, Jonathon, Leilani, Marko, Shadiin, Susan, Tina, and Zelda, who pushed me to learn so much along my journey; “STUFF!!” Haven’t we learned a lot of “STUFF”?! I promised to use the word in my dissertation and there it is – twice! It has been my pleasure and honor to be part of the inaugural cohort with all of you.

I’d like to thank the professors in the department of Education Studies whose coursework influenced my doctoral journey; Drs. Art Pearl, Ron Beghetto, Joanna Goode, and Jerry Rosiek. I’d also like to thank my dissertation committee Drs. Edward Olivos, Jill Baxter, CHiXapkaid, and Deborah Olson for believing in my academic abilities. Dr. Baxter, thank you for encouraging me not to be frustrated and stop reading a difficult piece. Dr. CHiXapkaid, thank you for reminding me of my passion for this work. Dr. Olson, thank you for all that you have done to support me and other CSSE students who consciously choose to do qualitative work. Dr. Olivos, thank you for being my advisor and for shepherding me through my doctoral program. Thank you for all the meals we shared together, while at the same time teaching me how to finish. You modeling the value of having a five year plan, sticking to it, and working full time while you received your PhD kept me on track. The honor of being your first PhD graduate is something that I will always cherish.

Lastly, I’d like to acknowledge my 8th grade graduating class from Indianapolis Public School #77. Wherever you are in the world, I hope that you were able to move past the hate we experienced during mandated busing and arrive at a place of knowing that in general people are good. I also hope that you use your talents in a way which insures our future generations receive a better public school education than we did.

DEDICATION

I'd like to dedicate this dissertation and all the work that went into completing it to my Master of Arts advisor and mentor Dr. Rob Proudfoot. It is because of his confidence in me and my work in Honduras that I entered the Critical and Socio-Cultural Studies in Education (CSSE) program. Two days before he passed in 2006, he came to see me in my office; something that he'd never done before. He brought me a signed certificate for finishing my MA from the Center for Cultural Survival and a yellow rose. It was during that visit that he told me I was ready for the conversation about entering the new doctoral program in the College of Education. In the moment, I shrugged off the idea. His voice whispers to me "Go find out about the new program...Apply, this is the place for you...Go and see Spike...Listen, learn all you can from your professors and everyone around you...This is your journey; your cohort has their own...Find your voice...Choose when to use it...Cultural survival...Reciprocity...Do your part by telling anyone who will listen...Question everything...Enjoy the people around you...Go and do...Enjoy the journey...All-and-all, it's just another brick in the wall." Thank you Rob for pushing so many of us through the system of higher education, helping us realize who we are to the core, and encouraging us to make the world a better place. Your pebble of knowledge ripples and is making waves.



Dr. Rob Proudfoot, Haudenosaunee – Turtle Clan, June 30, 1943 – October 4, 2006.

“Teacher, scholar, humanitarian. Advocate for equality and diversity. Here was his office away from the office. Here he counseled and guided students from the corners of the earth and from all walks of life. Here he met with friends, listened, talked, joked, told stories. Here he gave gifts. Here he made plans and composed speeches. Here he comforted those in distress and celebrated the accomplishments of students and friends. Here his spirit will always be, silently urging all of us to work for a better world free of prejudice and discrimination, a peaceful world, the kind of world he envisioned.” (Quote from the plaque at Café Roma, 13th Avenue, Eugene, Oregon).

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CHAPTER I

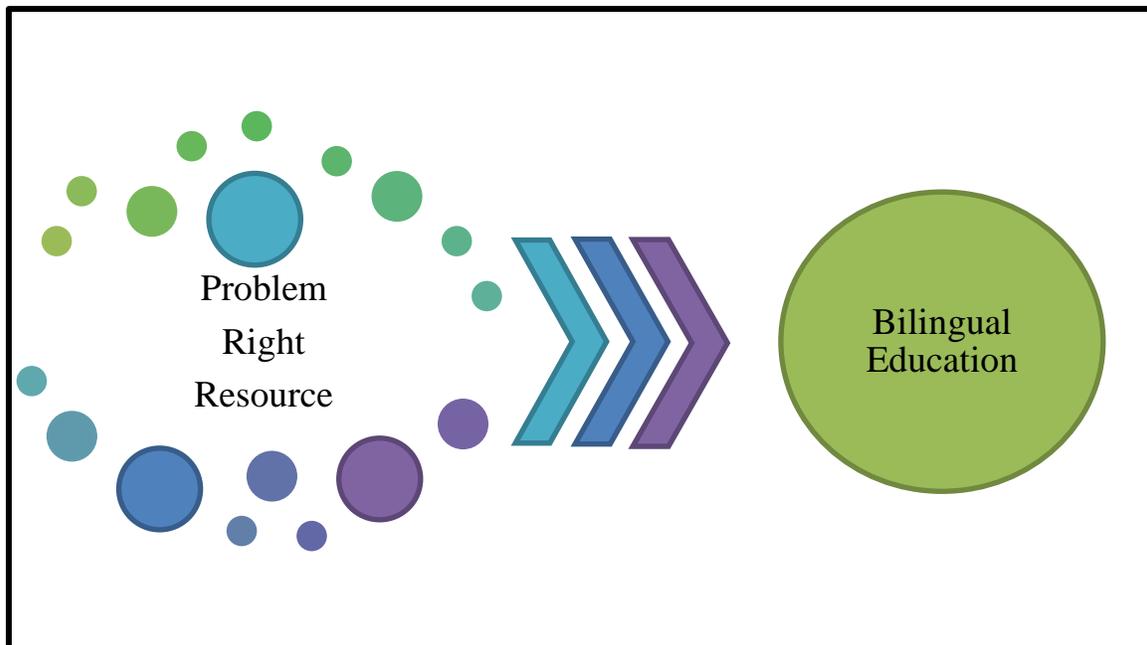
INTRODUCTION AND STATEMENT OF THE PROBLEM

My first experience in Honduras was a work trip in 1992 where we offered our physical labor to support construction projects in a rural Lenca community in La Esperanza and in the capital city of Tegucigalpa. During the trip, our team met with Freddy, a Honduran economist, who told us that the United States controls how the hairs of Hondurans fall to the ground. As a twenty-eight year old, white woman, who was raised middle class in the Midwest, his statement perplexed me. Over the last twenty-plus years, I have dedicated my life to understanding what he meant. Along my journey, I have been to rural, urban, and Indigenous community homes across the entire country, offices of Honduran university professors, library collections, and bookstores full of information as I tried to understand Freddy's statement. My passion to understand and learn led me to a dissertation research project in educational studies on the Bay Island of Roatan; a multilingual and multicultural island along the coast of the mainland. When I entered the Critical and Socio-cultural Studies in Education (CSSE) doctoral program, an Islander told me that the people of Roatan need me there. Neither one of us knew at that moment that my studies would lead me to the national bilingual education program of Honduras.

Richard Ruiz (1984) and Colin Baker (2011) use a framework of language as a problem, a right, and a resource to describe how all three viewpoints continually influence issues surrounding bilingual education in today's society which is evident in the use of language in schools. Chapter II describes in great detail the framework of language as a problem, a right, and a resource (see Figure 1.1). No matter where we look within the

United States' public school system, we find tensions between language as a problem, a right, and a resource. Our current national trend is assimilation versus pluralism. The current Obama administration's stance on immigration reform includes learning English as a path to citizenship. The assimilation approach or support of the dominant hegemonic culture is not supportive of maintaining heritage languages, cultures, or histories within United States bilingual education programs. On the other hand, bilingual education programs that maintain bilingualism in the student's first and second languages throughout his or her educational experience support cultural and socio-political pluralism (Ochoa, 1995). When searching for pluralistic models of bilingual education, looking globally for examples is beneficial. The overarching global perspective toward bilingual and multilingual education supports literacy in the student's first, second, and the possibility of a third or more languages to attain socio-political pluralism (Ochoa, 1995).

Figure 1.1. Language as a Problem, a Right, and a Resource. Sources: Baker, 2011; Ruiz, 1984.



Problem Statement

The Honduran constitution describes bilingual education as a right. The *Código de la Niñez y de la Adolescencia* [Child and Adolescent Code] specifically states that students have the right to a public education that includes their mother language and culture. In the early 1980s, while many people were preparing to celebrate the 500th anniversary of Christopher Columbus “discovering America”, families from multiple ethnic groups in Honduras, including the Garífuna and the Black English Speakers, all of whom will be defined in greater detail in the next section of this dissertation, worked tirelessly to gain racial and ethnic recognition from the Honduran government. Together, they formed an organization called CONPAH, (*Confederación de Pueblos Autóctonos de Honduras*). Today, CONPAH has members from the following Indigenous communities: Miskitu (central eastern zone), Lenca (central southern zone of the country), Tolupan (northern zone of the country), Tawahka (near the Nicaragua border), Maya Chortis (western part of the country near Guatemala), *Negro Ingles* [Black English Speakers] (northern coast and Bay Islands), Pech (eastern zone), and Garifuna (northern coast and Bay Islands). Their efforts led to a 1994 presidential decree by Carlos Roberto Reina to form the *Educación Intercultural Bilingüe* (EIB) [Intercultural Bilingual Education].

One of the main principals of EIB found on the Secretary of Education’s website (2013, September) is “preparing students to live and work in a pluralistic society.” The program’s fundamentals and principals incorporate the vision that intercultural education is relevant for everyone and that culture and language are critical to the construction of a democratic society “*unidad en la diversidad*” [unity in diversity]. Various ethnic groups have established bilingual programs within their own community. For example, the

Chorti, direct descendants of the Maya, travel from Copan in northern Honduras across the border into Guatemala to learn Chorti from their neighbors there. UNPFM (*Universidad Nacional Pedagógica Francisco Morazán*) has a teacher education program that brings students from rural communities to the capital city of Tegucigalpa and certifies them to teach in EIB programs when they return to their communities.

The military coup in June 2009 left Honduras in economic and political turmoil. Teachers were on strike for nearly one school year from 2009 through 2010. The political party that took power of the government stole national funds for teachers' pensions. Social activists and journalists continue to "disappear" close to the rate of the 1980s and 1990s. The drug trade has increased in Honduras; the country has become a popular drug trafficking drop-off point for the South American cartels (Voselsoberano, 2011). Recognizing that there is economic and political turmoil in Honduras, we still need to be aware that according to the Honduran Constitution, public education is free. Public school guarantees all children tuition, books, supplies, and meals. Unfortunately, as a result of the current political and economic situation in Honduras, public schools do not always receive the resources to fulfill this promise (Rodriguez, 2012). Therefore, nationally, the mission of EIB in the public school system is under attack. Simultaneously, cruise ships carrying Europeans and North Americans dock in Roatan near Flowers Bay with greater frequency. The increase in tourist activity within the community causes a greater demand for a multilingual labor force to support the economy where service industry labor is an important resource. The need for multilingual language learning is of great importance to the sustainability of the local community of Flowers Bay, Roatan.

Research Statement/Question

This dissertation project is important because it highlights that despite the odds, the people of the Bay Islands are moving forward in their decades-long struggle for bilingual education for their children. According to Sheila Rose Henry Carter, President of NABIPLA, the local community sought help from the British government who sent a delegation to assess the need for bilingual education and from professors and educators at UPNFM (*Universidad Pedagógica Nacional Francisco Morazán*) in Tegucigalpa. These assessments led to 9 pilot schools receiving bilingual curriculum in Spanish and English on the Bay Islands (personal communication, April 23, 2013).

Thomas B. McField in Flowers Bay has a pilot program of bilingual curriculum in the kindergarten class. The pilot program started at the beginning of the academic year in February 2013 to teach all of the subjects in both Spanish and English. For years, a parent from Flowers Bay has been asking me to move to Roatan to teach English to the local community children. She shared with me that she and other parents are unhappy with the level of language learning instruction their children receive at Thomas B. McField, a participating school within the national EBI program with English as the second language. Even though the students in the other grades will still be learning English as a “foreign language” the movement on the Bay Islands is toward dual language learning; learning all subjects in two languages.

This dissertation project specifically examines the voices of stakeholders in the local community of Flowers Bay, Roatan, Honduras where the mission of bilingual education is a pluralistic society. The goal of the research study was to examine the perspectives and experiences around language learning within the lens of language as a

problem, a right, and a resource of stakeholders in a local community. The specific phenomena that informs this dissertation project are the perspectives and experiences stakeholders have pertaining to bilingual education in Flowers Bay, Roatan, Honduras. I believe that most stakeholders within Flowers Bay believe that learning additional languages is a resource within their community. The main research question is what are the language learning perspectives and experiences of the stakeholders in the community of Flowers Bay, Roatan, Honduras? Sub questions which helped me to analyze the voices of the stakeholders interviewed are:

- Why is language learning important to the stakeholders in the community of Flowers Bay?
- How is each stakeholder involved in the public sphere conversations about bilingual education?
- What are the stakeholders' opinions of the current bilingual education program at Thomas B. McField, the local public elementary school in Flowers Bay?

The Bay Islands

The Bay Islands of Honduras have a unique context for EIB education programs in their public schools. Europeans colonized the Bay Islands. During early colonization, some of the original Indigenous community of Paya people living on the island chain escaped to the mainland about thirty miles away and became part of the Miskito community. Colonizers annihilated many of the Paya people while others fled to different islands within the Caribbean. Pirates took over the Bay Islands as their headquarters in the 1600s due to the advantageous locations within coves to hide from passing ships carrying slaves and commerce on the nearby trade routes. One of the most famous pirates, Captain Henry Morgan, found Roatan to be one of his favorite hideouts. During the same time, England was in the business of selling Black English Speaking slaves

originally from Africa to the Spanish. Spain brought the Black English Speaking slaves to the *Audiencia de Guatemala* [Providence of Guatemala] as they colonized the area we now know as Central America. England also brought Black English Speakers to British colonies within the Caribbean. The Afro Anglo Antillean (Black English Speakers) originated from the African tribes of the Bantu, Hausa, Yoruba, Ibo, Fulani, Ashanti, and Mandinga (Brooks Smith, 2013, p. 22). British Caribbean slaves were emancipated August 1, 1834 and many of the Black English Speakers arrived on the Bay Islands between 1836 and 1838. Another wave of Black English Speakers came from Jamaica, Belize, and the Bahamas in the 1900s to work for Standard and American Fruit companies (Brooks Smith, 2013).

In 1991, a group of Black English Speaking men and women formed the organization NABIPLA (Native Bay Islanders' Professionals and Labourers Association) with the primary goal of improving education and living conditions, and cultural survival. In a 1995 newsletter NABIPLA defines cultural survival in this way:

“We believe that for our islands to go forward successfully, biasness, corruption, political propaganda, unequal education, and impartiality on the whole must be eliminated. We must conserve our children, our environment, our good customs, good traditions, and the belief that all men are created equal. We must establish respect, honesty, and pride in our children...” (Brooks Smith, 2013, p. 198).

Deported from St. Vincent Island north of Trinidad and Tobago off the coast of Venezuela, the Garífuna people came to Roatan in 1797. There were 2,027 “*Garínagu*” people who came to Roatan in boats filled with 664 men, 720 women, and 643 children.

The Garífuna were also part of the slave trade to the Americas; coming directly from Africa to St. Vincent Island (López García & López, 2010). Over the following two centuries, many of the Garífuna people migrated to the coasts of Honduras, Belize, and Nicaragua, and the United States. Different from the Black English Speakers, the Garífuna people made the choice to identify with their African roots; maintaining their *laníchigu Garífuna* [Garífuna culture]. The majority of Garífuna people in Roatan live in Punta Gorda on the northeast part of the island. During the 20th century, the Honduran Garífuna organized cultural centers across the region including in Punta Gorda. The cultural centers are meeting places for weekly gatherings, traditional ceremonies, and for their people and for visitors to learn from the Garífuna people about their language, food, history, traditional homes, and culture (López García & López, 2010). According to the 2001 Honduran Census, there are approximately 1,850 Garífuna living on the island of Roatan (*Instituto Nacional de Estadística Honduras* [National Institute of Honduran Statistics], 2013).

Throughout history, the various European countries of Spain, England, Netherlands, and France laid claim of ownership of the islands. Most recently, the Bay Islands were a British Commonwealth until 1860 when Spain traded British Honduras, known as Belize, for the island chain (Isaguirre, Gerke, & Rocklin, 2003). In 1872, the Bay Islands were “handed over” to Honduras after increasing pressure from the United States government, which was working at the time to create a canal across Central America (Isaguirre, et al., 2003). The United States originally wanted to build a canal across the country of Honduras from the Atlantic to the Pacific Oceans before the concept of the Panama Canal was finished in 1914 (Squire, 1870). During the territory

transaction, the Honduran government promised England in Article XI of the treaty to maintain, “The use of the English language in the courts and public records of the Islands” (New York Times, June 7, 1860).

Today, expatriates own 75% of the property of Roatan (Brooks Smith, 2013). The Garífuna people own approximately 14% of the property on Roatan, with the remaining property owned by white islanders. In 1994 the population of the Bay Islands was 26,000 with 85% being Black English Speakers. As of 2011, the population has grown to 65,000. Ladinos (people of mixed Spanish and Indigenous heritage) are the majority (Brooks Smith, 2013). The national language of Honduras is Spanish, yet 30% of the Bay Island population participating in the latest national census does not speak Spanish as their first language. *Curricula Básica*, published in Spanish only, is the national curriculum. With the addition of the *Educación Intercultural Bilingüe* (EIB) in 1994, the Secretary of Education’s website (2013, September) recognizes the Bay Islands as being the ethnic groups of *Isleños* and/or Garífuna and eligible for national bilingual education. Depending on the local community on the Bay Islands, the EIB program introduces English or Garífuna as a subject in specific public schools eligible to be part of the EIB program.

History of Bilingual Education on the Bay Islands

In 1993, NABIPLA initiated the Bay Islands Bilingual Education project as part of the national proposal on bilingual education representing all ethnic groups. Professor Andy Martel Watler a founding member of NABIPLA formed an alliance with UNAH (*Universidad Nacional Autónoma de Honduras*). From 1993 until 2001, the partnership consulted with parents, students, and governmental authorities in Flowers Bay,

Consolation Bright, Sandy Bay, Coxen Hole, West End, French Harbour, and French Cay about the bilingual education they wanted in their public schools (Brooks Smith, 2013, p. 172). The partnership was unsatisfied with the progress of the EIB program and sought help from the British government to obtain English language learning in the public schools. In May 2001, the British Executive Services Overseas (BESO) spent the month assessing English language learning on the Bay Islands. They reported that teachers had little training in language instruction, methodology, and curriculum. The report recommended strongly encouraging the Honduran governments to offer English at lower grade levels rather than beginning English language learning at the secondary level. The report also outlined recommendations for teacher training: Six-Month In-Service Training Course, Two-Year In-Service Training Course, and Teacher-Training College (Brooks Smith, 2013, pp. 165-171).

Since the formation of the partnership in 1993, there have been many struggles in implementing bilingual education on the Bay Islands. In 1999 the World Bank began funding the Community-based Education Project - Social Assessment and Indigenous Peoples Development Plan. The project had a language component that supported the EIB program. One of the struggles that advocates of bilingual education for the Bay Islands have been fighting against is the World Bank's proposal to close down the island's bilingual education program in the lower grades (including kindergarten). Another struggle includes the continued fight to make English the first language of instruction on the Bay Islands based on the demographics of the people, while at the same time dealing with the lack of funds, materials, and training (personal communication Professor Watler, August 24, 2011; Brooks Smith, 2013). During the 2012 academic

year, the President of NABIPLA, Sheila Rose Henry Carter, and 149 other teachers graduated with their certification to teach EIB. She told me that nine teachers have *plazas*, or job positions, where the government pays them to teach EIB. Now there are a total of 46 teachers paid by the Bay Islands City Hall to teach EIB. Sheila Rose Henry Carter also reports that UNPFM (*Universidad Pedagogía Nacional Francisco Morazán*) is setting up a satellite office on Roatan to have a program on language instruction for English. She will start this program when it becomes available (personal communication, April 27, 2013).

Staying true to the desire for bilingual education, many of the Bay Islanders are beginning to talk with greater frequency about seceding from the mainland of Honduras. During the April 2013 celebrations of independence from England, I heard many Bay Islanders questioning what the country of Honduras has done with all of the tourist revenue, why the roads are full of potholes, and asking England to revoke the treaty of 1859 (personal conversations, April 2013; Armstrong, 2013; Ebanks, 2013). Digging a bit deeper, the newest book printed in cooperation with NABIPLA, *Black Chest*, includes a memo dated July 2011 in search of signatures on a petition officially requesting that England revoke sovereignty of the Bay Islands from Honduras. The claim by TRIADS (Three Islands Independence Administrative Democratic Senate) is that:

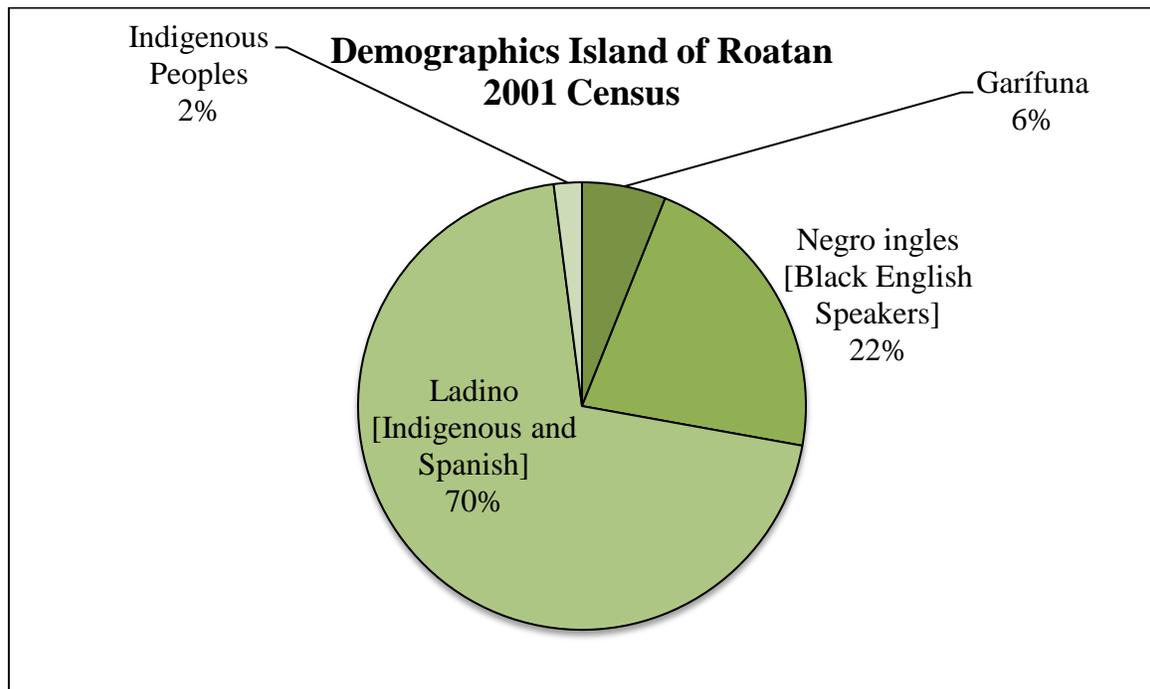
...most or all of the requirements [in the original treaty] have not and are not being met. With the continuing pillaging of the economic viability of the Bay Islands as well as the lack of law and order; the Bay Islands will soon descend into the chaos that is mainland Honduras. To prevent this from happening, it is imperative that the Bay Islands secede back to the United Kingdom as it is right as a consequence of Honduras's failure to abide by the treaty ratified at Comayagua (Brooks Smith, 2013, p. 191).

This social movement trend is an example of a linguistic minority community seeking to maintain their cultural identity. Members of the Bay Islands community are questioning the hegemonic power structure of the national government while at the same time demanding the constitutional right for their children to receive education in their mother language.

Research Setting Flowers Bay, Roatan, Honduras

Roatan is the largest of the Bay Islands, situated in the Caribbean, about thirty miles off the northern coast of the mainland of Honduras. According to the Instituto Nacional of Honduras' 2001 census data, the demographics of the Island of Roatan (see Figure 1.2), the majority of people self-identify as Ladino [Indigenous and Spanish] for a total of 70%. Twenty-two percent of the population that live on the Island of Roatan self-identify as Black English Speakers [*Negro ingles*]. The Garífuna people are six percent of

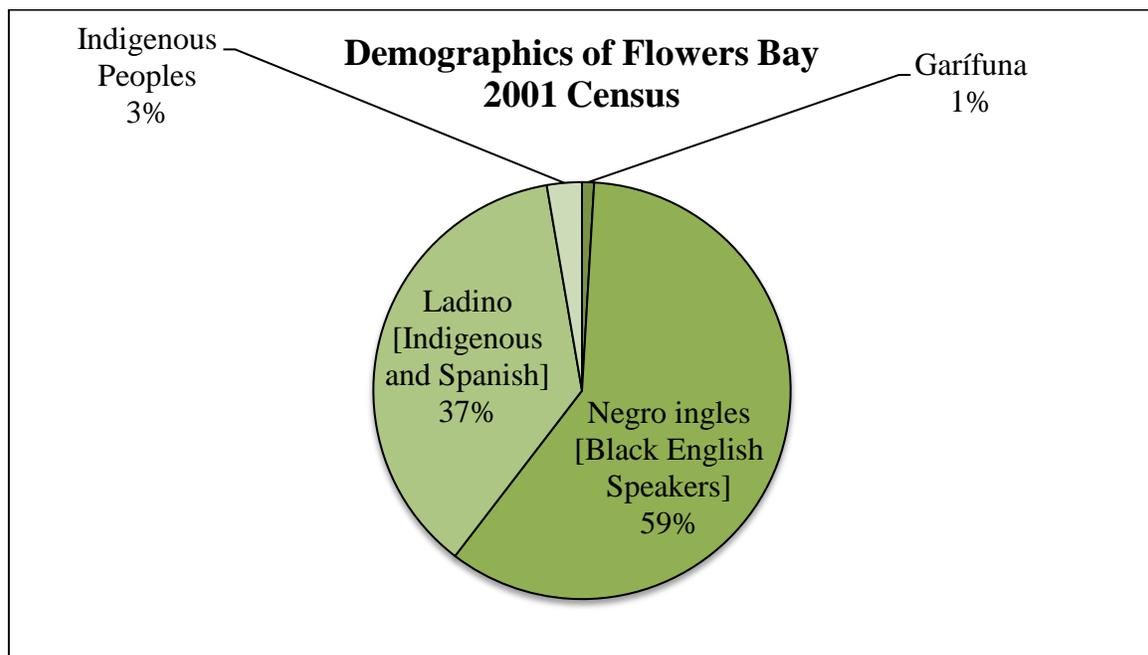
Figure 1.2. Demographics of the Island of Roatan 2001 Census. Source: *Instituto Nacional de Estadística Honduras* [National Institute of Honduran Statistics], 2013.



the island's population and two percent of the people self-identify as being from Indigenous communities.

Flowers Bay is a community established in the late 1830s on the southwest side of Roatan with a population of approximately 1,000 Black English Speakers (Brooks Smith, 2013). The community is about two and one-half miles from a port of entry for cruise ships docking in Coxen Hole, the capital city of Roatan. According to the *Instituto Nacional* of Honduras the 2001 census data of demographics for Flowers Bay the majority of people self-identify as Black English Speakers [*Negro ingles*] for a total of 59% of the community. One percent of the individuals living in Flowers Bay self-identify as Garífuna, and three percent as being from Indigenous communities. The remainder of the demographics of Flowers Bay consists of 395 or 37% Ladino [Indigenous and Spanish] (see Figure 1.3). Table 1.1 compares the demographics of Flowers Bay to the

Figure 1.3. Demographics of Flowers Bay 2001 Census. Source: *Instituto Nacional de Estadística Honduras* [National Institute of Honduran Statistics], 2013.



entire Island of Roatan. The latest census data shows that the majority, nearly 60%, of people living in Flowers Bay is Black English Speakers and that the majority of people living on the island is Ladinos (see Table 1.1).

Table 1.1. Demographics of Flowers Bay Compared with the Island of Roatan. Source: *Instituto Nacional de Estadística Honduras* [National Institute of Honduran Statistics], 2013.

Demographics	Flowers Bay	Island of Roatan
Garífuna	10	1,912
Negro ingles [Black English Speakers]	637	6,871
Ladino [Indigenous and Spanish]	395	22,130
Indigenous Peoples	29	639
Total	1,071	31,552

Project Stakeholders

The stakeholders for this project are teachers, a principal, a Bay Islands administrator for bilingual education, and parents of children attending Thomas B. McField, a local public elementary school in Flowers Bay, Roatan, Honduras. According to the Minister of Education of Honduras’ website, there are currently two teachers designated to teach “foreign language” at Thomas B. McField for the school year that began in February and ended in November 2013. The local municipality pays these two teachers. The national government of Honduras pays the kindergarten teacher participating in the pilot project. I view the teachers as the group of stakeholders that implement the EIB program in the public schools on behalf of the local municipality and the Honduran government. Also, according to the Minister of Education’s website, there is one principal for this public school. I view this position along with the Coordinator of Bilingual Education and Secretary of Education for the Bay Islands as administrators who receive the policy and are responsible to their superiors at the national level. There are

currently about one hundred children attending Thomas B. McField. Even though the children are consumers of the EIB program, they have no voice in how the teachers and administrators implement the policies they receive. The parents of these children are consumers as well as the check-and-balance system for the way policy is set and implemented at the public school level.

Dissertation Overview

Chapter I of this dissertation includes the problem statement of the research project, a historical and contextual explanation of the land, people, and social movement toward multilingual education on the Bay Islands of Honduras. Chapter II is a review of the literature surrounding the two frameworks that I use in the research project. The first framework I utilize is the public sphere (Fraser, 1990) to describe who is or is not included in the conversations of multilingual education on the Bay Island of Roatan. The second framework I utilize is language as a problem, a right, and a resource (Ruíz, 1984; Baker, 2011) to describe and analyze the data collected from national policies, field observations, and stakeholders of the community of Flowers Bay, Roatan. Chapter III is an in-depth description of the research design, the demographics of the stakeholders in Flowers Bay, the instrumentation, the procedure, and the method of analysis of the data collected. Chapter IV features the findings from the data analysis using the two frameworks outlined in Chapter II. Chapter V offers a discussion of the frameworks of the public sphere and language as a problem, a right, and a resource, the researcher's perceptions of the stakeholders' voices, and future research projects inspired by this dissertation project.

Limitations

One of the limitations of this project is that this is an example of one small public elementary school of approximately 100 children. Even though this is a small community, I did not have access to all of the parents in the community. The principal of Thomas B. McField introduced me to five of the mothers. My parent informant introduced me to four other mothers whom I interviewed. No one contacted me after viewing the posters and flyers that the Coordinator of the Bay Islands Intercultural Bilingual Education program and I distributed. In addition, the parents' conversations in Flowers Bay may be vastly different than the conversation in other parts of the Bay Islands or the mainland of Honduras. For example, the mission of the EIB at this particular elementary school is to introduce English to the "*Isleño*" students based on the demographics of the Flowers Bay community. Other communities on the Bay Islands introduce the language of the Garífuna people based on the demographic of the particular community. Communities of Indigenous people on the mainland introduce EIB programs in their native language; such as the Chorti/Mayan community who travel across the border into Guatemala in order to receive language instruction.

Another limitation to this project is that the framework of language as a problem, a right, and a resource comes from United States and British authors, Richard Ruíz (1984) and Colin Baker (2011). Their dominant language framework drives the lens in which I analyze the stakeholder conversations. I had to steer clear of using the colonizer's model that, "only certain select communities are inventive" (Blaut, 1993, p. 12), to find the essence of the stakeholder conversations in my analysis. My goal as an ethnographer is to bring the voices of the stakeholders forward within the framework of language as a

problem, a right, and a resource to answer the questions regarding their perspectives and experiences around language learning.

The limit to the methodology of ethnography in this particular study was the length of time spent in-country. I collected interviews and observations for this dissertation project in the Flowers Bay community during two weeks in August 2013. However, I have been building relationships with parents, community members, and educators since my first trip to the island in 2005, giving me a broad base of knowledge into the history, culture, people, and languages of the region. I have traveled extensively across the country since 1992, also giving me knowledge of the infrastructure of the country and its legal and constitutional, political, and educational systems as well.

Relevance of Study

Beyond the generalization of bilingual/bicultural parents' desires for their children to be educated in more than one language, the academic contribution of this dissertation research project highlights that the people of Roatan, Honduras want economic integration into the tourist industry. Through the voices of the various stakeholders I interviewed, I also hope to raise awareness that even though it can be a long road with twists and turns, underrepresented and minority communities should not abandon the push for cultural survival. I also hope that the voices of the various stakeholders in Roatan, Honduras highlight the importance of teacher education as well as bilingual education policy and practice for all children. My plan is to return to Flowers Bay and give a public presentation about my findings. I am also very willing to give more public presentations to other municipalities in Honduras. I hope to contribute to the movement for people in other countries to continue the fight for cultural survival and

hold governments accountable to their human right for home language education, and that we in the United States need to do the same.

CHAPTER II

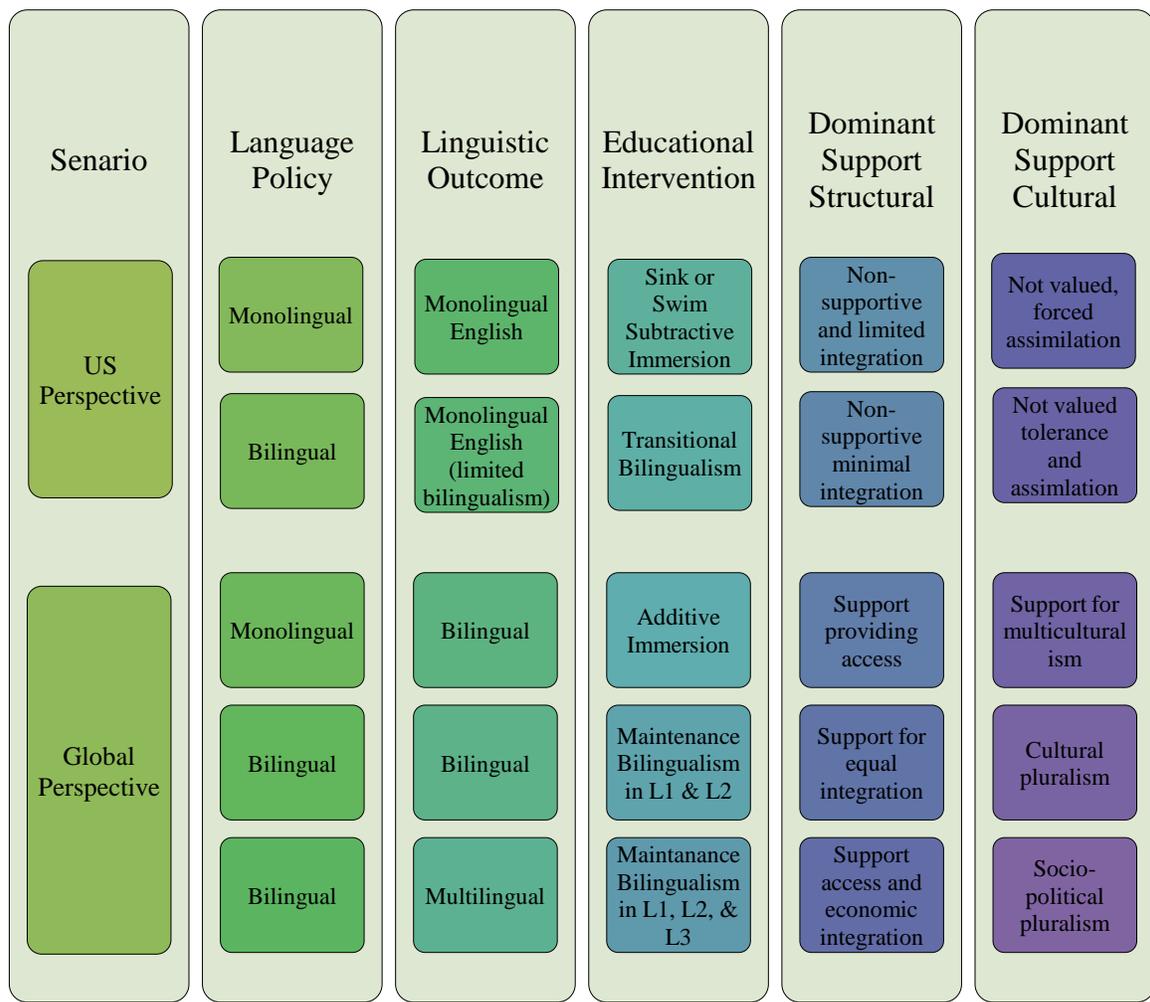
REVIEW OF THE LITERATURE

As mentioned in the introductory chapter, our current national trend supports a monolingual and forced assimilation society. Even when there are bilingual programs in place, the outcomes are generally transitional by moving students towards assimilating into the dominant society (Ochoa, 1995). We see this trend played out in public schools with mandated No Child Left Behind (NCLB) laws and within the country's debate on immigration reform that includes learning English. Both conservative and liberal viewpoints on education reform and the achievement gap move us toward a hegemonic or dominant structured society (Olivos, 2006). The conservative approach to the achievement gap is that students who are not meeting the requirements are to blame for not taking advantage of the opportunities they have available to them. The liberal approach to the achievement gap is that students who are not meeting the requirements are lacking the dominant cultural capital that the hegemonic or dominant structured society possesses (Darder, 2012; Olivos, 2006). In both the conservative and liberal approaches, language is a key component. Monolingual English policies, meant to provide the students access to the resources available to them and to gain the cultural capital to be successful, are the norm in our public school systems.

Scholars spend their lifetimes researching and writing about the effects of how society views language. The goal of this chapter is to review this literature through the two frameworks chosen to analyze the data collected for this dissertation project. In preparation for defining these frameworks, an overview of language policy typology is important (see Figure 2.1) The language policy typology encourages us to look toward

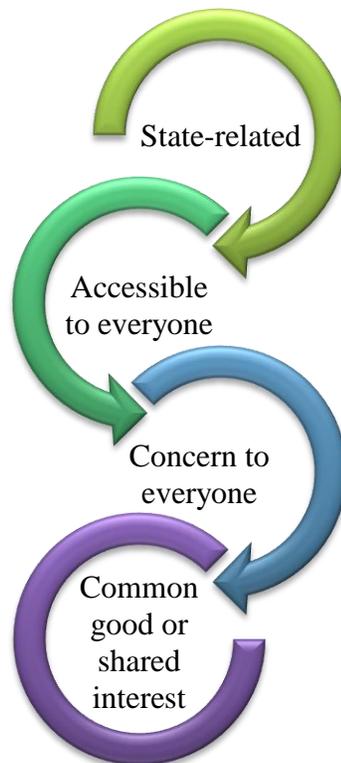
global perspective models of bilingual and multilingual approaches as resources for our own national struggles for a more pluralistic society (Ochoa, 1995). In comparing the lower level of a monolingual policy approach, we find that the outcomes of this type of policy are much different between the United States and the global perspective. The United States' monolingual approach has an outcome of non-supportive limited integration and forced assimilation (see Figure 2.1). However, the global perspectives of monolingual policy have an outcome of the dominant cultural group providing support for access to the non-dominant language and for multiculturalism (see Figure 2.1).

Figure 2.1. Language Policy: Typology. Source: Ochoa, 1995.



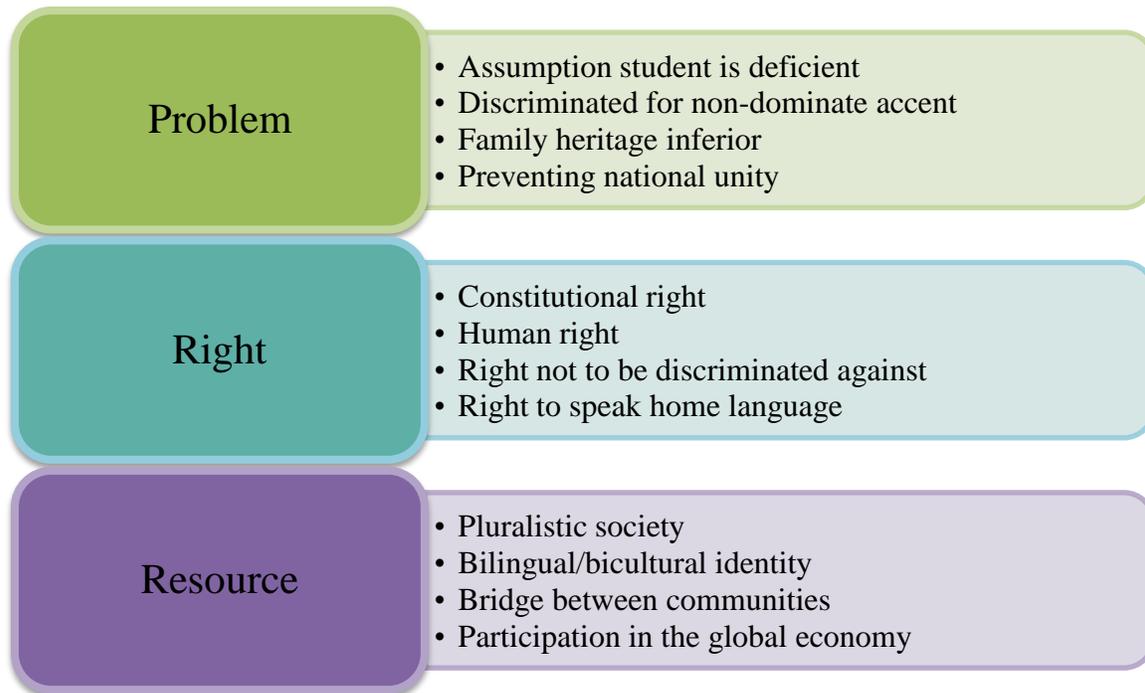
This dissertation project highlights the way that the various stakeholders have access within the public sphere (Habermas, 1989) and the perspectives and experiences around language learning represented by each voice. Therefore, I selected the framework of the public sphere as a way to explain whether or not the stakeholders of Flowers Bay were part of community conversations regarding bilingual education and language learning policies. The framework of Nancy Fraser (1990) (see Figure 2.2) extends the *bourgeois* notion of Jürgen Habermas (1962) who contributes to the discussion within the public sphere to include all community members. I selected her interpretation of the public sphere, because it informed my work analyzing whether or not the various voices of stakeholders in Flowers Bay situate themselves in the public sphere when asking them about the national bilingual education program in their community.

Figure 2.2. Public Sphere Framework. Source: Fraser, 1990.



Once I have used Fraser’s (1990) framework to explain who participates in discussions around language learning in Flowers Bay, then I turn to the framework of Baker (2011) and Ruíz (1984) of language as a problem, a right, and a resource to inform the analysis of the voices of stakeholders for emerging themes (see Figure 2.3). Baker (2011) describes the differences between language as a problem, a right, and a resource, as assimilation or pluralism, and integration or separatism, as monoculturalism or multiculturalism. In the definitions of language as a problem, a right, and a resource in the following sections, I also provide examples of policies, practices, and outcomes for each of these views when studying language as a structure of power and status within society. This chapter, through the use of the frameworks of the public sphere and language as a problem, a right, and a resource, develops and defines the views of language in society, the concepts of language learning, and bilingual education.

Figure 2.3. Language as a Problem, a Right, and a Resource.



Specifically, it seeks to understand how stakeholders are participating in (or not participating in) making bilingual education a reality in a community with a long history of colonialism and a tourist based economy. It examines the perspectives stakeholder bring to the conversation and the manners in which they view language policy and practice in their local public school.

Framework Public Sphere

The public sphere as defined by Jürgen Habermas (1962) is a group of private people who gather to talk about public concerns. His public sphere theory, grounded in critical theory, moves the conversation of political action away from nation state or governmental leaders to the people. The intent is for the public to have conversations that affect society and to raise awareness of important issues. Conversations include debating issues to the point of democratic decisions shared by everyone (Habermas, 1962).

More recently academics have criticized Habermas's notion of the public sphere for only including state leaders or society's *bourgeois* or upper-class members (Fraser, 1990). For example, Nancy Fraser (1990) has taken Habermas's notion of the public sphere and furthered it to include a feminist perspective of thinking beyond the *bourgeois* notion of who contributes to the discussion. She argues that the public sphere defined by Habermas (1962) does not sufficiently include everyone in the public to make informed democratic decisions, it perpetuates the dominant structure, and it is exclusive.

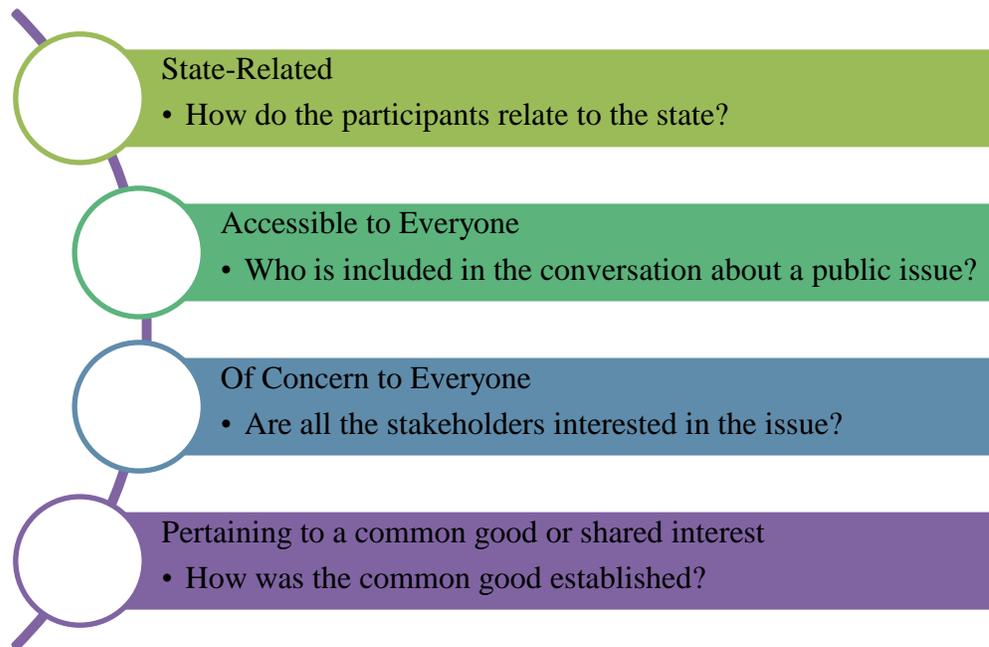
Fraser (1990) further claims that critical theory is normative and claims that it makes us transform from oppression to a state of knowledge, which is a political action. Critical theory maintains that true or valid social analysis will include an examination of the way ideology produces a false consciousness that distorts people's ability to

understand the causes of their own oppression (class notes, Dr. Jerry Rosiek, March 2010). False consciousness is how the working class views the economy and politics in a capitalist nation state.

Nancy Fraser (1990) points out that Habermas's (1962) theory of public sphere does not dig deep enough into critical theory to raise awareness from false consciousness by only including society's elite in conversations. She directly states that the public sphere discriminates against women and the lower-class. Therefore, she outlines four points to consider when using public sphere theory to insure that everyone in the public is part of the conversation and moves toward effective political action. I used the framework she outlines to examine the distribution of power and contextual position of the stakeholders from Flowers Bay participating in this dissertation project (see Figure 2.2). Her theoretical model has four points when considering if conversations are taking place within the public sphere or what she calls *publicity*. "*Publicity*, for example, can mean 1.) state-related; 2) accessible to everyone; 3) of concern to everyone; and 4) pertaining to a common good or shared interest" (Fraser, 1990, pp. 70-71).

State-related. This point of Nancy Fraser's (1990) *publicity* refers to how the participants involved in the public sphere relate to the state. "The public state, in short, is not the state" (p. 75). The contention is that if we go back to Habermas's definition of the public sphere, that private people join together to become the public, then the public cannot be representative of the state. In contrast, the public is a group of nongovernmental participants who discuss opinions that may not be in total agreement with the state. When using this portion of her framework, the question to ask is, how do the participants relate to the state? (see Figure 2.4)

Figure 2.4. Questions for Analyzing the Public Sphere. Source: Fraser, 1990.



Accessible to everyone. This point of Nancy Fraser's (1990) *publicity* directly asks if the public sphere conversation is accessible to everyone. In her definition of accessible to everyone, she addresses hegemonic dominance and exclusion. Early public sphere models were composed of the dominantly repressive elite and evolved to be more inclusive, yet generally became hegemonic by consisting generally of men from the dominate group. Today, we find members of an alternative public or *subaltern counterpublic* excluded from the dominant conversation due to their gender identity, sexuality, race and ethnicity, social status, or ability to own property (Fraser, 1990). In her work on the public sphere, she recognizes that marginalized *subaltern counterpublic* may create their own public sphere conversations in order to effect change or political action. When using this portion of her framework, the question to ask is, who is included in the conversation about a public issue? (see Figure 2.4)

Of concern to everyone. This point of Nancy Fraser's (1990) *publicity* contends that there are no "*a priori* boundaries" (p. 71) when deciding if the conversation within the public sphere is of concern to everyone. Only the participants within the conversation collectively are able to state if the topic of public discussion is of concern to everyone. Over time, a private matter may work its way into the public sphere. This phenomenon may be due to a *subaltern counterpublic* sustained discussion which contests the viewpoint of the dominant perspective of what is private. When using this portion of her framework, the question to ask is, are all the stakeholders interested in the issue? (see Figure 2.4)

Pertaining to a common good or shared interest. This point of Nancy Fraser's (1990) *publicity* centers within the idea that participants, through dialogue, can arrive at or create a shared common good. If there is no established common good prior to the conversation, then all ideas, viewpoints, and topics are admissible in the conversation. She warns of a common good "shared by exploiters" that may be the "effects of dominance and subordination" (p. 73). When using this portion of her framework, the question to ask is, how was the common good established? (see Figure 2.4)

This particular framework of the public sphere (Fraser, 1990) helps us understand the opinions of stakeholders, particularly the parents, regarding bilingual education. Generally, parents are "outsiders" during the implementation process of bilingual education programs. The following examples of studies done within the United States provide the context of how important discussion is amongst all stakeholders on policy implementation of language learning programs especially within marginalized communities.

United States public school practices. Researchers' studies of public school reform in the United States highlight the voices of the stakeholders within a particular community who inevitably discuss the distribution of power and privilege of the different groups represented or not represented in the public sphere. For example, principals may not include parents in the decision making process that involves their children (Fine, 1993; Shirley 1997), which may lead to lack of parent participation and may also highlight the lack of a shared interest. On the flip side, the alternative reform school model where the school values the input of parents, who in turn hold the school accountable for their children's educational system, is representative of shared interest (Olivos, 2006). In her work on engaging parents in public school reform, Michele Fine (1993) recognizes that we are asking parents to more actively enter public sphere discussions where they have generally been exempt from these conversations in the past. She encourages us to continue the fight for a democratic public sphere and warns us not to do this, "...exclusively on the backs of parents" (p. 708).

Michele Fine (1993) makes this statement as she reflects on three studies she participated in. The three studies in this article are: The Baltimore Story, The Philadelphia Story, and The Chicago Story. The studies comment on how parents enter the public sphere without the proper resources or the power to contribute to the conversations. In the 1990s, the trend was for state and federal governments to blame the inactivity of low-income parents in their children's educational process as the reason why these students were not producing the preferred outcomes in the classroom. Parents' participation is equally important within public sphere conversations regarding education, teachers, and policymakers. In Philadelphia for example, "In many schools parents are

decision makers working closely with teachers. In other schools their input is trivialized” (p. 694). She notes that within six months of parents entering into the public sphere, the power dynamics between parents and teachers changes toward collaborative conversations. No longer do parents believe that they do not have the right questions to ask the “professional teachers”, and they begin “invading” the public sphere conversations and are heard with greater frequency (p. 697). Her warning not to rely on engaging only parents in the public sphere comes directly from her comparison of the three major city school systems. Whereas in the Baltimore and Philadelphia studies parents were encouraged to break the molds of power dynamics in their communities, the Chicago school systems were experiencing the opposite phenomena. Michele Fine (1993) found that the power of the parents in the public sphere was strong enough for them to call for the resignation of principals. Her point being that the public sphere as defined by Nancy Fraser (1990) specifically calls for “accessible to everyone” and “of concern to everyone” as points two and three in her model of *publicity* (see Figure 2.2).

Dennis Shirley (1997) also found similar power dynamics of parent engagement in his study in the Rio Grande Valley of Texas along the border with Mexico. He, like Michelle Fine, remarks that parent engagement does not have a direct correlation with student academic success. He adds to the conversation of the public sphere by including the dynamics of teachers within the discussions from his study at Palmer Elementary School, Alamo Middle School, and Sam Houston Elementary School. He begins by defining the phenomena of “intensification” as assigning additional responsibilities to teachers beyond their tasks of planning instruction, teaching classes, and fulfilling administrative assignments. The added responsibilities “...cause teachers to lose focus on

student learning, expend valuable time on issues peripheral to their vocation and in extreme cases leave their profession” (p. xvii). Some teachers in his study reported that working with the parents was either intimidating, annoying, or time consuming. In the case study of the Alamo Middle School, a facilitator was hired to help lead the teachers toward a more collaborative spirit when working together. He encourages the continuation of parent engagement in the public sphere discussions. Additionally, he also encouraged us of the need to develop strategies of including the real concerns of the teachers in the public sphere as well (p. 105).

Honduras public school practices. This research project examines language learning perspectives and experiences within a global perspective where the goal of bilingual education supports economic integration and a pluralistic society (Ochoa, 1995). Understanding the context of the public sphere through studies within the United States is a good first step in exploring the global perspective. Honduran researchers also study the impacts of public sphere conversations in marginalized communities. Examining their academic work enhances our understanding of the Honduran context of this research project in the marginalized community of Flowers Bay, Roatan.

Researcher’s studies of public school reform in Honduras highlight the voices of the stakeholders within a particular community who inevitably discuss the distribution of power and privilege of the different groups represented or not represented in the public sphere. Anderson (2009) in his ethnographic study in Sambo Creek, Honduras, a community of predominately Garífuna people, writes of their strong desire for bilingual/intercultural education. In his study, he worked directly with two of the national organizations OFRANEH [*Organización Fraternal Negra Hondureña*] and ODECO

[*Organización de Desarrollo Étnico Comunitario*] both of which have the goal of cultural survival for the Garífuna people. He remarks that during his study the Garífuna people were instrumental in obtaining President Reina’s 1994 decree of recognition of Indigenous peoples in Honduras. Anderson (2009) observed that the national Garífuna community encouraged other ethnic groups to join them in the fight for cultural survival and as their discussions of the public sphere included more families and ethnic groups they were able to effect political action and change. The Garífuna people, whose ancestors were part of the slave trade in the 1600s, was successful in gaining national status along with Indigenous groups, in order to receive cultural, historical, and linguistic rights (Anderson, 2009; López & López, 2010) (see Table 2.1).

Table 2.1. Honduran Ethnic Groups 2001 Census Population. Source: *Secretaría de Educación de la República de Honduras* [Secretary of Education of the Honduran Republic], 2013.

Ethnic Group	2001 Census Population	Percent of the Total Population	Name of Federations Involved
Lencas	279,507	63.20	ONILH, COPINH, MILH, FONDILH
Tolupanes	9,617	2.20	FETRIXY
Pech	3,848	0.80	FETRIPH
Chortís	34,453	8.50	CONIMCH
Garifunas	46,448	10.40	OFRANEH
Black English Speakers	12,370	2.80	NABIPLA
Miskitos	51,607	11.50	MAST
Tawahkas	2,463	0.60	FITH
Total	440,313	100.00	

The 2010 Secretary of Education progress report, *Plan de Educación 2010-2014*, states that the key to scholastic success is with participation from parents, families, and communities. The Action Plan for Indigenous and Afro-Honduran Communities (Honduran Secretary of Education, 2011) states that in March 2010, Honduran governmental officials, sponsored by a donation from the Japanese government,

consulted community leaders, principals, parents, students, and teachers in Roatan regarding the implementation of “Piloting New Forms of Community-Administered Education for Socially Vulnerable Communities in Honduras” (p. 1). However, Dario Euraque (2010), the Director of IHAH (*Instituto Hondureño de Antropología e Historia*) from June 2006 to January 2010, reports that conversations of education reform, especially surrounding bilingual education, exclude the largest Indigenous group in Honduras; the Lenca people (see Table 2.1). National identity of the Honduran people is Dr. Euraque’s life work.

After the *golpista* [coup-led] government of Honduras removed Dr. Euraque from his position as Director of IHAH in January 2010, he has become even more outspoken regarding who ought to be included in conversations in the public sphere. He dedicates one chapter in his latest book to what he calls, *golpe dentro del golpe* [coup within the coup] (Euraque, 2010). In it, he contends that the *golpistas*, more specifically General López Reyes, the general who orchestrated the *coup d'état*, were effectively rewriting years of Honduran history. These strokes of the pen and political actions attempted to move the national identity from multiple ethnic groups to the *mayanization* (Euraque, 2010) of history; the focus of national identity is now Mayan. Copan Ruinas, about seven miles from the Honduran and Guatemalan border, is the most southern Mayan community. The Chortí, descendants of the Maya people, make up only about 8.5 percent of the Indigenous people of Honduras (see Table 2.1). This is the second coup within the coup of 2009; erasing history, culture, and language of the other 91.5 percent of Indigenous peoples in Honduras. Therefore, there is a national governmental shift away from bilingual public school education for all Indigenous people toward tourism

(Euraque, 2010). Honduras's two tourist destinations are Copan Ruinas and the Bay Islands (US Department of State, 2013), where English is spoken.

Fraser's (1990) framework of the public sphere is useful because it helps us explain the positionality of the stakeholders from Flowers Bay, Roatan who participated in this research project. It helps explain public conversations regarding bilingual education within their community by asking how the participants were or were not included or even had access to any conversations. Within communities where multiple languages are spoken, the public school systems has an enormous undertaking to provide equal access to language learning for all children. Including communities in public conversations takes a great deal of time; however the long term investment yields benefits and rewards which outweigh the initial workload (Garcia, 2009).

In addition to the public sphere framework of examining access to community conversation surrounding language learning perspectives and experiences, other lenses are helpful in the task of understanding how to best provide access to bilingual education for all children. The academic work of Baker (2011) and Ruíz (1984) provide additional frameworks of interpreting the issues of bilingual education within national and international school systems. The following sections define their frameworks of language as a problem, a right, and a resource.

Framework Language as a Problem

There are many ways to describe language as a problem. For the purpose of this study, language as a problem surrounds the ideas represented in deficit thinking. This practice is the assumption that students who have a low social-economic status, belong to a minority ethnic or racial group, or do not have proficiency in the dominate language are

deficient in their ability to think and learn (Darder, 2012; Fiere, 1970; Pearl & Knight, 1999; Ruíz, 1984). Deficit thinking leads to assumptions that bilingual students are mentally inferior, slower to learn the majority language, confused, and the new language is a burden on the brain. Additional deficit thinking assumptions include the notions that bilingual students have split-identity, cultural dislocation, low self-esteem, alienation, emotional vulnerability, a poor self-image, and language anxiety. Stereotypes emerge that support a deficit approach of allowing students to acquire multiple languages. The fear from these stereotypes that multiple languages within a societal group of people may cause more conflict, antagonism, less cohesiveness, contribute to poverty, cause student low test scores in school, prevent students from integrating into majority society, and having less social and vocational capital (Crawford, 2012; Cummins, 2001). One example of a stereotype that feeds into the notion of deficit thinking is the accent we have when we speak. We all have one, no matter where we are speaking. We all have an accent to others. However, if we possess an accent perceived as one that does not match the dominant culture, we may experience discrimination or be thought of as inferior (Lippi-Green, 2011). Through colonialization, marginalized Indigenous and minority communities globally experience accusations of slowing national development and being a barrier to the dominant culture (Ruíz, 1984; UN New Centre, 2013). Including Indigenous and minority community languages can be seen as a threat to the unity of a nation state and has been associated with secessionist movements (UN New Centre, 2013). Hence, this fear dominated by deficit thinking, politically drives the United States toward assimilation and away from a pluralistic society (Baker, 2011; Darder, 2012).

Language as a problem policies. Educators who view students with a deficit in their ability to think and learn are generally proponents of monolingual or all-English education programs. Monolingual language policy programs favor learning the dominant language at the expense of losing their home language and promote an assimilationist agenda. This is currently the most common form of bilingual education in the United States. Policies at the school and school system level generally do not include any discussions surrounding the history and culture of students who participate in monolingual language programs. These education policies discontinue home language instruction when it is assumed that a student has attained sufficient proficiency in the school's language of instruction (Ruíz, 1984). Policies within some United States school systems may invoke “sink or swim” immersion into exclusive dominant language classrooms. In this instance, there is limited or no ESL (English as a Second Language) program, or no bilingual program at all (Baker, 2011; Cummins, 2001; Skutnabb-Kangas, 1981).

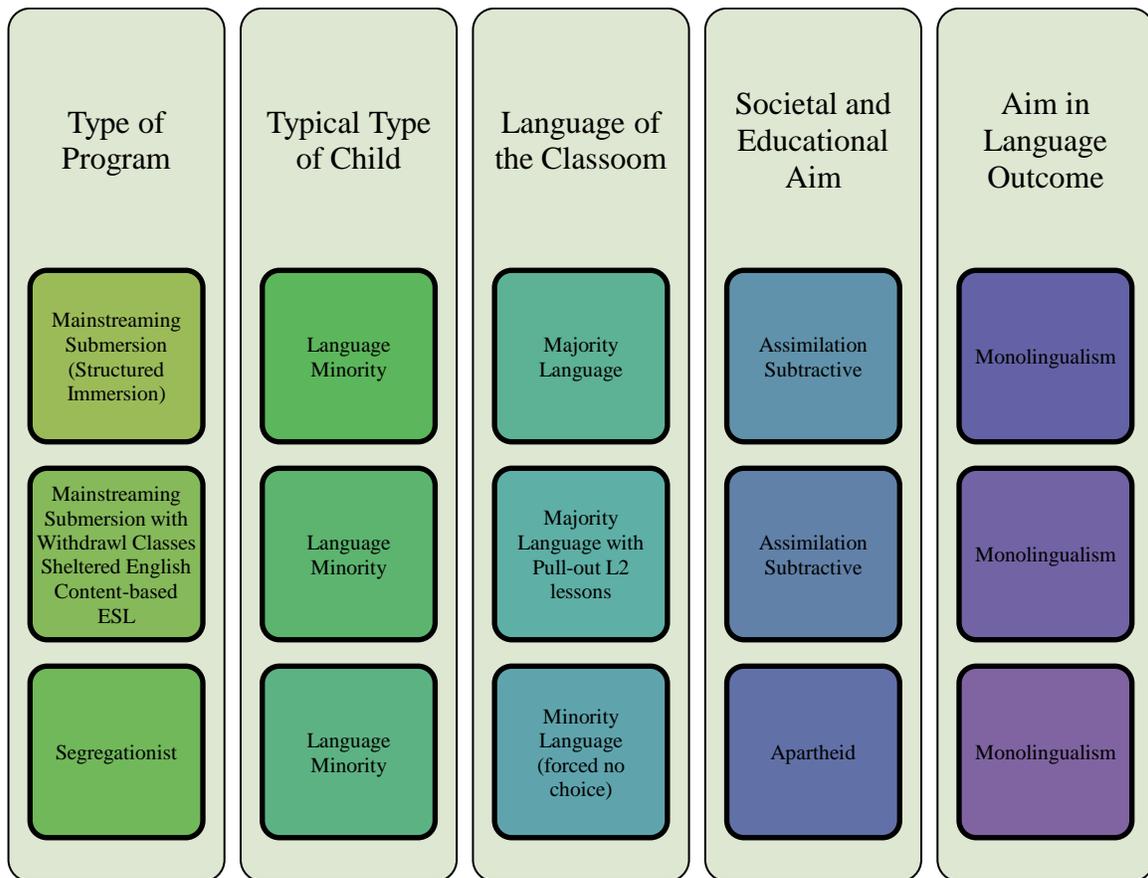
Federal laws that promote standardized testing in exchange for federal funding encourage assessing students with rigorous, standards-driven, and standardized tests in the dominant language. In 1968 the Elementary and Secondary Education Act (ESEA) adopted the Bilingual Education Act (BEA), also known as Title VII. The 1994 version of Title VII states, “Quality bilingual education programs enable children and youth to learn English and meet high academic standards including proficiency in more than one language.” (United States Department of Education, 2012, Section 7102). The philosophy of national bilingual education programs changed dramatically in 2001 from student proficiency in more than one language to monolingual or English-only instruction. Title

III of No Child Left Behind (NCLB), *Language Instruction for Limited English Proficient and Immigrant Students* includes standardized assessments and focuses on English-only versus more than one language programs. The purpose of this portion of the NCLB legislation is “attainment in English” and for all students to “enter all-English instruction settings” (Section 3102).

Language as a problem practices. When a very strong assimilationist goal occurs on the societal-political level, then monolingual education is part of that specific goal. Assimilation as a practice mandates that members of the minority community, in order to be accepted, have to become as much like the majority as possible. This practice forces people to give up special characteristics such as, language and culture. Worldwide we find that the more powerful group, even if it is the minority population, is able to force its language on the less powerful. Often the minority member does not have an equal footing with the majority members. For example, the minority member does not have equal rights in the educational, social, and political fields or in the labor market. Practices of monolingual education programs utilize the strongest forms of moving groups to a common culture through language (Baker 2011; Cummins, 2001; Skutnabb-Kangas, 1981). Figure 2.5 outlines examples of monolingual education programs for bilinguals also called “*subtractive language learning*” (Skutnabb-Kangas, 1981, p. 138). This is the practice of learning a new language where the students generally have an experience that their first language does not hold the same value as the dominant language, and their mother tongue is at risk of being lost (see Figure 2.5). The practice of standardized tests helps move students toward assimilating to the dominant culture. Currently, the practice of English-only standardized tests identifies students who are not

performing at the federally NCLB (No Child Left Behind) level of reading and math. Unfavorable test results lead to tracking in special education, holding students from advancing to the next grade level, and mandating lower cognitive level courses (Darder, 2012, p. 67).

Figure 2.5. Monolingual Forms of Education for Bilinguals. Source: Baker, 2011, p. 209.



Language as a problem outcomes. The outcome of having only monolingual forms of education for bilinguals or transitional bilingual education program is increased assimilation (see Figure 2.1). The goal of the language policy is for minority students to succeed in transitional bilingual education programs and accept the values of the majority society which controls the school. The specific outcome for students is that they are blamed for failing by implying that they are not smart enough, motivated, or appreciate

the educational opportunities the school system gives them (Darder, 2012; Skutnabb-Kangas, 1981). This is deficit thinking, also known as “blaming the victim” (Ryan, 1971). These programs stemming from deficit thinking, show bad results worldwide, and assimilate children while at the same time preventing them from getting a good education. Currently, the United States generally follows assimilationist policy, as we observe other countries increase their demands for bilingual speakers. Part of the frustration of educators who support strong bilingual education programs (see Figure 2.7), outlined in the section Language as a Resource, is that it is very difficult for educators in monolingual education programs to change their mindset about the legitimacy of standardized testing and their unexamined allegiance to “scientific authority”. This refusal of testing advocates reinforces deficit thinking and their claim for the need of students to assimilate.

Framework Language as a Right

Language as a right can be defined in terms of personal, human, and legal or constitutional rights. Language as a personal right encompasses the freedom of an individual to speak in and to preserve his or her heritage language. Language as a human right refers to an individual receiving protection from discrimination based on their language choice, just as someone would for the religion they practice. In Chapter I of the United Nations Purpose and Principles, the third point reads: “To achieve international co-operation in solving international problems of economic, social, cultural or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion”. Rita Izsák, from the United Nations in her report to the UN Human Rights

Council in Geneva, recently stated, “Language is particularly important to linguistic minority communities seeking to maintain their distinct group and cultural identity, sometimes under conditions of marginalization, exclusion, and discrimination.” She states further that, “...linguistic minority rights is a human rights obligation” (UN News Center, 2013). Language as a legal or constitutional right in the United States is generally an individual versus a group right (Baker, 2011). This tradition stems from the 14th amendment to the constitution, enacted in 1868, that includes the *Equal Protection Clause*. This requires that, “no state shall ... deny to any person within its jurisdiction the equal protection of the laws” (National Archives and Records Administration, 2012). Group rights are more difficult to define because questions arise surrounding what constitutes a group and who are and who are not its members. Worldwide, Indigenous group rights to self-determination include educational sovereignty to choose exclusive, dual, or other forms of bilingual education.

Language as a right policies. Language as a right within the United States has multiple laws regarding the rights of students to be educated in their home language. Outlined below are a few of the laws that go beyond the 14th Amendment to the United States Constitution mentioned previously. One of the oldest legal agreements in United States history is the Treaty of Guadalupe Hidalgo that brought an end to the Mexican American War in 1848. This treaty annexed over 525,000 square miles of territory to the United States, now the present-day states of Arizona, California, Colorado, Nevada, New Mexico, Texas, and Utah. The treaty was not only about land rights and citizenship; it also guaranteed the residents of the area access to an education in Spanish (San Miguel & Valencia, 1998). Currently, Arizona, California, and Colorado have English-only

constitutional amendments adopted by voter initiatives which disregard the Treaty of Guadalupe Hidalgo.

The Supreme Court decision of *Plessy v. Ferguson* in 1896 upheld the “separate but equal” laws of racial segregation in education. The *Plessy v. Ferguson* legislation referred to separate but equal railroad train cars for whites and blacks in Louisiana. Jim Crow policies nationwide stemmed from this ruling and included practices of separate but equal education. Supporters of desegregation argued that *Plessy v. Ferguson* was unconstitutional with respect to the 14th Amendment and used this to win *Brown v. Board of Education* (Plessy & Ferguson Foundation, 2012).

Brown v. Board of Education Supreme Court ruling of 1954 guaranteed all students access to an equal education and overturned the notion of separate but equal as an attempt to eliminate segregation of the nation’s public schools. The Civil Rights Movement virtually begins with the passing of *Brown v. Board of Education* in 1954, and makes the “separate but equal” education for our nation’s children in *Plessy v. Ferguson* (1896) unconstitutional. Two definitions emerged to describe segregation; *de facto* and *de jure*. *De facto* segregation is “the way it is”. *De jure* segregation, on the other hand, is by law, segregation of schools within a system before *Brown v. Board of Education* in 1954, as separate but equal. *Brown v. Board of Education* supersedes school board and districts rules that govern decisions of districting. This legislation during the Civil Rights Movement encouraged the notion of language as a civil right.

The May 25, 1970 memorandum from the Department of Health Education and Welfare, today known as the Department of Education, to school districts with five percent “national origin-minority group children” had a specific message how they were

to carry out education in languages other than English. The memorandum states that the school districts, “must take affirmative steps to rectify the language deficiency in order to open its instructional program to these students”. It also states that, “special language skill needs of national origin-minority group children must be designed to meet such language skill needs as soon as possible and must not operate as an educational dead-end or permanent track”. The US Supreme Court decision of 1974 of *Lau v. Nichols* acknowledged that if schools did not help students acquire the language of instruction they were violating their civil rights.

Since the 1980s there have been multiple failed attempts at the national level to declare English the official language of the United States. However by 2010, twenty-seven states have been successful in adopting official English-only laws (Crawford, 2012). One widely publicized proposition passed in California has shaped the debates surrounding English-only and bilingual education on the national level. In 1998, Proposition 227 in California, dictated that all children in public schools be taught in English as quickly as possible. “Children who are non-English learners shall be educated through sheltered English immersion during a temporary transition period not normally intended to exceed one year” (State of California, 2012, Section 305). The submersion programs include students at various ages and learning levels and are examples of monolingual forms of education programs for bilinguals (see Figure 2.5).

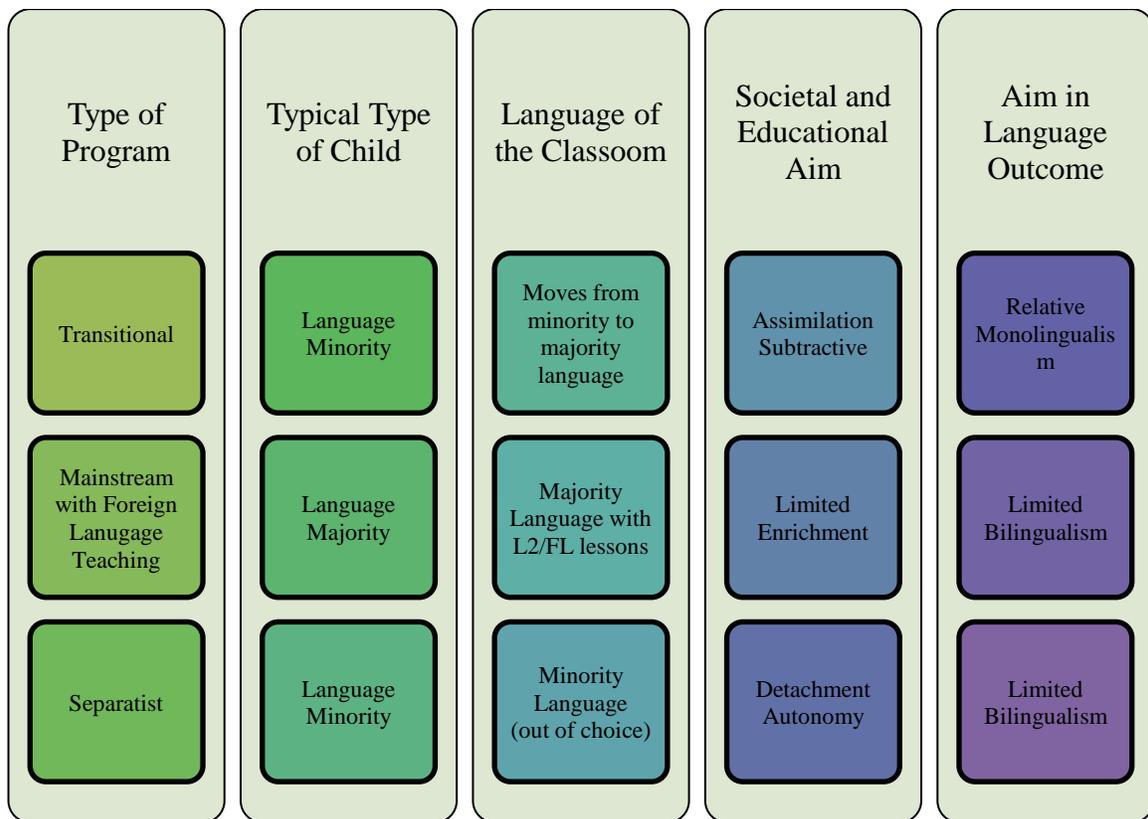
Language as a right practices. Language as a right practices may lead to weak forms of bilingual education. Individual schools or districts approach state and local laws in two different ways; tolerance and promotion oriented rights. Tolerance-oriented is a *laissez-faire* approach to non-dominant languages that serves to strengthen the already

powerful and prestigious dominant language. A promotion-oriented approach is more positive and constructive; asserting the right to use a non-dominant language freely in all official contexts (Baker, 2011). Research shows that policies that afford students the right to receive instruction in their L1 (first language – home language) for the first several years of their education, learn the dominant language as a second language equally well in dual or bilingual education programs (Skutnabb-Kangas, 1981). In fact, educational researchers who are not in favor of bilingual education are deliberately and systematically spreading false information (Cummins, 2001). The human right's practice of bilingual and bicultural education preserves students' ability to navigate successfully between two or more cultures without forcing them to give up their family and community value system, and replace it with the dominant culture (Ochoa, 1995). Both tolerance and promotion oriented policy approaches can be considered weak forms of bilingual education (see Figure 2.6). Weak forms of bilingual education programs generally have the societal and educational goal of assimilation, limited enrichment, or detachment autonomy with monolingual, limited bilingualism outcomes. Both tolerance and promotional-oriented approaches to bilingual education programs are transitional programs in Figure 2.6 below with the aim of a monolingual outcome.

Language as a right outcomes. Tolerance-oriented approaches to bilingual education that do not recognize the non-dominant language as a human right lead to oppression, domination, and injustice. Generally, conservatives tend to believe that any changes toward the advancement of bilingual education need to be considered very carefully and implemented gradually; keeping the status quo of assimilation and monoculturalism (see Figure 2.5). On the other hand, liberals believe that the capitalist

system is fundamentally superior and that it can function effectively with only a few changes to bilingual education programs (Darder, 2012). The promotion-oriented approach of bilingual education programs lead to very good results for both minority and majority children (see Figure 2.6). Outcomes are especially significant when there is a status difference between the minority and majority languages and groups. Bilingual programs that honor language as both a personal and a human right, level the language playing field for all students (see Figure 2.7) as found in the upcoming Language as a Resource section.

Figure 2.6. Weak Forms of Bilingual Education for Bilinguals. Source: Baker, 2011, p. 210



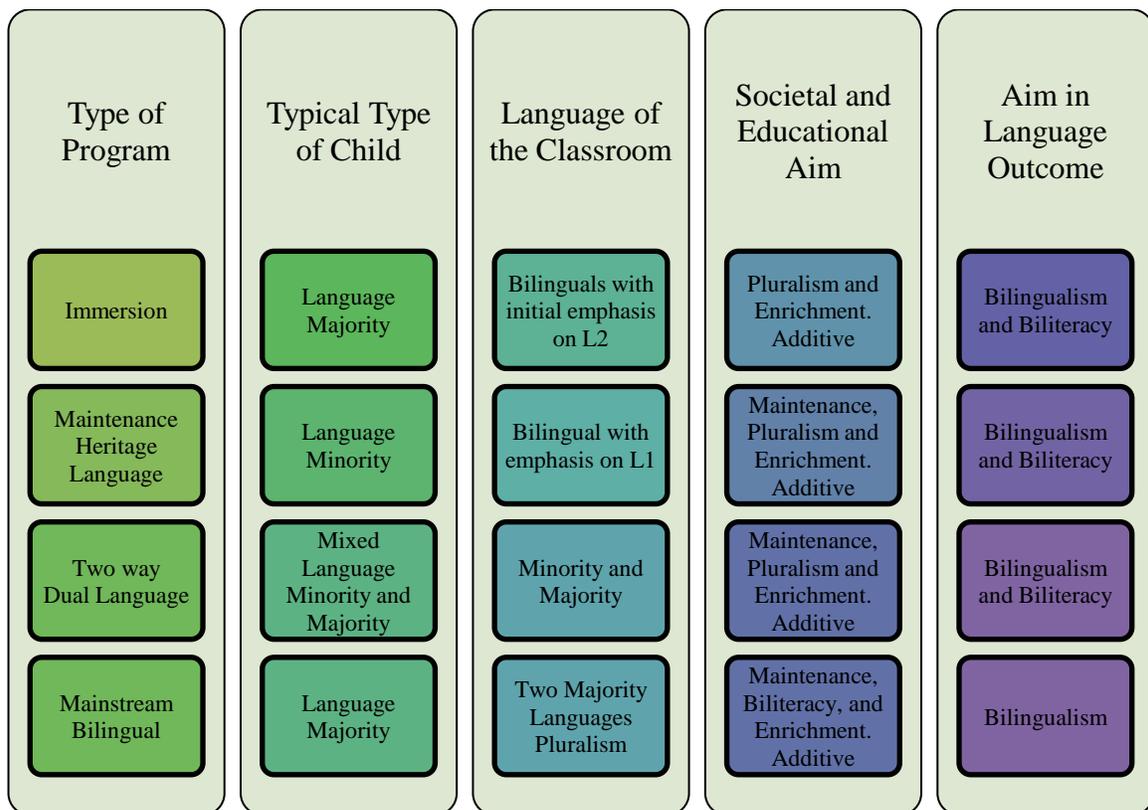
Framework Language as a Resource

Language as a resource chooses a pluralistic society over assimilation. Language as a resource is an asset to a community and is useful in building economic and social bridges across different communities. Language as a resource can be seen as way of eliminating the tensions that arise when discussing language as a problem and a right. Framing discussions around language as a resource may be helpful in engaging majority and minority communities in conversations surrounding the need for bilingual education (Ruíz, 1984). Language as a resource allows individuals and groups to play a greater role in world politics and the world economy (Ruíz, 1984). Language as a resource is preservation of heritage languages, promotes tolerance and cooperation between groups, and is the central element and expression of identity (Baker, 2011; Ruíz, 1984; UN News Centre, 2013). Languages as a natural resource cultivate cultural, spiritual, and educational growth for economic, commercial, and political gain (Baker, 2011; Ruíz, 1984).

Language as a resource policies. Language as a resource policies may lead to strong bilingual education programs. With respect to policy, language is a resource when the goal of a bilingual education program is for students to truly be bilingual and bicultural. Various types of bilingual language programs that embody language as a resource are a revival or a revitalization of languages that have become or will become endangered, ones that include national and international minority languages, and dual language programs. Dual language programs are sometimes called two-way bilingual programs. The program introduces L1 and L2 (first and second language) at the same time or in quick succession (Cummins, 2001). Figure 2.7 outlines examples of strong

bilingual education programs. Strong forms of bilingual education programs are immersion, maintenance of heritage language, two-way dual language, and mainstream bilingual with the language outcome goal of bilingualism and biliteracy. Each of the strong forms of bilingual education supports an additive environment which maintains the student's home language and adds an additional language throughout their education.

Figure 2.7. Strong Forms of Bilingual Education for Bilingualism and Biliteracy.
Source: Baker 2011, p. 210.



Language as a resource practices. Advocates for additive bilingual education programs have consistently rejected weak forms of bilingual education programs (see Figure 2.6) in favor of strong bilingual education programs (see Figure 2.7) that promote bilingual/bicultural children. Two-way or dual language programs are either 90/10 or 50/50. The 90/10 program instruction is 90% in the minority language with a gradual introduction toward equal use of the two languages later in elementary school. The 50/50

program has equal instruction usually one-half school day each of two languages. Team teaching is sometimes part of this model. A monolingual teacher may, for example, instruct the English part of the program. A bilingual teacher instructs the second half of the day in the minority language. In some circumstances a bilingual teachers instructs all day in both languages (Cummins, 2001). In many instances, parents intentionally put their children in the 90/10 and 50/50 dual language learning school. They make the choice for their children to learn an “*additive language.*” This type of bilingual education may take place where all the students are learning the new “*additive language,*” with no student native speakers in the classroom. Usually this is a very supportive environment and is the opposite phenomena of forced bilingualism where students are voluntary or elite bilinguals. In this instance, the person becomes bilingual by choice. The warning for these types of dual language programs is the tendency to value the acquisition of languages while at the same time devaluing the communities who own them (Baker, 2011).

Language as a resource outcomes. A pluralistic society has guiding principles of coexistence between multiple and varying languages, cultures, interests, and convictions. Distribution of power within a pluralistic society is cognizant of individual needs amongst its members. Language is an essential component of working toward and reaching a pluralistic society. Language is a resource which enables participants within a society the freedom to communicate with individuals outside of their community. Language functions as a way of affirming and empowering cultural ideologies and beliefs (Darder, 2012).

Evidence suggests that knowing more than one language is a resource. Developing bilingualism and biliteracy leads to higher achievement across all curriculum and is a better use of human resources in a country's economy (Baker, 2011). Also bilingualism and biliteracy fosters self-esteem, self-identity, and a more positive attitude to schooling and leads to increased social harmony and contentment. Empirical studies carried out during the past thirty years have reported a positive association between additive bilingualism as opposed to subtractive bilingualism. The studies include positive strides in students' linguistic, cognitive, or academic growth from being in true bilingual educational programs (Cummins, 2011). The most consistent findings within these research studies are that bilingual students show more developed awareness of the structure and functions of language itself and have advantages in learning additional languages beyond the two they have mastered. Bilingual education programs with the goal of developing students' academic skills in languages do not create cognitive confusion or handicap in learning contrary to language as a problem proponents. Students generally benefit from having access to more than one language in the classroom (Cummins, 2011; Skutnabb-Kangas, 1981). Whole communities benefit from language as a resource when their students are bilingual. They are able to train others within the community and raise the level of importance of their community as an important source of expertise (Ruíz, 1984). Therefore, the studies challenge the fears and stereotypes that stem from deficit thinking. The continued development of language as a resource contributes to language as a right policy development in furthering the importance of bilingual education in the United States (Ruíz, 1984). In fact, Ruíz (1984, p. 26) states, "The irony of this situation is that language communities have become valuable to the

larger society in precisely that skill which the school has worked so hard to eradicate in them!” He goes on to encourage us that approaching bilingual education with language-resource policy and planning, “...will only contribute to a greater social cohesion and cooperation” (1984, p. 28). Ochoa (1995) also encourages us towards, “a renaissance of social justice in this country as we press forward to actualize equality, freedom, and democratic principles.”

Summary

Analyzing if the participants in the study were part of public sphere conversation or *subaltern counterpublic* (Fraser, 1990) conversations regarding bilingual education helps us understand the multiple views about language policy and language learning in Roatan, Honduras. While many of the participants interviews for this study did not participate in the initial conversations that set up the original bilingual education programs (they were too young at the time), this framework helps us understand how stakeholders outside the actual state institutions of schools negotiate their participation. More specifically, this framework acknowledge the dynamics of dominance, power, and material realities at play in the relationship between state authorities and local communities (Baker, 2011; Cummins, 2001; Darder, 2012; Fine, 1992; Lippi-Green, 2011; Olivos, 2006; Ruíz, 1984; Shirley, 1997; Skutnabb-Kangas, 1981).

The definitions within the framework of language as a problem, a right, and a resource (Baker, 2011; Ruíz, 1984) help us understand the perspectives and experiences of language learning from the various stakeholders participating in this research study in Flowers Bay, Roatan, Honduras. The framework provides a solid foundation in order to explain themes that emerged when examining the voices of the stakeholder participants.

The use of the framework validates the voices of mothers, teachers, and administrators want the children of Flowers Bay to learn their home language and support bilingual education in their community. The following chapter explains the methods used in this study to examine how stakeholders viewed the language practices and policies of their community school as well as the extent to which the stakeholder had access to public sphere conversations.

CHAPTER III

METHODS

My curiosity about the bilingual education system and the relationship among stakeholders in Honduras led me to a qualitative dissertation research project of various stakeholder voices from the community of Flowers Bay, Roatan, Honduras. According to a travel warning from the United States, Department of State, on November 12, 2012, Honduras had the highest murder rate in the world. Spending big blocks of time in-country was not the best choice for my safety. Therefore, I made two trips to Roatan, in April and August, 2013, for two weeks each to collect additional historical context and to conduct interviews with various stakeholders. I looked at the current bilingual education program at Thomas B. McField public elementary school in multiple ways. I interviewed parents, teachers, and administrators to examine the language learning perspectives and experiences of the community of Flowers Bay, Roatan, Honduras. This chapter begins with a section stating the researcher's positionality and provides an overview of the research design, data collection method, data analysis of this dissertation project, and limitations of the research project.

Researcher Positionality

Positionality is how one views the world. Ruth Behar (1995) says that, "Writing hurts" (p. 23). Kevin Kumashiro (2004) reminds me that with all attempts to be inclusive, I will unintentionally *other* someone. Jamaica Kincaid (1988) says to me, "A tourist is an ugly human being. You are not an ugly person all the time; you are not an ugly person ordinarily: you are not an ugly person day to day. From day to day you are a nice person (p. 14)." Sandy Grande (2004) tells me, "...the predominantly white, middle-class

advocates of critical theory will need to examine how their language and epistemic frames act as homogenizing agents when interfaced with the conceptual and analytical categories persistent within American Indian educational theory and praxis” (p. 3). Renato Rosaldo warns that “social analysts can rarely, if ever, become detached observers” (p. 169), and that “when one stands too close, the ethnographic lens supposedly blurs its human subjects” (p. 168). So, where do I begin describing my own positionality at the risk of marginalizing someone in the process?

Do I begin by revealing that I am a product of federally mandated public school busing in Indianapolis, Indiana? Do I acknowledge my inner rage (Rosaldo, 1993) stems from gender oppression I started experiencing in the 1960s? Do I include my first memory at the age of three of literally standing in front of a tree to protect it from a neighbor kid swinging a bat? Or do I start with my first trip to Honduras in 1992 when I wrote in my journal:

I promise never to forget the feelings, both good and bad about my trip to Honduras. I promise never to forget the friends I made. I promise to try to live my life less materially, and to try to think before I buy. I promise to find out how I can become more involved in the political influences the United States has in Central America. I promise to learn as much as I can about the culture and language of Central America. I promise to share my good and bad experiences with anyone who is willing to listen.

The late Dr. Proudfoot, my Master’s advisor, taught me that my journals from visits to Honduras prior to graduate studies as well as my subsequent journals are ethnographic field notes. Two days before his death, he urged me to enter the new PhD program in the College of Education at the University of Oregon. Why would I pursue a PhD at my age? I want the PhD, so that more people will listen when I talk about my experiences in Honduras, its people, and the political and social context of the country. In

2005, I was a tourist on the island of Roatan. I was finishing my M. A. in International Studies and took a break from six weeks of data collection and found myself at Foster's a resort in the community of West Bay, Roatan. It was on the beach that I met a woman, named Miriam, who braids hair for a living. Over the years, my visits to Honduras included additional trips to Roatan and our friendship grew stronger with each year. Today, we call each other *hermana* [sister]. She is the one who invited me into the community of Flowers Bay to talk with mothers about language learning for their children.

The mothers Miriam recruited for interviews must certainly see me as outsider researcher (Tuhiwai Smith, 1999). I imagine they must see me as a wealthy *gringa* from the United States who has come into their community to take their voices back home to further her own education. Perhaps all of the participants view me this way. I wondered if the teachers were reluctant to participate when their boss, the principal, instructed them to do so. Were they afraid that their answers could determine future employment opportunities? Did the principal cooperate with my research study because the Coordinator of Bilingual Education told him to? Was he afraid that his employment might be in jeopardy too? Did the EIB Coordinator agree to the research study to further her career and/or gain information to further the mission of the EIB program?

My research training makes me keenly aware of the outsider perspective ramifications on research within Indigenous communities (Tuhiwai Smith, 1999). I intentionally spent time with the teachers, principal, and EIB Coordinator before interviewing them. I wanted them to get to know me a bit better before I asked them the official interview questions. I let the research settings and interactions with the

participants happen as naturally as possible. For example, I arrived at the school and the principal told me whom I would be interviewing for the day. My *hermana*, Miriam, and her daughter invited me to their home, and from there we visited the homes of mothers in the community of Flowers Bay. My choice of quoting the voices of the participants and my own in Chapter IV is intentional. I told the participants that I needed their voices back in the United States to educate people in the struggle for access to bilingual education for all children. Isn't that what Elvia Alvarado (1989, p. 146) tells us to do? "We want you with us in the struggle. We want you to educate your people. We want you to organize your people. We want you to denounce what your government is doing in Central America...We need you to join the struggle. Don't be afraid, *gringos*. Keep your spirits high. And remember, we're right there with you!"

The voices of the well-known academics who speak to me, of Elvia, and of the stakeholders in Flowers Bay remind me of my own heartfelt passion for cultural survival that surfaces in my own academic work. Thanks to the work of the late Professor Robert Proudfoot and the Center for Indigenous Cultural Survival at the University of Oregon, I learned that cultural survival is "understand[ing] the endless possibilities of working collaboratively towards common goals of maintaining and (creating) sustainable systems of language, land, spirituality, sovereignty, health, education, and ways of knowing and doing" (Center for Indigenous Cultural Survival, 2014). It is from these profound voices of that I position myself in this dissertation research project and examine language learning perspectives and experiences of stakeholders in the community of Flowers.

Therefore, with all of these examples of amazing academics and my personal experiences swirling in my head, describing my positionality as a researcher in this

context is essential. I am a white, over 50, middle class, woman, and the product of urban public school education. My partner and I communicate mainly in Spanish, our second language. My first language is English and his is Nahuatl. Based on the context of the conversation, we switch between Spanish to English. When I'm on Roatan, I naturally switch between Spanish and English based the language spoken around me. Generally, when I meet someone on the island, out of respect, I follow their lead of which language to speak. When collecting data, I felt comfortable offering the choice to the participants of either English or Spanish interviews. Within the interview context, I followed the participants' lead on the language to use before, during, and after the interviews. If I chose a Spanish narrative from a participant to include in the findings, I interpreted my own transcription into English. I believe that access to a public school education in one's own language is a human right. Based on personal conversations with people on Roatan prior to designing this dissertation project, I entered the community of Flowers Bay believing that the voices of community stakeholders would tell me that public school bilingual education is important. When analyzing the voices of mothers, teachers, and administrators, that is what I heard. The reasons why bilingual education is important is something I learned from the stakeholders of Flowers Bay, Roatan.

Research Design Overview

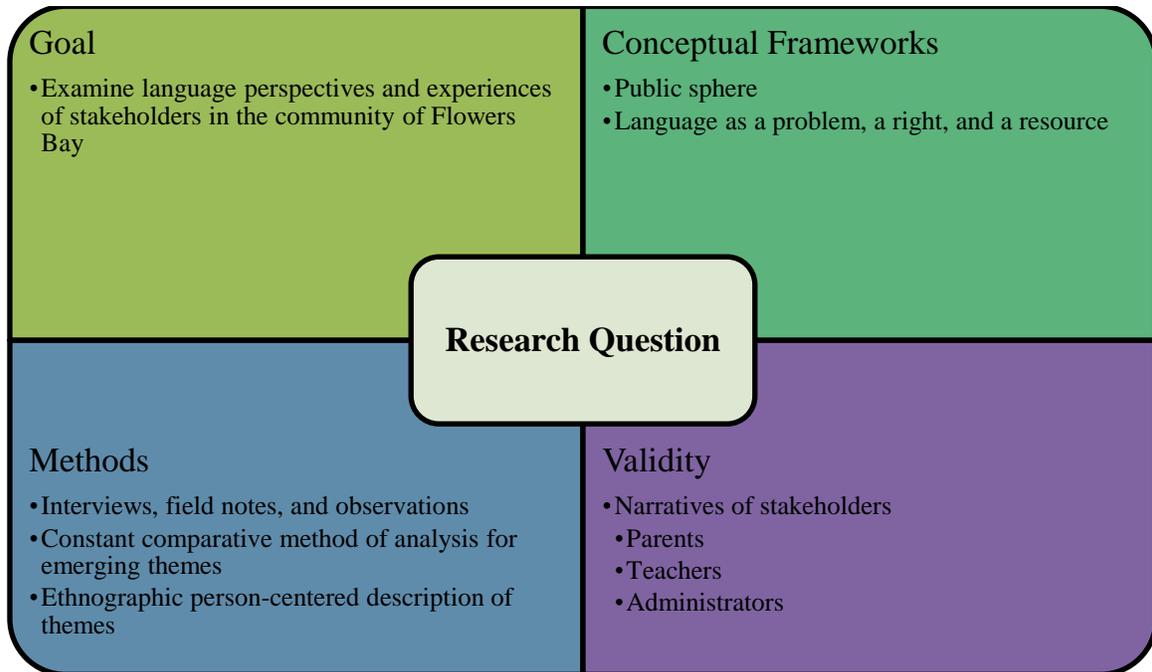
A qualitative research project is a systematic subject approach used to observe, describe, interpret, and analyze life experiences and give them meaning (Bazeley, 2013). The goal of qualitative research is to gain insight and explore in depth the richness and complexity of a phenomena. Qualitative research is a holistic, subjective, unique, individual interpretation overview of the context of the study (Miles, Huberman, &

Saldaña, 2014). When designing a qualitative research project, there are four fluid parts that surround the research question and are constantly in motion (Maxwell, 2013, p. 4). The four parts are: goals, conceptual frameworks, methods, and validity (see Figure 3.1).

The research question of my dissertation study as outlined in Chapter I is: What are the language learning perspectives and experiences of the stakeholders in the community of Flowers Bay, Roatan, Honduras? The goal of this dissertation project, also outlined in Chapter I, is to examine the language learning perspectives and experiences of the stakeholders of Flowers Bay. The conceptual frameworks for this dissertation project outlined in Chapter II are: public sphere and language as a problem, a right, and a resource. The methods used for the dissertation project, outlined further in this chapter, are data collection, data analysis, and findings or representation of results. The validity of the research design comes from the narratives of parent, teacher, and administrator stakeholders of the community of Flowers Bay.

Ethnography the research design framework. Wolcott (2008) reminds us that the word *ethnography* describes both the method of collecting data and a way of presenting it. He encourages us to make the distinction for ourselves and our audience between “doing ethnography and borrowing (some) ethnographic techniques” (p. 44). He defines *doing ethnography* as ethnographic research; a way of looking and seeing. Wolcott (2010) defines the characteristics of ethnographic research as holistic, cross-cultural, comparative, authentic, real, intimate, non-judgmental, descriptive, specific, adaptive, corroborative, and idiosyncratic. Because of the research question, holistic and cross-cultural approaches to research make the method of ethnography relevant to the study.

Figure 3.1. Research Question: What are the language learning perspectives and experiences of the stakeholders in the community of Flowers Bay, Honduras?
Source: Maxwell, 2013, p. 4.



The choice of an ethnographic approach to my dissertation project allowed me the opportunity to describe the culture of bilingual education at an elementary school in Flowers Bay, Roatan. Through ethnography as a research design framework, I was able to capture the language learning perspectives and experiences of language learning within the community. The methods for data collection were: interviews, field notes, and observations (see Figure 3.1). I interviewed stakeholder groups because I wanted to understand the voices of the participants, whereas a questionnaire using a Likert scale would not have been appropriate in this context. I also drew heavily on my field notes, classroom and community observations as data sources during the constant comparative method of analysis for emerging themes.

For the product of the written account, I used the data sources gathered as micro-social units of analysis to illustrate the macro-social conversation about Honduras’

Figure 3.2. Ethnographic Approach to Research. Source: Wolcott, 2008, pp. 65-66.

Ethnographic Approach to Research

- Can be conducted entirely by one individual
- Does not require a license or insist on prior training
- Can be carried out almost anywhere
- Problem to be studied can either be taken to the field or uncovered there
- A long time commitment is assumed but there is no specific minimum
- The researcher often has exclusive domain in the setting studied
- Relies essentially on a human observer to observe humans
- Can make research not only interesting but adventurous
- Requires no expensive equipment
- May present opportunity to learn and/or use another language
- Offers opportunity to integrate professional and personal life
- Role is recognized and usually accorded status associated with research
- Can variously emphasize scientific or humanistic aspects
- Flexible criteria for judging the finished product
- Opportunity to develop writing (and photographic) talents
- Presentation style can fit the circumstances
- Provides rich database for further research and writing
- End product results in a contribution to knowledge
- Emphasizes working with people rather than treating them as objects
- Can get you out of your campus office if you are languishing there

bilingual education program within the public sphere. Ethnography provided an opportunity to observe relationships among knowledge, society, culture and political action (Thomas, 1993). The person-centered approach to ethnography (Fox, 1991) is writing up the final product that, “attends to the everyday life of persons, not the cultural life of a people” (p. 12). The themes that emerged from the constant comparative method of data analysis speak to the daily lives of the stakeholders of Flowers Bay. The final product of findings in Chapter IV use quotes from various stakeholders to represent the themes that emerged explaining their daily lives in Flowers Bay. Examples of ethnographic studies that include excerpts of interviews and field notes to interpret cultural symbols and seek political action are *Made in America* (Olsen, 1997),

Subtractive Schooling (Valenzuela, 1999), and most famous, *Learning to Labour* (Willis, 1977). Some of the limitations are intervention and advocacy and misuse of results and conclusions. If the intent of the research project is to provide an intervention or advocacy for the participants involved, the researcher needs to have this in mind when writing the final product after data analysis. Making a conscious choice to raise awareness may not be the only result of the written ethnography. If the researcher promised advocacy for the participants, in order to enter the research setting, he or she needs to be very careful how to keep the promise. Because findings can be misused, write ups should be very specific how to use the results, especially when informing policy and practice (Miles et al., 2014).

Participant stakeholders of Flowers Bay. During past trips to Roatan, I had the honor of meeting the Director of Bilingual Education for the Bay Islands, the late Professor Martel Watler who helped pave the way for me to gain access to the community of Flowers Bay for research. Prior to my arrival to conduct interviews, several mothers had already been meeting informally to discuss English language learning for their children who attend the local elementary school. One of those mothers, concerned about her children needing to learn English, agreed to participate in the dissertation project prior to my arrival and led me to additional informants. The stakeholders of Flowers Bay that participated in my study were the administrators, teachers, and parents of students at Thomas B. McField public elementary school. The criterion for choosing the participants was that participants be interested in bilingual education for the children in the community of Flowers Bay and willing to serve as research participants.

Upon my arrival in August 2013, I worked with the Coordinator of Intercultural Bilingual Education (EIB), Natelee Forbes, to distribute posters and flyers at Thomas B. McField and throughout the community encouraging parents to participate who may not have learned about my project by word of mouth (see Appendix B). The principal was very helpful in arranging parents for me to speak with and accompanied me to several of the homes. The first mother committed to participate in the dissertation project, and the person who originally invited me into the Flowers Bay community, arranged for me to meet mothers who were part of the informal meetings to discuss language learning.

The community of Flowers Bay saw me interviewed two times on different local television channels and wanted to talk further about my research project. The two television interviews, arranged by the Coordinator of Bilingual Education for the Bay Islands, was in part helpful for her to draw attention to the work she is doing for multilingual education and to highlight two research projects; mine and another from UCLA. I also had conversations with the owner of the place where I always stay, Foster's West Bay, his family members, and staff about the project. The most common question from non-participants about the study was what were people saying in the interviews. Over and over again, I remarked, without referring to individual interviews, how participants shared with me the importance of a bilingual education program to the community of Flowers Bay.

I interviewed two administrators of the Bay Island public school system. The principal is a well-known local islander whose first language is Spanish. He was initially a teacher at Thomas B. McField before becoming the principal. Several community members I spoke with remarked that he was their teacher. I also interviewed the Bay

Islands Coordinator for Intercultural Bilingual Education who has newly accepted this position after the death of Professor Andy Martel Watler, the main initiator of access to bilingual education for the Black English Speaking population on the Bay Islands. Her position directs the EIB program on the Bay Islands of Roatan, Guanaja, and Utila. The five teachers I interviewed work at Thomas B. McField. They are a mix of local community and island residents; three of whom live in Flowers Bay. One lives in Coxen Hole, the capital city of Roatan. The fifth teacher lives in Punta Gorda, the largest Garífuna community on the island. I interviewed ten mothers and one father, all residents of Flowers Bay. The father is the president of the parents committee for Thomas B. McField. He has been living in Flowers Bay for about fifteen years and his first language is Spanish. Out of the total of 18 people interviewed, two are males and 16 are females (see Table 3.1).

Table 3.1. Stakeholder Demographics.

Stakeholder	Interviewed	Male	Female	Home Community
Administrators	2	1	1	Coxen Hole
Teachers	5	0	5	Flowers Bay (3), Coxen Hole, Punta Gorda
Parents	11	1	10	Flowers Bay
Total	18	2	16	

Data Collection Method

For the research process, I borrow (some) ethnographic techniques (Wolcott, 2008) by taking the opportunity to observe relationships as I spent time with the stakeholders of Flowers Bay. From previous trips to Honduras and the Bay Islands I have an understanding of the historical and cultural context of the region. I relied heavily on the field notes from observations during data collection to understand the context of the

bilingual education program at Thomas B. McField public elementary school. I chose interviews in order to capture the voices of the various stakeholders in the community of Flowers Bay and capture their meaning verbatim. My field notes included daily entries and a contact summary of the interview with each participant (see Table 3.2). Each data source listed is an example of ethnographic data, in order to cover as much as possible about a particular culture, subculture, or program (Fetterman, 1989). Some of the limitations of these methods of data collection are reciprocity, privacy and protecting the anonymity of participants (Miles et al., 2014). Reciprocity is passing of knowledge gained on to others that are interested as a way of perpetuating it (Archibald, 2008). Many researchers neglect to return to the locations where they have been collecting data and share the data analysis and final product with their participants. It is the researcher's responsibility to give back to the communities where he or she does ethnographic data collection (Archibald, 2008). When quoting participants in the final product, the general public may know who said what. Participants may experience differential treatment in their community after their quotes are exposed or published. It is the researcher's ethical duty to be aware of this possibility occurring and to present the data collected in a way that protects the privacy and anonymity of the participants in the research project (Miles et al., 2014).

Table 3.2. Example Contact Summary Form Field Notes.

Contact Summary:

1. What were the main issues or themes that struck me in this contact?

She was a person of very few words. She thought intently when answering. I could feel her passion for the need for bilingual education. I really liked that when I asked the last question, she had some really good ideas on what the school needed – more classrooms and a person to watch the gate entrance to the school and keep the kids safe. I also like how she smiled and laughed - making me feel comfortable with her at her home.

2. Summarize the major points from this interview.

I did understand how important education is for her daughter. That she was happy with the way they school was doing the bilingual education.

3. Anything else that struck me as significant, interesting, illuminating or important in this contract?

I just kept asking questions to understand better. Also from this interview, the house is right on the street, so when she talked about the safety of the street, she knew first hand, from her own porch, she could see that phenomena.

4. What information not found in the framework is important?

Because of her really good ideas for resources needed, I think she would be a good parent to engage in the community more!!

It was my distinct honor that the Coordinator of Intercultural Bilingual Education for the Bay Islands of Honduras, Natelee Forbes, approved my research project on August 14, 2013 at the NABIPLA office in Coxen Hole (see Appendix A). The University of Oregon's Research Compliance Services office conditionally approved my IRB application number 07012013.001, on July 23, 2013 pending the approval letter received by Natelee Forbes. She also approved my bilingual poster and flyer (see Appendix B) after we updated them to include the EIB logo. Natelee asked me to talk with her boss, Yohann Johnson, the General Director of Intercultural Bilingual Education, who reports directly to the national Secretary of Education of Honduras. He was at a regional education meeting in Copan, and we spoke by phone, during one of his breaks. In our conversation, in English, General Director Johnson shared with me the fight of the EIB program to maintain their rights for bilingual education in Honduras. He asked me to stay in touch with him, and that he was counting on my research project to help their fight to keep the EIB program. Later, I went with Natelee and two others to West End for lunch (names intentionally left out to protect their privacy). We had a lovely lunch appointment overlooking the Caribbean and getting to know one another better. She met me the following morning at Thomas B. McField and introduced me to

the morning session teachers and the principal, Rodolfo Morazán. She coordinated the distribution of the posters and flyers at Thomas B. McField, throughout the community of Flowers Bay, and at the NABIPLA office in Coxen Hole. At this point, I had her invitation and blessing to begin data collection

On August 15, 2013, I began my data collection process by attending several classrooms at Thomas B. McField elementary. I chose not to begin interviewing the teachers or parents right away; instead I spent time observing the morning classrooms for several days. The parent participant who agreed to be part of the study and helped with the research design was my first official interview on Saturday, August 17, 2013. She agreed to recruit other mothers that she had met with previously to discuss their children's language learning at Thomas B. McField. I interviewed five mothers that she recruited to participate in the research project. The principal of Thomas B. McField chose four mothers who live close to the public elementary school for me to interview. I believe he chose these four mothers since they live in proximity to the school and that they had one or more students attending Thomas B. McField. The principal arranged for me to interview the only father I interviewed since he is the president of the parent association [*patronato*]. The principal also chose four teachers for me to interview. I believe his criterion was that all four are certified bilingual education teachers. The Coordinator of Bilingual Education asked me to interview the fifth teacher, who teaches as part of the EducTodo program in the evening at Thomas B. McField. EducTodo is a national public school program which offers adults the opportunity to complete their elementary school education in the evenings.

The researcher in consultation with the dissertation chair and committee members created the questions for this study during the dissertation proposal process. The goal of the interview questions was to obtain answers to the main research question of language learning perspectives and experiences of the stakeholders in the community of Flowers Bay, Roatan, Honduras. As the questions were developed several overarching questions guided the process of creating them: Why is language learning important to the stakeholders in the community of Flowers Bay? How is each stakeholder involved in public sphere conversations about bilingual education? And, what are the stakeholders' opinions of the current bilingual education program at Thomas B. McField, the local public elementary school in Flowers Bay?

The approach of standardized open ended interview questions (Patton, 2002) guided preparation of the interview questions. In this method of creating interview questions, the exact wording and sequence of questions are determined in advance. The interviewer asks the interviewees the same basic questions in the same order in a completely open-ended format. Respondents answer the same questions, thus increasing comparability of response; data is complete for each person on the topics addressed in the interview. This reduces interviewer effects and bias when several interviewees are used. This approach also permits evaluation users to see and review the instrumentation used in the evaluation and facilitates organization and analysis of the data. One criticism of this approach to creating interview questions is little flexibility in relating the interview to particular individuals and circumstances; standardized wording of questions may constrain and limit naturalness and relevance of questions and answers. See Table 3.3 for

justification for each question asked of the interviewees and the framework that the question addressed.

Table 3.3. Interview Question Justification and Framework.

Question	Justification and Framework
What was your educational experience like for you?	To gain rapport and talk about something that is about the stakeholder. Interviewee asked to talk about something they know a lot about.
What are the goals for the (your) children at Thomas B. McField?	To find out what the stakeholders see as the goals for the children. Hoping to find out how each stakeholder views education in general. What are the priorities of the stakeholder?
What languages are important for the children of Flowers Bay to know?	To find out what language(s) the stakeholders think are important for the children of Flowers Bay: Language as a problem, right, resource.
What experiences have you had with the bilingual education program at Thomas B. McField?	To find out the value and opinion of the stakeholder in regards to the bilingual education program: Language as a problem, right, resource.
Based on your experiences, what are the strengths of the bilingual education program at Thomas B. McField? What are the weaknesses?	To gather knowledge from the stakeholder in the bilingual education program: Language as a problem, right, resource.
If you had the power to change things about the bilingual education program at Thomas B. McField, what would you do differently?	To gather knowledge from the stakeholder about the bilingual education program: Language as a problem, right, resource.
How have you been included in community conversations about bilingual education? Why were you included? What were the conversations about? With whom? Why not included?	To find out if the stakeholder was a part of the public sphere conversation regarding bilingual education: State related, access, concern, shared interest.
What does the bilingual education program mean to the community of Flowers Bay?	To find out the value and opinion of the stakeholder in regards to the bilingual education program: Language as a problem, right, resource.
What municipal or national laws support the work of the bilingual education program?	To gather knowledge of the stakeholder in the bilingual education program: Language as a problem, right, resource.
What additional resources would be helpful to the work of the bilingual	To find out the value and opinion of the stakeholder in regards to the bilingual

education program?	education program: Language as a problem, right, resource.
That covers the things I wanted to ask. Anything you would like to add?	To allow the stakeholder to mention anything they wish.

Table 3.4 describes the location, date, and interview language used for all of participants in the study. I interviewed a total of 18 people for this study; two administrators, one father and ten mothers for a total of eleven parents, and five teachers (see Table 3.4). Both males are in positions of power; principal and president of the parent association [*patronato*]. Both identify Spanish as their first language. I interviewed the principal, the president of the parents association, and three teachers at the school. I interviewed ten mothers and one teacher in their homes. I interviewed the Coordinator of Bilingual Education and one teacher, in the NABIPLA office in Coxen Hole. I used a digital recorder and a LiveScribe pen to document all of the interviews, which allowed me to capture the voices of the stakeholder participating in the research project.

Table 3.4. Stakeholder Interview Information.

Stakeholder	Location	Date	Language
Administrator	office	August 21, 2013	English
Father	school	August 21, 2013	Spanish
Mother 1	home	August 17, 2013	Spanish
Mother 2	home	August 19, 2013	English
Mother 3	home	August 19, 2013	English
Mother 4	home	August 20, 2013	English
Mother 5	home	August 20, 2013	English
Mother 6	home	August 20, 2013	English
Mother 7	home	August 20, 2013	English
Mother 8	home	August 20, 2013	English
Mother 9	home	August 20, 2013	Both
Mother 10	home	August 20, 2013	Both
Principal	school	August 22, 2013	Spanish
Teacher 1	school	August 19, 2013	English
Teacher 2	school	August 19, 2013	English

Teacher 3	home	August 21, 2013	English
Teacher 4	school	August 22, 2013	English
Teacher 5	office	August 23, 2013	English

The interviews conducted at the school were in the middle of recess and the students were moving about, playing *fútbol*, and practicing drum routines for the September 15th, Independence Day, parade celebration. I was concerned that the taped interviews would not be audible. Fortunately, I had two digital recording devices and was able to capture the interviews in their entirety. The interviews conducted at community member's homes were also not without interruption from children needing their mother's attention, passing traffic along the main road, and fans placed facing me for my comfort in the hot and humid weather of the Caribbean. Also, as demonstrated in Table 3.4, there were particular challenges during the interviews of participants switching languages between English and Spanish.

English and Spanish adult consent forms were available for this research project. Before each interview began, every participant received a consent form. A consent form specifically for parents includes a privacy section that their names are confidential upon request. This allows the project to protect the anonymity of parents better. A second consent form specifically created for administrators recognizes in the privacy section and the statement of consent of the form, that their name may appear in reports and findings. Due to the position the administrators hold, their names will be obvious to local readers.

As the primary researcher I answered any questions the participants asked. I read the consent form in English to some of the participants who speak but do not read English. The option of a Spanish consent form was also available based on the demographics. Two participants felt more comfortable reading the Spanish form. The

readability Statistics run on March 10, 2013, produced a Flesch-Kincaid grade level of 7.2.

Participants took part in individual interviews consisting of ten questions (plus follow up questions) that took about 30 to 45 minutes each. Consent forms and interview questions were available in both English and Spanish with each interview conducted in the language chosen by individual participants. Three parents and one administrator chose to have their interview in Spanish (see Table 3.4). Several interviews had words or phrase in both English and Spanish spoken by the interviewer and the participants. The interviewer and/or participant switched languages during the interview to explain a concept in greater detail or were common local words used to describe the local government (*municipalidad* [municipality], *alcalde* [mayor]) or local names and places. In one interview setting, two sisters who are mothers of children attending Thomas B. McField elementary school, requested a Spanish interview, but kept switching to English. One sister chose Spanish more often than the other sister who chose English more often. The interviewer used both English and Spanish at the same time; translating from one language to the other to include both sisters in the interview.

The limitation of the data is that there are only 18 stakeholders interviewed over a two-week period of time. With more time available in-country, a focus group of parents and/or teachers would have been appropriate to gain more insight into language learning perspectives and experience. Chapter V outlines the possibility of focus groups as a future research project.

Data Analysis

The data analysis process began when I arrived on Roatan in August 2013 and engaged in conversations with local residents about the research project I was doing in Flowers Bay. I had amazing conversations with friends who live on Roatan that added to my daily field note entries. I spent time with the principal and Coordinator of Intercultural Bilingual Education (EIB) during their daily routines which also contributed to my daily field notes entries. All of the interactions with local residents, each interview with the stakeholder participants, and during time of self-reflection added to the process of data analysis for this research project.

I used the constant comparative method as the approach of analyzing the voices as data sources I collected for my research project. Constant comparative method is coding and analyzing data to generate theory more systematically and is done at each stage of the analysis (Glaser, 1965). It is defined as, “A method of analysis that generates successively more abstract concepts and theories through inductive processes of comparing data with data, data with category, category with category, and category with concept. Comparisons then constitute each state of analytic development” (Charmaz, 2006, p. 187). As part of the interactive coding process I related the categories to the frameworks of Baker (2011) and Ruíz (1984), as a guide in analyzing the data collected (see Figure 2.5). The framework of language as a problem, a right, and a resource provided an analytical tool to focus on the voices of the stakeholder throughout each phase of data analysis. Even though the framework provided a lens to interpret the data, additional themes emerged that were not part of this framework that are discussed in Chapters IV and V.

As I transcribed the interviews I listened over and over to the voices of the stakeholder participants of Flowers Bay. I took a photo of each participant for the sole purpose of embedding their photo into my Word document transcriptions; to remember their faces when transcribing their voices. I adapted a form created in my doctoral Data Collection and Analysis course called a contact summary form to include the photo, contact information, interview transcription, significant points, and themes. When transcribing, the language chosen by the participant was the language used to transcribe the interview. During each interview I wrote the question number on the LiveScribe notebook as the participants answered, allowing me the opportunity to quickly jump from answer to answer when transcribing. The voices of the participants and researcher are representative of verbatim transcription and not corrected for grammar or sentence structure in either English or Spanish.

Phase one of the data analysis. I transcribed the first six interviews I collected in date order. The six participants spoke positively about the bilingual education program at Thomas B. McField. The most common theme that emerged was the importance of bilingual education from the specific interview question: What does the bilingual education program mean to the community of Flowers Bay? I paused before transcribing any additional interviews. I used the definitions in the framework of Baker (2011) and Ruíz (1984) of language as a problem, a right, and a resource (see Figure 2.3), to look for significant points in the first six transcriptions, my field notes, and the contract summary form. I then began documenting significant points for each of the six interviews that seem to be emerging which matched the framework (see Table 3.5).

Table 3.5. Example Contact Summary Form Significant Points and Themes.

Significant Points	Themes
Glad daughter learning both English and Spanish	Access
Community conversations parent meetings - yes	Public Sphere
Speaks English at home	Identity
She learned English at home after school	Access
Bilingual Education program great learning both	Access
Her education all in Spanish	Access
Long list of resources to improve EIB	Resources needed

Phase two of the data analysis. Next I transcribed the remaining participants' answers to the questions: What does the bilingual education program mean to the community of Flowers Bay? and How have you been included in community conversations about bilingual education? I documented the significant points from each of the participants' transcripts. While I continued transcribing the remaining interviews I began to collect more examples of significant points and I compared them with the first group of transcriptions. I began to combine themes together, read and re-read the definitions of the conceptual framework of language as a problem, a right, and a resource and assign a theme that included a combination of several significant points. Table 3.6 is an example of significant points that seemed to collect around the theme of *access* to bilingual education. I continued this process of collecting significant points, combining them into themes, and reading the definitions of the conceptual framework, while I finished transcribing the interviews. I went back to the contact summary form and added themes next to the significant points for each person interviewed (see Table 3.5). I also went back to the contact summary form question 4 to look for important information that was not part of the framework (see Table 3.2).

Table 3.6. Example Significant Points Leading to Theme Access.

Significant Point
Learn English and Spanish at school
Learned English at home after school
Public school only had Spanish
Speak English at home
Bilingual education program important

Phase three of the data analysis. After assigning the main themes that emerged from the data, I went back to the transcripts and looked for additional examples to verify the themes that emerged. I also listened to the audio recordings two additional times and took additional field notes with the definitions from the language as a problem, a right, and a resource framework as a guide (see Figure 2.3). The main themes that continually emerged when constantly comparing the narratives of the participant stakeholders' responses to all eleven interview questions were *access*, *economy*, and *identity*. *Access* to bilingual education is defined as language as a right by Baker (2011) and Ruíz (1984). *Economy* and *identity* are defined by Baker (2011) and Ruíz (1984) as language as a resource. Two important themes emerged from the data that were not in the framework of language as a problem, a right, or a resource. *Resources needed* emerged from the narratives of all of the participant stakeholders and *parent engagement* emerged from the narratives of teachers.

Limitations of the Research Project

One of the assumptions of ethnographic studies are that researchers spend large blocks of time in one particular setting, speak with numerous participants, and make generalized statements about particular cultural aspects. However, upon review of the ethnographic approach to research outlined by Wolcott (2008) in Figure 3.2 we find that

there is no specific minimum length of time required. Due to my years of academic work and dedication to the people of Honduras, the two week data collection trip was not the only block of time spent in-country. Years of previous fieldwork allowed me access to the stakeholders of Flowers Bay and the context of language learning prior to collecting data for this research project. We also find that an ethnographic approach to research provides flexible criteria of judging the finished product (Wolcott, 2008). Since the goal of the research project was not to make generalized statements but rather to examine experiences of a particular group of stakeholders in Flowers Bay, the small number of participants interviewed was appropriate for the finished project of a dissertation study. The limitation of this particular research project was that the flyers and two local television interviews did not yield additional participants. The principal introduced me to five of the parents and all of the teachers. The participant informant introduced me to six of the mothers. Descriptive research was more appropriate in this context by contributing to knowledge with an emphasis on working with people rather than treating them as objects (Wolcott, 2008).

Summary

This chapter outlined the research design for this dissertation research project. The research question, what are the language learning perspectives and experiences of the stakeholders in the community of Flowers Bay, Honduras, is the center of the research design. The context surrounding the goal of the research study of examining the perspectives and experiences of stakeholders in the community of Flowers Bay as outlined in greater detail in Chapter I. The conceptual frameworks of the public sphere (Fraser, 1990) and language as a problem, a right, and a resource are essential to the

research design as outlined in greater detail in Chapter II. The public sphere framework allowed me to analyze dynamics of power with regards to access to community conversations surrounding bilingual education. The language as a problem, a right, and a resource framework allowed me to analyze the language learning perceptions and experiences of the stakeholders through a set of specific criteria. The choice of ethnographic data collection methods and data analysis in order to examine the narrative voices of language learning perspectives and experiences from the various stakeholders' of the community of Flowers Bay, Roatan, Honduras. The methods outlined in this chapter led to the findings in Chapter IV, where I make conceptual and theoretical coherence from the emerging themes (Miles, et al., 2014, p. 277) and validate the information by adding the teacher and administrator's voices to the same question in the product process of ethnographic representation. In an ethnographic product, multiple stakeholder narratives are corroborative (Wolcott, 2010); a way of verifying your sources. I also incorporate the framework of the public sphere (Fraser, 1990) to enhance the characteristics of ethnographic product (see Figure 3.2). The product process described in Chapter IV is a person-centered ethnographic representation of people's daily lives (Fox, 1991).

CHAPTER IV

RESEARCH FINDINGS

I began my data collection process by attending several classrooms at Thomas B. McField. In my field notes on August 15, 2013, I wrote:

I watched teachers and students talking in both English and Spanish equally. I watched the kindergarten lesson on reptiles and amphibians taught in Spanish with English instructions. The teacher used English commands with the children to get their attention, sit down, to help her handing out crayons or papers. In the split class of 4th and 6th graders, the teacher was giving a dictation in Spanish. She also gave commands and instructions in English. It was with emotion that I shared this with the teacher of 1st grade. She comes to the school each day to teach from Punta Gorda. I enjoyed my time with the teachers and students today. I explained to the teachers that we do not have the right to teach students in their home language, like the Honduran Constitution allows. I explained that in some states it is illegal for teachers to instruct in another language other than the dominant language of English. That there are laws in one state (Arizona) that make it illegal to teach about other cultures. I find the teachers shocked to learn that we do not have the laws that support bilingual education like they are doing. Even though it's been a struggle to get to this point, they are doing it!!

The goal of the research study was to examine the perspectives and experiences around language learning through the lens of language as a problem, a right, and a resource of stakeholders in their local community. The main research question is what are the language learning perspectives and experiences of the stakeholders in the community of Flowers Bay, Roatan, Honduras? Due to the demographics of Flowers Bay, individual participants chose their preferred language for their interview. Therefore, the findings represented in this chapter are in both Spanish and English based on the participants' preference. The voices of the participants and researcher are representative of verbatim transcription and not corrected for grammar or sentence structure.

The first part of this chapter examines the voices of mothers, teachers, and administrators regarding the importance of bilingual education within the community of Flowers Bay. I use the framework of language as a problem, a right, and a resource (Baker, 2011; Ruíz, 1984) to examine the voices for emerging themes for each stakeholder group. Next, I use the public sphere (Fraser, 1990) framework to analyze how the stakeholder groups in the community of Flowers Bay were or were not involved in community conversation about bilingual education.

Language Learning Perspectives and Experiences of Stakeholders

The main research question of this dissertation project was what are the language learning perspectives and experiences of the stakeholders in the community of Flowers Bay, Roatan, Honduras? From a series of eleven questions, the goal of was to learn the perspectives and experiences of stakeholders of mothers, teachers, and administrators about the bilingual education program at Thomas B. McField in the community of Flowers Bay, Roatan. All of the participant stakeholders described the importance of the bilingual education program to the community of Flowers Bay. Many of the participants' voices reinforced the importance of bilingual education in their responses to all of the questions. From these voices several themes emerged during constant comparison of the data: *access, economy, and identity*. The frameworks assisted me in identifying themes found in the academic literature around language ideologies and beliefs.

The theme that emerged from the data of *access* to bilingual education defends the constitutional right of Honduran children to be educated in their home language according to the *The Código de la Niñez y de la Adolescencia* [Child and Adolescent Code]. In order to be in compliance with this law, *Educación Intercultural Bilingüe* (EIB)

formed with the mission to educate all students in the national language of Spanish and their home language at the same time. All of the stakeholder groups of mothers, teachers, and administrators believe that *access* to bilingual education for the children of Flowers Bay is justified. Their voices represented in the following sections verify the need for their children to have *access* to bilingual education which is language as a right according to the Baker (2011) and Ruíz (1984) framework.

The theme that emerged from the data of *economy* defends the need of the stakeholders of Flowers Bay to be able to participate in the local and global *economy*. The voices of stakeholder groups of mothers and teachers consider language learning in English a requirement in gaining employment in the local *economy* and for their families' sustainability. Their voices represented in the following sections verify that preparing students for English speaking jobs available on the Bay Islands is language as a resource according to the Baker (2011) and Ruíz (1984) framework.

The theme that emerged from the data of *identity* defends the importance of strong forms of bilingual education for maintaining bilingual and bicultural *identity*. All of the stakeholder groups of mothers, teachers, and administrators are determined to maintain the cultural, linguistic, and historical *identity* of the community of Flowers Bay. Their voices represented in the following sections verify that through English language learning their *identity* is language as a resource according to the Baker (2011) and Ruíz (1984) framework.

The following sections examine the language learning perspectives of stakeholder groups from Flowers Bay. Each section examines the voices from interviewing

stakeholder groups of mothers, teachers, and administrators for the themes of *access*, *economy* and *identity*.

Stakeholder Group of Mothers

I interviewed ten mothers of children attending Thomas B. McField who reside in Flowers Bay, Roatan. The principal of Thomas B. McField introduced me to four mothers whom I interviewed and the participant informant introduced me to six. Upon examination of the mothers' voices they suggest that *access* to bilingual education, participation in the *economy*, and maintenance of cultural *identity* are important for their children.

Access to bilingual education. *Access* to bilingual education programs in the public schools is important for mothers in the community of Flowers Bay. Mother 3 told me that the goal for her children is bilingual education.

Mother 3: Well the goals of my children down there [pointing in the direction of the school] are hoping for them to learn what the teacher teach them and become bilingual. Because that's our aim for them. For now it helps to be bilingual on the island if you don't be bilingual you're nowhere. So, you got to learn both language. I'm trying along with the teacher for my children to learn both language that they could learn (mother interview, August 19, 2013).

Other mothers echoed Mother 3's goal by recognizing the importance of learning both English and Spanish. For example, Mother 4 states that because the children learned to speak English at home the bilingual education program is helping her children to improve their Spanish language skills. Mother 1 states that learning more than one language is helpful for the children and the school to advance.

Mother 4: Spanish and English. They're very important to know. First they learn in English and its improving and the Spanish they're improving. They're great too, but still they need the two and they're doing great with the two, I would say (mother interview, August 20, 2013).

Mother 1: *Se necesita las dos lenguas más para seguir adelante. Necesitamos más, en la escuela para seguir. Lo mismo en el inglés y el español* [One needs two languages in order to advance. We need more for the school to advance. The same in English and Spanish.] (mother interview, August 17, 2013).

Several of the mothers' voices reiterated that students have more opportunities and learn more when they have *access* to more than one language. Mother 7 specifically states that speaking more than one language is important, however language skills in reading and writing more than one language is also important.

Mother 7: Reading and writing, not just speaking – reading and writing (mother interview, August 19, 2013).

Mother 6 recognizes that it is important for public schools to offer bilingual programs that provide reading and writing in more than one language. Mother 6 had *access* to a private school education where she learned to read and write in both English and Spanish. Her voice tells me that she wants the same *access* for her children at the local public school.

Mother 6: It's important, for my opinion I'd like you to know something, it's important for the children. Not only for the private school, but for public school also. It's very very needed (mother interview, August 20, 2013).

Mother 1 recognizes that with *access* to bilingual education they “can move forward” which implies that they would have an easier time transitioning from 6th grade to the next level of education in Honduras where English skills are helpful for their success.

Mother 1: *Para mí, significa algo de que, si los niños puedan a aprender mucho, pueden seguir adelante y poner mucho interés en educación. Bueno, el programa que ser bilingüe entonces se puede aprender más.* [For me, it signifies that if the children learn more they can move forward and be more interested in education. And the bilingual program is a way for someone to learn more.] (mother interview, August 17, 2013).

Mother 2 states that with access to language learning skills in both Spanish and English, her children have more information available to them when doing their homework.

Mother 2: Yeah, and the internet allows them to do their studies in Spanish and in English (mother interview, August 19, 2013).

The voices of mothers expressed the desire for their children to have *access* to a better education than they received along with an emphasis on bilingual education. Several mothers reported how they did not receive their home language of English during their own public school education experience. For example, Mother 3 revealed that she learned Spanish only at school and had private lessons to learn her home language in addition to her public school education.

Mother 3: Well, my education experience for me at first is Spanish. When I start going to school they only had Spanish in the classroom. So I went to English teacher at home for my English. (mother interview, August 19, 2013).

Mother 1 expresses that she did not have teachers in her local public school to teach her home language and is proud that her children now have this opportunity.

Mother 1: *Mi experiencia fue muy bonita porque antes se llueva mucha clase. Pero no teníamos los bilingües [maestros] a ser bilingües. Ahora, estamos muy orgullosos porque nuestros hijos. Mis hijos aprenden en inglés.* [My experience was very beautiful because before we had a lot of classes. But we did not have the bilingual [teachers] to become bilinguals. Now, we are very proud of our children. My children are learning English. (mother interview, August 17, 2013).

Sisters, Mothers 9 and 10, asked me to interview them together and chose Spanish as their language preference. Their voices express in both English and Spanish the importance of their children receiving a good education; something that they did not experience themselves.

Mother 9 and Mother 10: I wish I could get me a nice, get them a nice, how I call it, a education more 'n what I got or 'n what I need...What I

say, *te digo, es algo demasiado importante* [I'm telling you, it's something really important]. *Uno debería que saber la mayoría no sabe nada inglés así.* [One needs to know that the majority don't know English like this]. *La mayoría de los niños no lo saben español y para la familia tampoco lo importa* [The majority of the children don't know Spanish and for their families it's also important]. Sometime *a la escuela sepan escribir, es todo para ellos* [at the school they have to know how to write, it's everything for them] (mother interview, August 20, 2013).

Access to bilingual education is important to the stakeholder group of mothers because they recognize that learning more than one language is helpful for their children in many ways. Bilingual education programs will provide their children *access* to higher levels of education within the Honduran public school system, to provide their children the reading and writing skills in both languages, and to have more opportunities than the mothers did in their own public school education.

Participation in the economy. According to the CIA World Factbook, Honduras is the second poorest country in Central America behind its neighbor, Nicaragua. Nearly sixty percent of the national GDP (Gross Domestic Product) of Honduras is in the service industry. Roatan and the Copan Mayan Ruins along the border of Guatemala are Honduras's most popular tourist destinations. For this reason the local *economy* requires English language skills in order to find employment. Upon further examination of the mothers' voices, their narratives suggest that bilingual education is important in order to secure employment especially within the local *economy* due to the tourist industry. For example, the voice of Mother 2 states that it is hard to get a job if you only have language learning skills in Spanish.

Mother 2: The most language that we use right now on the island is Spanish and English also. We need to know them both for jobs. If you just know Spanish, it would be hard to get a good job (mother interview, August 19, 2013).

Both Mother 5 and 8 reveal that speaking English is helpful when working with tourists. Tourists arrive on the Bay Islands who do not speak Spanish. In order to sell products and services directly to the tourists, the local economy demands English language skills. The community of Flowers Bay, a marginalized community, has direct participation in the local *economy* when they use their home language to communicate with the tourists.

Mother 5: Yes. Where you got building up, the island got more and more tourist coming down. They buy something they can't speak Spanish. They want you to work with them. They wanting you to speak English so that's the way we keep on the English this place all the time (mother interview, August 20, 2013).

Mother 8: It's easier for people to get a job with bilingual education. It's more easier, because if you don't, you're not gonna get a job. Because like on this island. It's more like come tourists and the tourists you gotta speak to them in English. So it's good that you know the English and talk to them in English (mother interview, August 20, 2013).

The voices of mothers overwhelmingly reflect the need for their children to speak English in order to participate in the local *economy*. It is easier to get a job if you are able to speak both English and Spanish. Employers favor hiring people to work in the local *economy* who speak English in order to communicate with the tourists who arrive up to three times a week in two ports on Roatan. The mothers also expressed the desire for the children from the community of Flowers Bay to learn how to read and write English equally as well as they learn the same skills in Spanish. With the skills of reading and writing along with speaking two languages, the mothers hope that their children will possess the ability to navigate the *economy* on the Bay Islands, on the mainland of Honduras, and also if they travel to another country like the United States to find employment.

Maintenance of cultural identity. Local and national *fútbol* [soccer] teams represent a very visible source of Honduran national pride. National Honduran holidays include Independence Day (from the Spanish on September 15th), Teachers Day, Morazán Day (President of the Federal Republic of Central America from 1830 to 1839), Columbus Day, and Army Day. The Bay Islands have two celebrations unique to the people living there and a source of ethnic *identity*. One of the local celebrations is April 17th, which commemorates the 1860 Bay Island treaty between the English and Honduran governments. The other local celebration is the Harvest Celebration that begins in August and rotates to different Black English Speaking communities over a span of several weeks. Both local festivals reinforce the Bay Island's recognition of their *identity*, which includes language, culture, and history. Upon further examination of mothers' voices, their narratives suggest that bilingual education is important to the *identity* of the community. Through follow up questions during Mother 1's interview, she confirms pride in the fact that her children are learning English; the language spoken at home within her community.

Mother 1: *Nosotros somos orgullosos que los niños aprenden esa inglés.*
[We are proud that our children are learning English.]

Researcher: *¿La mayoría de los niños en Flowers Bay hablan inglés en la casa?* [The majority of children in Flowers Bay speak English at home?]

Mother 1: *Si, inglés.* [Yes, English.]

Researcher: *¿En las casas de esa comunidad?* [In the houses of this community?]

Mother 1: *Si, solo el inglés.* [Yes, only English.] (mother interview, August 17, 2013).

Mother 2 shares her gratitude to teachers and the late Professor Andy Watler Martel for their contributions to the schools and churches within the community.

Mother 2: A bit more English [would be important]. Thanks to the teachers and people like Professor Watler. He was very helpful in English and helpful for the school. He was helpful to the church and the school. He was everything for bilingual education (mother interview, August 19, 2013).

Mother 3 shares the importance of teaching the children of the Bay Islands their home language, culture, and history.

Mother 3: Then like years ago we didn't have activity like we had festival but about 15th of September independence like about the Indian Lempira like that had went to on the mainland. Now we have a date that we have a date to celebrate intercultural like in August and April they have a celebration just for the island that the kids can get to celebrate what was Roatan years ago... Well, it's a, it mean a good thing cause I say all of the older folks here years ago only know English, so they would want their grandchildren, great-grandchildren to be English speaking just like them. So, it's a good thing to have a bilingual. And we both need both language. We need the two of them equal here in Honduras, 'cause we're part of Honduras. So, every kid go to the mainland they have to speak Spanish, they have to speak it here. So, they need both language and they need it to understand both language in reading and writing (mother interview, August 19, 2013).

Referring to the ancestors of the children who attend Thomas B. McField recognizes the wish that Mother 3 has for the community of Flowers Bay to preserve their heritage language as a central element of *identity* expression and of maintaining cultural *identity*. The direct reference in Mother 3's response of the importance of bilingual and biliteracy for the children of Flowers Bay is referring to the importance of their own *identity* also echoed in the previous responses from other mothers.

Stakeholder Group of Teachers

I interviewed five teachers at Thomas B. McField three of whom reside in Flowers Bay. The principal arranged each interview with the teachers. I knew four of the

teachers from previous visits to Thomas B. McField. Upon examination of the teachers' voices they suggest that *access* to bilingual education, participation in the *economy*, and maintenance of cultural *identity* are important for the children in their classrooms.

Access to bilingual education. Several of the teachers' voices share the importance of the children learning Spanish and the need for *access* to both languages in the classroom to explain lessons and to help the children learn in both languages. For example, Teacher 2 remarks about how English is important to her students because that is their home language. She explains how she uses their home language to instruct Spanish lessons so that they are learning both equally.

Teacher 2: English that's the language that's important for them. The one that they need to learn is Spanish. But they receive both here. So, if they don't understand what I'm teaching in Spanish, or what I'm actually teaching in English, I could you know, explain to them in their language so that's the experience that I have in that I have both languages or kids that have both or kids that doesn't have one, so I have to be able to interact with both of them (teacher interview, August 19, 2013).

Teacher 1 also explains how she uses both English and Spanish in the classroom to instruct her students in an inclusive way. She recognizes that her students are "managing both languages" and she adapts her lessons depending on the specific needs of each classroom.

Teacher 1: I try it to give them that in English because of the program then and still then reinforce it to them in Spanish so they can learn the difference they can learn what is it in English and what is it in Spanish. Then the other two classes I give them in Spanish because they need to learn Spanish. Most of my kids only speaks English. So I need to get that into them in Spanish, once they are there, and they go over to the school they know both languages and it becomes more easier for them because they are managing both languages (teacher interview, August 19, 2013).

Each teacher reflected on their language learning experiences and remarked about the importance of *access* to bilingual education. Three teachers shared that they had a public school education and two teachers had a private school education. The three teachers who went to public school stated that they relied on community members to teach them English; their language spoken at home. Teacher 2 remarks that her teachers prohibited her from using her home language at school.

Teacher 2: Well, for me as a child we grew up just with Spanish school we didn't have no English at all at least in the public school we didn't have the English it was actually prohibit for us even to speak English in the school and then in the afternoon we used to go to the English school like it was a lady where she used to have at her house, we used to go to her house and receive it, the English school. That's the way I grew up that way (teacher interview, August 19, 2013).

Teacher 5 also remarks that her public school education was in Spanish only and that her mom taught her family English at home.

Teacher 5: My education here on the island was started in primary and was all Spanish there was no English being taught in the public school. We learned English at home from our mom. She taught us to read and write and instruct us to read books. She always kept a lot of books (teacher interview, August 23, 2013).

Teacher 3 also told me that she only received Spanish during her public school education. She told me that she received English language learning from the *Royal Readers* in the homes of community members.

Teacher 3: Well, the ones that born and raised here I find it much easier because our first language is English, and then we went to Spanish school too. But on the mainland their language is Spanish they only went to Spanish. Here on the island we had no English teachers. We used to go to our homes and receive English class. We went through the *Royal Readers*, the all Caribbean *Royal Readers* English book. Learned grammar, we had grammar in English (teacher interview, August 21, 2013).

Two teachers received a private school education. Teacher 4 started elementary school in a private school where she only received instruction in English. When she started 6th grade, the public school she attended was in Spanish only, so she continued her English language learning at home from community teachers using the *Royal Readers*.

Teacher 4: My education experience, I went to ‘um basically to private school and didn’t have much Spanish at first. It was just to the private school I went to it was just English. Spanish I get in 6th grade [public school]. And later I used to go to extra English school in the afternoon. We learn from the *Royal Readers*. I went to school in the morning, 7am to 12. After I finish, I come home, eat lunch, and get English school by some of the community teachers until 4:30pm. Then, I started to learn English with the *Royal Readers*. I went to second book in the *Royal Readers*. I love English. (teacher interview, August 22, 2013).

Teacher 1 received a bilingual private school education in both elementary and middle school. She also experienced speaking both English and Spanish at home with her parents.

Teacher 1: Okay, as a kid, I was in private school also for middle school. And so I raised up speaking both English and Spanish at home and at school. So, for me, bilingual education was the first thing I knew about and it’s the same thing I’m seeing every day as a teacher I do English and Spanish as well (teacher interview, August 19, 2013).

Access to bilingual education programs in the public schools is a priority for teachers. The voices of Teachers 4, 5 and 3 express examples of their own public school education experience that did not provide *access* to English language learning instruction. They also reveal that *access* to English language instruction came from their family or from community members. Teachers 3 and 1 express personally understanding the importance for the children of Flowers Bay to have *access* to bilingual education based on their own language learning experiences.

Participation in the economy. Just before the military coup of June 2009 public school teachers received a monthly salary increase. The *de facto* government was accused of stealing teachers' pension funds. Teachers were not paid during this time and went on strike. Throughout the year, teachers were on and off strike, which caused public school children to lose nearly one year of instruction. Due to the teachers' economic experiences during this timeframe in Honduran history, they are keenly aware of the how important being bilingual on the Bay Islands is to for everyone in finding employment. For example, Teacher 2 told me about the creation of permanent government *plazas* [positions] for trained bilingual teachers.

Teacher 2: Well, one of the laws that is good that is actually legal is actually okay let's see this one, it not something that we just picked up just like that the government supports the EIB program. They trying to create what we call *plazas* in Spanish at least 'um permanent jobs in the public school where we have tests at the beginning of the year. So, I think the government is trying to send like nine *plazas* this year. The English teacher is going to have to do the test and depending on how the results are they have a permanent job in the public schools paid by the government that's one thing that I know the government is doing (teacher interview, August 19, 2013).

Teacher 5 reveals that due to the tourist industry a bilingual workforce is necessary. She is aware that most of the jobs on the island require both English and Spanish language skills.

Teacher 5: We have teachers now that can teach kids English and Spanish. We really do need that here on the island. Really, really important because of the ships coming here. We need to have people that can speak both English and Spanish. Most of the jobs we have right now you have to be bilingual (teacher interview, August 23, 2013).

Teacher 1 recognizes that there are people who were born and raised on the island of Roatan that do not speak English and they have trouble getting a job because they do not possess these language skills.

Teacher 1: Sometimes we have like people that doesn't speak English and they were born and raised here on the island, they don't speak English, they want a job, and they can't get a job because they don't speak it (teacher interview, August 19, 2013).

Teacher 3 echoes what Teacher 1 stated and adds that there are people who are seeking English language skills in order to secure employment.

Teacher 3: Right now to get a job it helps to know English. So on the island the Spanish speaking they goes to English class right now. Right now to get a job you gotta be bilingual (teacher interview, August 21, 2013).

Teacher 4 makes an interesting comment that some of her students tell her that they do not need English language skills. She reminds them how important it is to have language learning in both English and Spanish in order to get a job on the island. She also points out that job opportunities on the internet are in English. Students will need English language skills in order to look for openings and apply for jobs on-line.

Teacher 4: English is very important. We have some of the students and them sometimes they think they already know enough English. And sometimes when you try to start with the English class they say, 'Teacher, I already know that.' I tell them, that you know when you're trying to get a job, anywhere or in any office you have to know. If they don't know English when you look for a job, you have to access to the computer in English (teacher interview, August 22, 2013).

All of the teachers I interviewed made remarks about how language skills were important for participation in the local *economy*. Teachers 2 and 5 stated that being bilingual was helpful in gaining employment in the local *economy*. Teacher 2 comments about on the addition of bilingual education teachers within the local *economy*. Teacher 5 believes that being bilingual in both English and Spanish is necessary to securing employment. However, teachers, 1, 3, and 4 emphasized the need for workers to speak English in order to participate in the local *economy*.

Maintenance of cultural identity. All five teachers interviewed were born and raised on Roatan. All five teachers chose English for their interviews. The teachers reported learning English at the elementary school level and spoke about the importance of bilingual education. Upon further examination of teachers' voices, four of their narratives suggest that bilingual education is important to the *identity* of the community. For example, Teacher 1's own cultural *identity* from her parents includes speaking both English and Spanish at home. She reports that her *identity* also reflects in her daily work in the classroom at Thomas B. McField as a bilingual teacher.

Teacher 1: At home I had my parents too; my father a Spanish speaking man my mother an islander an English speaking woman. And so I raised up speaking both English and Spanish at home. (teacher interview, August 19, 2013).

Teacher 3's own cultural *identity* is revealed by sharing that she taught the neighborhood children from the *Royal Readers*. This demonstrates her commitment to the local community's *identity* by volunteering to teach outside of the public school system.

Teacher 3: That's what I used to teach the community they used to come, the neighborhood kids, to my house. I used the *Royal Readers*. I used to bring them over and teach them the abc's, to learn to write it was like teaching (teacher interview, August 21, 2013).

Teacher 2 honors the *identity* of the local community's language and traditions. She suggests that the local community now has an opportunity to engage in the education of their children's language and culture.

Teacher 2: Probably I would say something that they been wanting for a long time. That their kids can comprehend better and the local people from here can get an opportunity to work and be involved with the children, teaching them not only their language, but their culture also. That is so important because sometimes we have foreign teachers that have no idea about our culture traditions, so they losing it, since they not getting it at school, so that's why it's an advantage they have here in Flowers Bay, to get their language and their culture (teacher interview, August 19, 2013).

Teacher 5 remarks about the confidence and encouragement students receive from hearing their home language spoken at school. She gives an example of the local spelling bee event that took place on Roatan the week of her interview.

Teacher 5: With the kids now I think they are more confident. You have a few students that participated in the spelling bee, who speak English and they're encouraged because they are hearing things in their own language. And they are more encouraged if they have difficulty understanding some things the teacher is able to explain in their language. That's great for them (teacher interview, August 23, 2013).

Each of the four teachers' voices expresses a way in which language learning is part of their own cultural *identity* or of maintaining the cultural *identity* of the community and their students. Teachers 1 and 3 reveal that their own cultural *identity* is part of who they are as teachers in the classroom. Teacher 2 states that the community's cultural *identity* is important for her students to learn through language learning. Teacher 5 gives us an example of how language learning in student's home language gives them encouragement and confidence in their own *identity*.

Stakeholder Group of Administrators

I interviewed two administrators directly connected with Thomas B. McField in Flowers Bay, Roatan; the principal and the Bay Islands Coordinator for Intercultural Bilingual Education (EIB). Both administrators recognized that *access* to bilingual education is a right and that the local *economy* gains from a multilingual workforce. However, upon examination of their voices their top priority was maintaining cultural *identity*.

Maintenance of cultural identity. The focus of the administrators' interview responses revealed the importance of bilingual education programs on the Bay Islands

and of *identity* and cultural survival. I asked both the principal and Bay Islands Coordinator for Intercultural Bilingual Education (EIB) the same questions I asked the parents and teachers. After telling me a bit about themselves, their voices consistently shared why the work of bilingual education is important for all students. For example the Administrator told me about learning English from her mother in the afternoons. She also states that since she had Spanish speaking neighbors she learned both languages “simultaneously” and gives specific example of her language learning experiences.

Administrator: My mom taught us English in the afternoons. I was learning to speak and learn the language. And then I had Spanish speaking neighbors surrounding us and I learned English and Spanish simultaneously. I liked my teachers, but I didn't like the fact that they would say, '*no hablan inglés por dentro*'. They would tell me not to speak English, so that that's something that always stayed with me. I knew a lot of English speakers. We read the Bible and went to Sunday school. My formal education helped yes, but then the education that I received at home and from community itself, is what forged me, what makes me who I am. You know the famous saying, 'It takes a village to raise a child.' In that sense I feel I was raised by everyone that I came in contact with and my family came in contact with...

After referring to the formation of her own cultural *identity* she begins sharing with me that intercultural bilingual education is the goal of her work. She shares her expectations of the EIB students and teachers to assist in the conservation of her community's cultural heritage. She also reveals her hopes for students to smoothly advance from elementary to high school due to the benefits of bilingual education on the Bay Islands.

Bilingual education and from the forefront of intercultural bilingual education includes more than just the language. It includes the cosmos vision and culture of a community, our people... There is the cultural component that is added because in so many ways they [students] are the cultural portrayers of the island. It is important that the teachers are leaders they are conserving [the culture] and they are being activists for their own cause. I would like to see students who can transition from elementary school to high school without all the bumps. Then when they

go to a job, there isn't a big educational gap and they have the skills to travel and to work in a market that is demanding of them...

The Bay Islands Coordinator for Intercultural Bilingual Education (EIB) reflects on the community of Flowers Bay. She recognizes that the community is predominately English speaking and that Spanish language skills are important in order to function in a Spanish speaking country. Pushing beyond the need for Spanish, maintenance of the cultural *identity* in this particular community is equally important.

The people of Flowers Bay in particular, need English. They also need, don't get me wrong, they need Spanish. We live in a Spanish country, but our context and our culture our heritage is English and our processes are English. English becomes the main language. If we don't get working on the English program, then all of the students will begin speaking only Spanish, since that's what the context demands, so I feel like English is what we are striving to maintain, this is what is important to pass down from generation to generation (administrator interview, August 21, 2013).

The principal of Thomas B. McField self identifies as a ladino whose first language is Spanish. He has been associated with the school for close to twenty years. He was a teacher there before becoming the principal. Several community members remember him as their elementary teacher. He shared with me that his first language is Spanish and he learned English from his classmates. His father encouraged him to learn English and become a bilingual teacher.

Principal: *La verdad que en el caso mío mi lengua materna es en español. Tenía la oportunidad a aprender inglés con mis compañeros. Mi padre me decía a relacionar con a las personas en la ingles ser maestro. Entonces, fue lo máximo a aprender los dos idiomas.* [The truth in this case is that my mother language is Spanish. I have the opportunity to learn English with my classmates. My father told me that in order to relate to people would be to become a teacher. Therefore, it was the best to learn both languages...

He admits not living in the community of Flowers Bay however he believes that bilingual education is the right thing to do and providing education in a student's mother tongue is important.

Es justo [el programa de educación bilingüe]. De repente que no soy de la comunidad pero es lo correcto. Pienso es algo darles, a tener la oportunidad a aprender el su lengua materna la educación. Hay muchas lenguas en las islas bahías. Hay niños que hablan inglés, español, y garífuna. Estamos trabajando que todos pueden ser bilingües [It's just [the bilingual education program] Even though I'm not from this community it is the right thing to do. I think it is something to give them, the opportunity to have an education in their mother language. There are several languages on the Bay Islands. There are children that speak English, Spanish, and Garífuna. We are working so that they are all bilinguals]...

He told me about the demographics of his students and that obtaining books that represent the culture *identity* of his students is something they are working toward. He is grateful that the school now offers bilingual education to the children of Flowers Bay. He recognized that in the past, the system failed the children by not providing them *access* to bilingual education.

Los niños primeramente hablan inglés y español segundamente...El principio fue una diagnostica de la comunidad étnica. Ochenta y cinco a ochenta y seis por ciento aquí hablan inglés. Diez por ciento hablan español. Esa diferencial tiene que enseñar en cada lengua... No tenemos textos de nuestra cultura. Tenemos que hacerlo por los niños puedan a aprender más en sus escritos, lecturas, y conocer bien quiénes son...Es un derecho humano, un derecho a aprender en su propia lengua, en su propia lengua a recibir la educación. Esa linda oportunidad a amaestra los niños a mejor nivel en la educación. Es normal en cualquier país del mundo que lo hecho en la lengua materna...Bueno eso significa lo más significa algo como un sueño hecho en realidad. Pienso que es muy importante. Yo tenía una experiencia de que los padres habían acá para enseñar no por culpa del mismo es por la culpa del sistema...Si podría cambiar algo yo quería realizar el programa lo pronto posible. [The first language of the children is English, second Spanish. At first, we did a survey of the ethnic community. Eighty-five to 86% speak English here. Ten percent speak Spanish. With this differential, we have to teach each language. We don't have book about our culture. We have to get them so

that the children can learn more about writing, reading, and to know who they are. It's a human right, the right to learn in your own language, to receive an education in your own language. It's normal in all countries of the world to do that in the mother tongue. Well, this means most importantly that this is a dream realized. I think that it is very important. It's been my experience that parents bring them here to learn, it's not their fault, but the fault of the system] (principal interview, August 22, 2013).

Under the direction of Ms. Natelee Noreyda Forbes, Coordinator of Intercultural Bilingual Education (EIB) for the Bay Islands, the principal of Thomas B. McField along with other teachers, administrators, and community members they are working towards the goal of a pluralistic society. Together they are building a system of education on the Bay Islands of Honduras that incorporates multilingual instruction for the students in the public school system. In 1993, NABIPLA (Native Bay Islanders' Professionals and Labourers Association) initiated the Bay Island Bilingual Education project as part of the national proposal on bilingual education representing all ethnic groups. Even though both of the administrators interviewed come from a position of power and privilege, they are functioning on a macro level to change the current system in favor of public school *access* to multilingual education programs to protect the *identity* and community sustainability of all Bay Islanders.

Emerging Themes Not Represented in the Frameworks

There were two themes that emerged from the narratives of the stakeholders of Flowers Bay not represented in the framework of language as a problem, a right, and a resource. The two themes are *resources needed* and *parent engagement*. *Parent engagement* is interaction which occurs outside the formal administrative structures of the school (Shirley, 1997). The Suggestions for Future Research section of Chapter V defines this emerging theme in greater detail.

For examples of *resources needed*, we can look to the interview question that each stakeholder group had suggestions when asked:

What additional resources would be helpful to the work of the bilingual education program? [*¿Qué recursos adicionales sería útiles para el trabajo del programa de educación bilingüe?*]

The following selected narratives are one example of *resources needed* from each stakeholder group:

Mother 3: They should like have a library English and Spanish like a library right at the school. That is something that they should have like a library for the kids to have at the school to help to go out our library. Our library have to come to them. They should have one right at the school. Like I say you need books from 1st grade up to 6th grade level that the kids can learn they need their sentence and stuff, need to be learning more about it. The closest library is at West End and Sandy Bay – Sand castle. But they comes once or twice a week they come they got a card and get some books, cause my kids gets some books and I try to learn them to read (mother interview, August 19, 2013).

Teacher 1: Sometimes kids get bored by teachers just standing in front of the board, blah, blah, blah. But if they have something they can observe, and something they can hear that's not only their teacher's voice it motivate kids to want to learn. With the parents seeing all this stuff coming in maybe we can get other people to come in and be part of the education in the school it helps them to get involved and it makes this bilingual education more successful. Because we can have a Garífuna teacher we can have a Misquito teacher, maybe Italian and French and what not, cause it's one day at a time. I can get someone to come and give that class it doesn't have to be me. It's something to motivate the kids, they are not only hearing me, they are listening to someone else. I guest speaker to come in and teach them that (teacher interview, August 19, 2013).

Administrator: I think that the study you're doing on a whole is most definitely going to be beneficial to us. Not only is it going to help us see ourselves, with the problems that we have, but it will make us more sensitive to the plans we have. It's going to also provide us with feedback and I'm very thankful for the opportunity (administrator interview, August 21, 2013).

All of the stakeholders had ideas about *resources needed* to support the work of bilingual education in their community. There were ideas of colored pencils, pens, posters, paper, rulers, back packs, etc. I chose voices of three unique requests for *resources needed*. Several stakeholders mentioned books or books in both English and Spanish, but Mother 3's idea of a bilingual library at the school was something that would contribute to the EIB program and the local community. Not only would the children of the Thomas B. McField benefit, but also adults who attend classes at night to finish their elementary education would also benefit. Teacher 1 has a great idea to include community members, maybe even the parents of her students, as *resources needed* in the educational process. The administrator is looking forward to the findings of this research project as a *resource needed* as an evaluation tool of the EIB program in Flowers Bay.

One of the themes that emerged from the data mentioned by three out of five teachers was the perceived lack of *parent engagement* in their children's education. Their voices share their hopes and sadness regarding *parent engagement*.

Teacher 1: We have a lot of parents they are not supportive of education. Because like I told you before, the teacher can have the will to do a lot of work, but then at the same time we need the parents to help us, because by ourselves, it's very hard. So one of the most weakness here is to get ahold of the parents or getting the parents to be working together with us. I would like to try to find a way to motivate them that they can be able to participate in the education of their kids. Both for the English and Spanish. Because, for most of the children, I have some kids who speak only Spanish, and at home they don't have no one to speak English with. And then the parents that speaking both languages only they speak with their kids in only one language and not two. So then we need the parents to help while they are at home (teacher interview, August 19, 2013).

Teacher 4: But you have parents in this community most of them don't come to the school 'cause you have to look for them. At the end of the year, the class is finished and they come and look at some of the parents they come once sometimes they don't even show up. At the end of the

year they want to know how they get that grade (teacher interview, August 22, 2013).

Teacher 5: Parents need to spend more time with their kids. And sometimes they don't. It's sad (teacher interview, August 23, 2013).

All three teachers wish that parents would join them supporting their children's education by practicing language learning, coming to the school in support of the learning process, and spending more time with their children.

Summary of the Themes from the Stakeholder Voices

From the voices of stakeholders in Flowers Bay surrounding language learning perceptions and experience several themes emerged (see Table 4.1). None of the stakeholders' voices reflected the definition of language as a problem according to the framework outlined in Chapter II. There were three main themes that emerged from the data, *access*, *economy*, and *identity* that came directly from the framework of language as a right and a resource (Baker, 2011; Ruiz, 1984). Overall, the theme of *access* was a strong theme since all of the stakeholders' voices echoed the importance of bilingual education. Parents and teachers frequently voiced the theme of *economy* and needing language skills in both English and Spanish in order to get a job on the Bay Islands. Overall, the theme of *identity* was a strong theme since all of the stakeholders' voices echoed the importance of maintaining their cultural *identity* and that learning English is a key contribution to their cultural survival. Overall, the theme of *resources needed* was a strong theme since all of the stakeholders' voices expressed ideas of way to support the work of bilingual education in their community. *Parent engagement* was a strong theme amongst teachers, who expressed the wish that parents would spend more time devoted to their children's education.

Table 4.1. Summary of Themes from the Stakeholder Voices.

Themes	Parents	Teachers	Administrators
Problem	None	None	None
Right - Access	Strong	Strong	Strong
Resource - Economy	Strong	Strong	Weak
Resource - Identity	Strong	Strong	Strong
Resources Needed	Strong	Strong	Strong
Parent engagement	None	Strong	None

The Public Sphere in Flowers Bay

I used Fraser’s (1990, pp. 70-71) public sphere framework as defined in Chapter II to examine how the stakeholders from Flowers Bay participating in this dissertation project were included in the public sphere conversations surrounding bilingual education. One aspect of Fraser’s (1990) public sphere framework directly asks if the conversation is “accessible to everyone” (see Figure 2.4). When using this portion of the framework, the key question to ask is, who is included in the conversation about a public issue? In order to find out how the participants were or were not included in the public sphere conversations, I asked the following question:

How have you been included in community conversations about bilingual education? [*¿Cómo han sido incluidos en las conversaciones de la comunidad sobre la educación bilingüe?*]

Through the responses to this question, along with follow up questions, I examined the voices from the interviews by using public sphere (Fraser, 1990) framework as a guide (see Figure 2.4). The “yes” and “no” responses initially suggested that 12 of the 18 participants were not included in public sphere conversations as defined by the framework. Six of the participants stated that they were included in community

conversations regarding bilingual education when asked this specific interview question (see Table 4.2).

Table 4.2. Answers to the Question of Inclusion in the Public Sphere Conversation.

Stakeholder	Yes	No	Total
Parents	3	8	11
Teachers	1	4	5
Administrators	2	0	2
Total	6	12	18

Upon even further examination, the responses suggest that four out of six participants who reported being part of bilingual education community conversations stated this occurred during meetings at local schools. For example, through a follow up question, Mother 7 reported that the principal discusses bilingual education during meetings at the school.

Mother 7: Yeah, we go, well we have sessions and stuff we talk about that stuff [bilingual education] in all the sessions.

Researcher: Meetings at the school with all the parents, so the principal is talking about those things?

Mother 7: Yes ma'am (mother interview, August 20, 2013).

Another mother who answered, “yes” to being included in community conversations about bilingual education went on to tell me that was only during the first parent meeting at the beginning of the school year.

Mother 1: *Si* [Yes]

Researcher: *¿Entonces en estás reuniones quien estaba? ¿Padres? ¿Maestros?* [Then who attends these meetings? Parents? Teachers?]

Mother 1: *Solo padres y un director, el director.* [Only parents and one principal.]

Researcher: *¿Hace poco tiempo?* [Recently?]

Mother 1: *No, fue enero. El 29 de enero la primera reunión.* [No, it was January. January 29th at the first meeting] (mother interview, August 17, 2013).

One mother stated that she was included in community conversations as a teacher in a local high school but not as a parent of children at Thomas B. McField.

Mother 3: Well, I'm been included because I am a bilingual teacher also...I used to teach down there [pointing down the street] at the high school at night time – English. So that's how I become part of it (mother interview, August 19, 2013).

Knowing that three of the teachers interviewed live in the community of Flowers Bay, it was surprising that only one of the teachers reported being part of the community conversations. Teacher 3 remarked her involvement in the community conversation surrounding bilingual education were during the annual beginning of the school year meeting with parents, teachers, and the principal.

Researcher: So, because of your role as a teacher you've been involved in those conversations?

Teacher 3: Yes and at the parents meetings they understand what bilingual culture and bilingual education is all about (teacher interview, August 21, 2013).

After reexamination of the participant voices who answered “yes” to being included in community conversations, the principal and teachers informed the parents of the bilingual education program at Thomas B. McField during the annual meeting at the beginning of the school year. Therefore, the majority, 16 out of 18, of the participants were not included in the community conversations surrounding bilingual education at Thomas B. McField. Through examination of the mother and teacher voices, there were no community conversations about bilingual education as defined in the public sphere (Fraser, 1990) framework. The mothers and teachers interpreted the interview question

above to refer to the annual meeting held at the beginning of the school year led by teachers and the principal.

The narratives from the various stakeholders suggest that both of the administrators were part of recent community conversations regarding bilingual education because of their individual roles as principal and Coordinator. Therefore, according to those interviewed the national and municipality governments made decisions regarding bilingual education on the Bay Islands before the annual beginning of the year meeting at Thomas B. McField. After reexamination of the responses to the interview question (How have you been included in community conversations about bilingual education?) only the administrators were part of public sphere (Fraser, 1990) conversations according to the framework defined in Chapter II. This suggests that the majority of the participants were not a part of the community conversations surrounding bilingual education at Thomas B. McField. The Coordinator of the Bay Islands Intercultural Bilingual Education program suggests this as well by stating:

Coordinator: So, now as the coordinator, you know I am called upon to talk about issues. I'm called upon to work on ideas. I'm called upon for suggestions. It is always great however; I do feel like we need to broaden that whole facet (administrator interview, August 21, 2013).

Having only been in her coordinator role for a short time since the death of the island's beloved Professor Andy Martel Watler, her response is insightful. Chapter V discusses future research project ideas to include additional stakeholders in conversations related to bilingual education.

Summary

This chapter begins with my own personal testimony of how exciting it was to be visiting a public school where they have the constitutional right to use multiple languages

in the classroom. Being within a setting where the *Educación Intercultural Bilingüe* (EIB) program, an international model with the goal of being a pluralistic society, was an emotional experience for me. I was clearly aware on the first day of data collection that I was doing my ethnographic research where language is a right. After using the constant comparative method of data analysis, by listening to the stakeholder's voices within the community of Flowers Bay, the themes of *access*, *economy*, and *identity* emerged. The responses of mothers, teachers, and administrators regarding the importance of bilingual education examined regarding language learning in the community of Flowers Bay reflect language as a right and as a resource.

It was my distinct honor to visit the community of Flowers Bay, when I said to each participant stakeholder,

My name is Carla McNelly, and I'm a student in the College of Education, at the University of Oregon, in the United States. I'm interested in access to bilingual education for all students. I've learned that Honduras has a program called *Educación Intercultural Bilingüe* and I'm here to learn as much as I can from all of you, with the hopes of sharing your experiences with parents, teachers, community activists, and administrators at home. Thank you for helping me with my studies by participating in this interview. I have a series of questions to help me learn about the bilingual education program at Thomas B. McField.

I meant it! Many of the participant stakeholders invited me to return to Flowers Bay. Mothers and teachers asked me to return with resources for the students at Thomas B. McField. The Bay Islands Coordinator for Intercultural Bilingual Education (EIB) invited me to collaborate with her and others working diligently to improve upon the projects already started on the Bay Islands. Yohann Johnson, the General Director of Intercultural Bilingual Education, told me that he was counting on my research project to help develop the EIB program. Reflecting on each request for my return to Flowers Bay and Roatan

has filled my head with ideas for future research projects that expand on the work of this research project as outlined in Chapter V.

CHAPTER V
DISCUSSION OF FRAMEWORKS, PERCEPTIONS, AND
FUTHER RESEARCH

The goal of the research study was to examine the perspectives and experiences around language learning as one aspect of cultural survival of stakeholders in their local community. Because the global perspective toward bilingual and multilingual education supports language learning in the student's first, second, and/or third languages to attain socio-political pluralism (Ochoa, 1995), I chose an international community to examine language perspectives and experiences. This dissertation project specifically examined the voices of stakeholders in the local community of Flowers Bay, Honduras where the mission of bilingual education is to create a pluralistic society. Three themes emerged from framework of language as a right and resource of stakeholder voices from Flowers Bay, Roatan, Honduras: *access, economy, and identity*. Two themes emerged from the stakeholder voices not represented in the frameworks of the public sphere or of language as a problem, a right, and a resource: *resources needed and parent engagement*.

This chapter includes a summary of the findings, the researcher's analysis of the conceptual frameworks, suggestions for further research projects, and the implications on policy within the field of multilingual and multicultural education. The chapter concludes with encouraging voices of stakeholders from Flowers Bay, Roatan, Honduras. The hope of the researcher is that this chapter encourages educators and local community members in both Honduras and the United States who have a vested interest in multilingual and multicultural education to continue this valuable work.

Summary of the Findings

The Language as a problem, a right, and a resource conceptual framework (Baker, 2011; Ruíz, 1984) was a useful analytical tool in explaining the voices of the stakeholders' perceptions and experiences of language learning in the community of Flowers Bay, Roatan, Honduras. Seven out of ten interview questions addressed this framework directly (see Table 3.3). The three main themes that emerged from the data of *access*, *economy*, and *identity* related directly to the framework of language as a right and a resource (see Figure 2.3). The framework defined in Chapter II provided a solid foundation in order to define the themes that emerged when examining the language learning perspectives and experiences of stakeholders in the community of Flowers Bay, Roatan, Honduras.

For the purpose of this study, the definition of *access* as an emerging theme recognizes the constitutional right of Honduran children to be educated in their home language according to the The *Código de la Niñez y de la Adolescencia* [Child and Adolescent Code]. This document specifically states that students have the right to a public education that includes being educated in their mother language and culture. Since Presidential Decree 0719 in 1994, it has been an obligation of the public schools in Honduras to provide children an education in their home language. In order to be in compliance with this law, *Educación Intercultural Bilingüe* (EIB) formed with the mission to educate all students in the national language of Spanish and their home language at the same time. However, the pilot project for bilingual education in Flowers Bay did not get started until the beginning of the academic year in February 2013 at Thomas B. McField. Chapter 1 of the United Nations charter lists a minority

community's *access* to their heritage language as a human right. This theme emerged from the data collected because stakeholders reported not receiving bilingual education during their own public school experience. Therefore, according to the framework of Baker (2011) and Ruíz (1984), allows us to see *access* to language learning as a right.

For the purpose of this study, the definition of *economy* as an emerging theme recognizes participation in the local and global *economy*. In order for families to sustain themselves, its members must be prepared for jobs available on the Bay Islands. The local *economy* on Roatan currently relies on large cruise ships that dock several times a week at ports near Flowers Bay. Tourist industry jobs require employees to possess English language skills in order to communicate with customers arriving from North American and Europe. Many residents of the Bay Islands travel to the mainland, the United States, or other countries to find work. This theme emerged from the data because stakeholders reported it was easier to gain employment with language skills in multiple languages. Therefore, according to the framework of Baker (2011) and Ruíz (1984), allows us to see language learning affecting the *economy* as a resource.

For the purpose of this study, the definition of *identity* as an emerging theme recognizes the importance of strong forms of bilingual education for maintaining bilingual and bicultural identity. Due to colonization of the Bay Islands, the dominant language has changed during the course of history. Currently, the dominant language of Honduras is Spanish. The majority of the residents of Flowers Bay, however, are descendants of Black English Speaking slaves. Even though they are the majority population in Flowers Bay, they remain a minority community on Roatan. When given the choice of English or Spanish when participating in an interview for this study, 13 out

of 18 stakeholders chose English. This theme emerged from the data because stakeholders reported the desire for the children of Flowers Bay to speak the language of the community's elders and to maintain their cultural *identity*. The *identity* of the local community and all Bay Islanders was the central focus of the two administrators interviewed for this research project. Therefore, according to the framework of Baker (2011) and Ruíz (1984), allows us to see language learning affecting the community's *identity* as a resource.

Researcher's Analysis of the Conceptual Frameworks

Language as a problem, a right, and a resource conceptual framework. The use of the framework of language as a problem was helpful in evaluating all of the stakeholders' voices. There were no direct themes that emerged based on the framework (see Figure 2.3) from any of the data collected that any stakeholder group revealed any assumptions students were deficient, discriminated against for having a non-dominate accent, that their family heritage was inferior, or that language learning was preventing national unity. Any inference from the stakeholders' voices to weakness in the bilingual education program at Thomas B. McField came from interpreting the interview questions as *resources needed* which is unrelated to the framework of language as a problem. In fact, none of the participants in the research project criticized the EIB program.

The use of the framework of language as a right was helpful in validating that the voices of mothers, teachers, and administrators who wanted the children of Flowers Bay to learn English because it is the language they speak at home. In the case of the administrators, the voices describe their awareness of the Honduran Constitution that

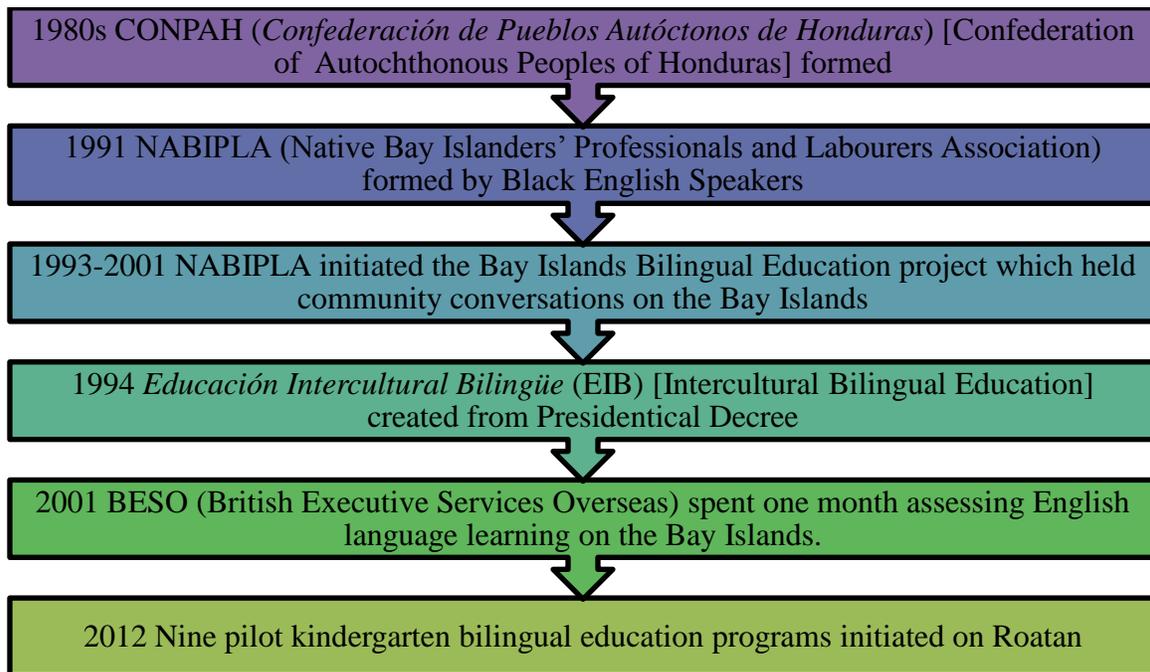
guarantees *access* to language learning as a constitutional right and a human right for the children of the Bay Islands.

The use of the framework of language as a resource was helpful in validating that the voices of mothers and teachers support bilingual education at Thomas B. McField as a way of bridging conversations amongst communities on the Bay Islands and the mainland of Honduras. The voices of the mothers and teachers concluded that learning English is important for participating in the local job market *economy*. The voices of the two administrators confirmed that bilingual education is important for the preservation of the students' heritage languages, promotion of tolerance and cooperation between groups, and is the central element and expression of *identity*.

Public sphere conceptual framework. The public sphere framework (Fraser, 1990) utilized for this dissertation project as a research tool was useful in providing the context of conversations surrounding bilingual education in Flowers Bay, Roatan, Honduras. Looking at the history of the Bay Islands, there were community conversations in 1993 with parents, students, and governmental authorities in Flowers Bay, Consolation Bright, Sandy Bay, Coxen Hole, West End, French Harbour, and French Cay about the bilingual education they wanted in their public schools (Brooks Smith, 2013, p. 172). These community conversations formed through the partnership with UNAH and NABIPLA after the presidential decree recognizing the national need for bilingual education. The timeline of events surrounding the issues of bilingual education (see Figure 5.1) explains why it appears that parent and teacher stakeholders from Flowers Bay interviewed for this research project were not included in community conversations about bilingual education as defined by Fraser (1990). Conversations that took place in

Flowers Bay regarding the creation of bilingual education took place nearly twenty years ago while the parents and teachers involved in the research study may have been in elementary school themselves.

Figure 5.1. Timeline for Bilingual Education on the Bay Islands.



The framework of the public sphere (Fraser, 1990) was valuable in gaining a perspective into the context within Flowers Bay. The framework was useful in orienting me to the fact that parents and teachers were not included in any public sphere (Fraser, 1990) conversations at the time the research study took place in August 2013. This perspective is essential for future research projects of including additional stakeholders in conversations about language learning within this particular community and the Bay Islands as outlined further in section Suggestions for Further Research of this chapter.

Enhanced conceptual framework. When designing this research project, I hypothesized that most stakeholders within Flowers Bay would believe that learning additional languages is a resource. I found this to be true when talking to all eighteen

stakeholders. Mothers, teachers, and administrators were in favor of English and Spanish language learning at Thomas B. McField, the local public elementary school. Two of the three main themes that emerged came from the definitions of *economy* and *identity* in the conceptual framework derived directly from language as a resource (see figure 2.3).

From both mother and teacher participants who received a public school education on the Bay Islands, I learned that they did not experience having *access* to language learning in their home language. The experiences mothers and teachers shared with me, demonstrates the importance the community places on maintaining their cultural *identity*. By spending additional time outside of the formal public school system to learn English from the British *Royal Readers* validates this commitment. I also learned from the voices of mothers and teachers who reported receiving a private school education on the Bay Islands that they were grateful for the bilingual component of their language learning experience.

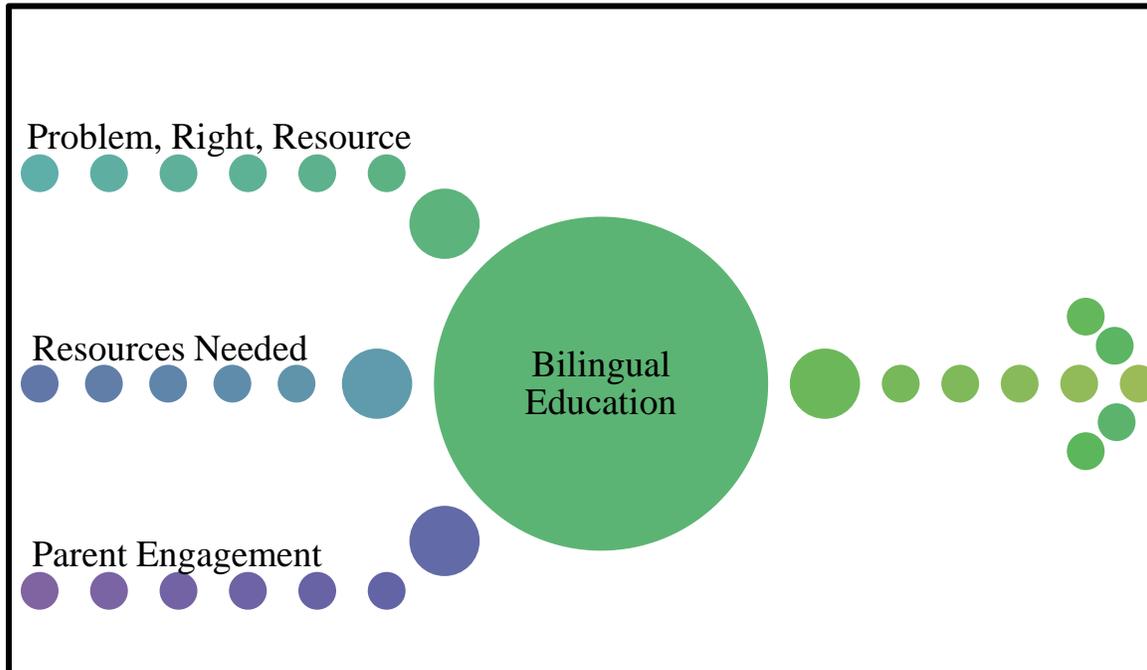
The mothers and teachers recognized the *economic* benefits to language learning both English and Spanish. Both mothers and teachers remarked on the importance of English language skills to gain employment. Mothers' voices focused on the families' *economic* stability and the teachers expressed gratitude for payment to participate in bilingual education programs. I learned from the teachers' voices that they strongly believed in the cultural *identity* of the children in their community that they were willing to volunteer their time to teach English.

The two administrators interviewed viewed the bilingual education programs with a macro social lens. Both *access* and *identity* were the focus of their responses to the interview questions on a larger scale than the mothers and teachers. Their focus was on

access for all children to bilingual and multilingual education programs and the cultural *identity* of all Bay Islanders. I learned from both administrators that they are fully committed to the mission of EIB (*Educación Intercultural Bilingüe*). Their ideas and decisions are rooted in implementing the national obligation of providing public school language learning defined in the Honduran Constitution. *Access* to English language learning is not their only focus. Their focus for EIB includes *access* and *identity* for the Garífuna and Miskito peoples as well.

Richard Ruíz (1984) first developed the framework of language as a problem, a right, and as a resource as a way of engaging how we examine bilingual education programs. Through the continued academic work of others such as Colin Baker (2011), it remains a useful tool in examining the language learning perspectives and experiences of both international and domestic stakeholder communities. Given the context of language learning in the community of Flowers Bay, the conceptual framework of language as a problem, a right, and a resource (Baker, 2011; Ruíz, 1984) (see Figure 2.3) was an appropriate tool for this research project. When analyzing the data with the definitions of this conceptual framework in mind, the voices of the community of Flowers Bay represented themselves within the definitions of language as a right and language as a resource. The two themes that emerged from the narratives of the participant stakeholders of *resources needed* and *parent engagement* not directly connected to the framework defined in Chapter II were interesting additional findings from the research questions. Therefore, Figure 5.2 represents an enhanced conceptual framework that includes all of the main themes that emerged from the findings of this research project.

Figure 5.2. Enhanced Conceptual Framework.



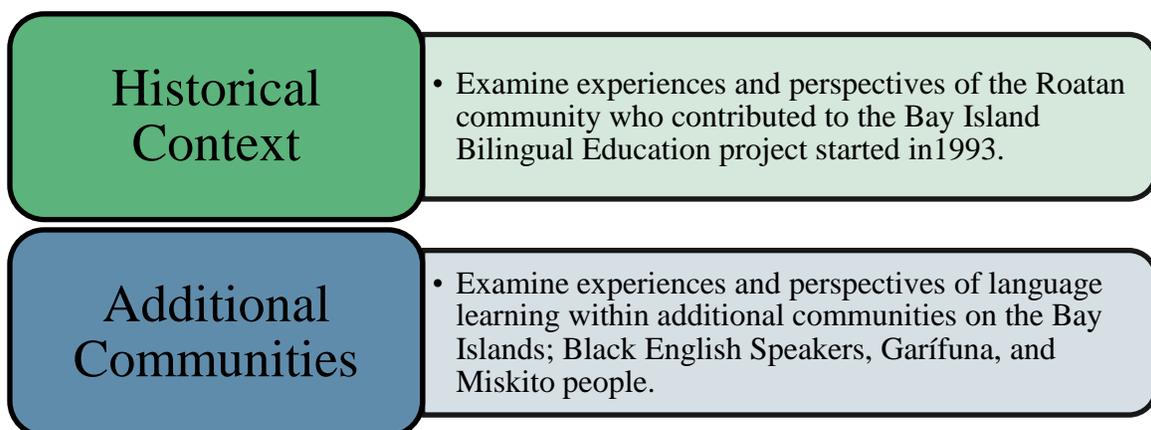
Suggestions for Further Research

This section summarizes two possible further research projects. Firstly, a research project that examines the language learning experiences and perspectives of the community members contributing to the 1993 Bay Island Bilingual Education project. Secondly, a research project that examines the language learning experiences and perspectives within additional communities on the Bay Islands; Black English Speakers, Garífuna, and Miskito people (see Figure 5.3). This section includes suggestions for further research that other scholars and I may choose as future endeavors in the academic field of access to multilingual and multicultural education for all students domestic and international.

Because Honduras is the most violent colonized region of the world today, issues surrounding access public education is a daily reality. Whereas the original conceptual framework did not include *resources needed* and *parent engagement*, I ask myself

whether it is useful in other contexts in Honduras or the United States. I maintain that the original conceptual framework of language as a problem, a right, and a resource (Baker, 2011; Ruíz, 1984) would be beneficial starting point for further research projects in the United States and Honduras. As with this research project additional themes emerged not part of the original conceptual framework. The following two suggestions for further research would utilize the same conceptual framework found in Figure 2.3, create new enhanced conceptual frameworks such as Figure 5.2, and determine if macro-social implications exist.

Figure 5.3. Suggestions for Further Research.



Examine the historical context of the Bay Islands. My research project is intriguing to colleagues in the United States when I discuss the historical context of Black English Speakers and bilingual education on the Bay Islands of Honduras; a Spanish speaking country in Central America. Part of their intrigue lies in the history of how Black English Speakers arrived on the Bay Islands and how a minority community is invoking their constitutional and human rights to be educated in their mother tongue. Accurate historical accounts about the Bay Islands are not readily available in print format or on the internet. Reading the *Black Chest* (Brooks Smith, 2013) contributed

greatly to my understanding of the historical and socio-cultural context of Black English Speakers beyond the personal conversations I had with local residents of Roatan. The book describes public sphere discussion over two decades ago in various island communities about bilingual education programs for their children. A research project to examine the experiences and perspectives of people who contributed to the Bay Island Bilingual Education project in 1993 would add to the historical literature written about the Bay Islands and share their process of obtaining bilingual education. Hearing from the elders in the community about their process would be powerful testimony of encouragement for younger generations on the Bay Islands continuing the program of Intercultural Bilingual Education (EIB) established by their work. I believe that encouraging the elders to share their stories will inspire cultural survival within their community. Selfishly, I believe that activists who support bilingual and multilingual education in the United States would benefit from hearing the testimonies of Black English Speaking elders who successfully brought bilingual education to their communities. We could learn a great deal from their process of accomplishing this.

Additional communities. This research project examined the experiences and perspectives of language learning in one community, Flowers Bay, on the Bay Islands. However, the Bay Islands include the islands of Roatan, Guanaja, Utila, Barbareta, Morat, Santa Elen, Islas del Cisne, Cayos Cochinos, and Zapotillo along with more than sixty cays off the northern coast of Honduras. A research project to examine experiences and perspectives of additional underrepresented and minority communities on the Bay Islands would uncover if the emerging themes from the participant stakeholders in Flowers Bay are consistent or inconsistent within the region. One idea would be to

examine the experiences and perspectives of language learning of Black English Speakers who live in other communities throughout the Bay Islands. Another would be to examine the experiences and perspectives of language learning of Garífuna and Misquito communities on Roatan. Either of these ideas for future research projects would enhance the ability to draw macro social conclusions from the examined experiences with the hope of strengthening the Intercultural Bilingual Education (EIB) program nationwide. In addition, information gained from examining global models of pluralistic societies enhances national activism in the United States for bilingual and multilingual education policy and practice.

It is encouraging that the Coordinator for Bilingual Education has a desire to initiate more community conversations with all of the stakeholders. Reflecting on the core definition of the public sphere framework in Chapter II, the intent is to move conversation of political action away from nation state or governmental leaders and toward the people. Community conversations regarding bilingual education in Flowers Bay that currently exclude the voices of parent stakeholders could become stronger politically by including them. NABIPLA's request for the Bay Islands to return to British rule or become their own sovereign nation (Brooks Smith, 2013) becomes more expressive by providing access to all stakeholders within public sphere conversations.

Implications for Honduran Bilingual Education Policy

Ochoa (1995) encourages us to seek international models of bilingual and multilingual education programs which promote multiculturalism and socio-cultural pluralism (see Figure 2.1). This dissertation research project highlights an international context where access to education in one's mother tongue is a constitutional right.

Whereas the goal of the Honduran EIB program is a pluralistic society as Ochoa (1995) suggests, what motivates the community of Flowers Bay more? Having their children learn English to participate in the local economy or maintain their cultural identity? For over one century, the Black English Speakers have maintained speaking their home language within their communities. Learning to read and write in English provides a smoother transition from public elementary school to middle school and possibly high school and beyond. The higher the level of education the more job opportunities are available. Therefore, the minority community of Black English Speakers has an edge in the local economy by increasing their language learning while at the same time maintaining their cultural identity. The short term goal of NABIPLA (Native Bay Islanders' Professionals and Labourers Association) is, "to establish [a] fund and to create an educational institute to help the lower economic group of our society to be partakers in the development of our island" (Brooks Smith, 2013, p. 185). NABIPLA's long term goal is, "to organize and operate technical schools and workshop[s] throughout our department [state] for the betterment and advancement of our people (Brooks Smith, 2013, p. 185).

I recommend that the Black English Speakers follow the recommendations of Baker (2011) who encourages us to seek strong forms of bilingual education programs (see Figure 2.7). Baker (2011) recommends one type of strong bilingual education program called maintenance heritage language designed especially for language minority children. This form of strong bilingual education program emphasizes the first language of the children in the classroom. The societal and educational aim of maintenance heritage language bilingual education program is additive and maintains pluralism and

enrichment. The aim for language outcomes of this strong bilingual education program is bilingualism and biliteracy.

I also recommend that the Black English Speakers consider the short-term and long-term benefits of maintaining strong forms of bilingual education. The short-term individual benefit is enjoyment and the long-term individual and social benefits are language acquisition, moral, social values, and improved attitudes (Garcia, 2009). Another useful recommendation when looking at the implications of bilingual education policy includes the information found in Figure 5.4, a checklist for action on school language policy (Cummins, 2001).

Figure 5.4. A Checklist for Action on School Language Policy. Source: Cummins, 2001, pp. 314-316.



With thoughtful consideration to all of the aspects within Figure 5.3 that Cummins (2001) provides is a template for policy in forming a strong bilingual education program (Baker, 2011).

Conclusion

Mother 1: *Te doy gracias y que te fuiste a apoyarnos y queremos mucho, y que queremos que vuelves otra vez a Honduras y lo sigas apoyarnos más y más para la escuela puede sigue adelante.* [Thank you for coming to support us and we love you very much and we want you to return to Honduras again and that you continue supporting us more and more so that the school will move forward] (mother interview, August 17, 2013).

I am grateful to the participant informant for inviting me into her community. It was my pleasure and my honor to spend time in Flowers Bay, Roatan, Honduras learning about the perspectives and experiences of language learning from mothers, teachers and administrators. The voices of the stakeholders of the community of Flowers Bay motivate me in multiple ways. During my first trip to Honduras in 1992, I offered my hands in service to infrastructure projects across the country. Through the years of service and listening to the voices of the people of Honduras, I realized that I had more to offer. The reason I entered a doctoral program was to enhance the opportunity to serve the people of Honduras. There is one voice that I interviewed that does not appear in the findings and I want to share his voice in a meaningful way that highlights his important contributions to this dissertation project. The father I interviewed, the president of the parent association [*patronato*], directly asked me how I plan to help the people of Flowers Bay.

Father: *En esto, el recorre suyo, todos buscamos ayuda. Nosotros ayudamos a Usted, tiene que ayudar a nosotros. Por medio de Usted que hacer una guía para llevar esa municipal a cambiar a su gente. ¿Como puede ayudarnos?* [In this, your survey, everyone looks for help. We are helping you, you have to help us. You have to be a guide for us to move this municipality in changing its people. How can you help us?]

Researcher: *Buena pregunta. Me encanta esa pregunta. Tengo algunas ideas y la razón que no he decidido como a ayudar a Ustedes, es porque estoy aquí escuchando a Ustedes primero. Después de todo el proyecto, mi sueño es a regresar a hacer algo por Ustedes, es mi intención.* [That's a great question. I like this question. I have a lot of ideas and the reason why I have not decided how to help you all, is because I am here to listen to you all first. After my project, my dream is to return and do something for you all, that is my intention (father interview, August 21, 2013).

My response aligns with the reason for obtaining a PhD and my belief in reciprocity for the contributions the community has made to my education. The ideas of further research projects are the expressed intent of reciprocity to the stakeholders of Flowers Bay for participating in my research project. Plans are currently in motion to return to Roatan and ask how my talents and experiences can be of service to the mission of EIB and the community of Flowers Bay.

Beyond the generalization of multicultural and multilingual desires for all children to be educated in more than one language, the academic contribution of this dissertation research project is highlighting language learning. The hope was to raise awareness that even though it can be a long road with twists and turns, underrepresented and minority communities should not abandon the push for cultural survival. I also hope that the voices of stakeholders in the community of Flowers Bay, Roatan, Honduras highlight the importance of strong multilingual and multicultural education policy and practice for the best outcomes for all children. I hope this dissertation project and further research project contribute to the academic work of others before me so that we all continue the fight for cultural survival and hold governments accountable to the human right to be educated in our home language.

Teacher 1: I wish you the very best with this that you're doing. It's not everybody that wants to take on a big responsibility. This means confronting your government most of all and when you have to fight with

the government it's something you can't do by yourself. You need more than your voice and you take the time to come all the way to Honduras to get this information and for your government the only thing I can say it's that this should be done...So, I just wish you luck with all you're doing. It takes courage, nerves, and what not, to do it...That you can open their eyes and make them see that bilingual education is the best not only in English and Spanish, but all languages around the world. (teacher interview, August 19, 2013).

She is right! I cannot do it by myself. It will take the interwoven stories of this dissertation and the stories of many others who recognize the need for cultural survival to make change in the United States' policies on language learning. If Honduras, a small, poor country, in Central America has the constitutional right, why don't we? The hope of this researcher is that the individual and collective stories of daily experiences represented in this dissertation project move the reader to action (Bell, 2010).

APPENDIX A:
PERMISSION FROM THE COORDINATOR OF INTERCULTURAL
BILINGUAL EDUCATION



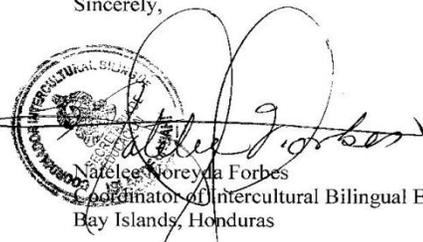
August 14, 2013

Research Compliance Services
University of Oregon
677 East 12th Ave, Suite 500
5215 University of Oregon
Eugene, OR 97403-5215

Dear Compliance Officers,

As the Coordinator of Bilingual Education on the Bay Islands, I give Carla McNelly permission to interview teachers, administrators, adult students, and parents for her doctoral dissertation titled *Language Learning Perspectives and Experiences of the Stakeholders in the Community of in Flowers Bay, Roatan, Honduras*. Thank you for the opportunity to participate in her research project.

Sincerely,


Marcela Moreyda Forbes
Coordinator of Intercultural Bilingual Education
Bay Islands, Honduras

The seal is circular and contains the text "COORDINATOR OF INTERCULTURAL BILINGUAL EDUCATION" around the perimeter. In the center, there is a stylized graphic of a person or a figure.

APPENDIX B

RECRUITMENT POSTER AND FLYER



UNIVERSITY OF OREGON

***PARENTS NEEDED
FOR RESEARCH ABOUT
BILINGUAL EDUCATION
in Flowers Bay, Roatan***

We are looking for parents to take part in a study about
bilingual education.

You would be asked to participate in a ten question interview that takes
30 – 45 minutes about your perspectives and experience
with bilingual education

For more information about this study, or to participate for this study,
please contact:
Carla McNelly

University of Oregon
Cell phone: 8805 1509
Email: mcnelly@uoregon.edu

**This study has been reviewed by, and received ethics clearance
by the University of Oregon Research Compliance Services.**



UNIVERSITY OF OREGON

***LOS PADRES NECESARIOS
PARA LA INVESTIGACIÓN
EN LA EDUCACIÓN BILINGÜE
in Flowers Bay, Roatan***

Buscamos a padres para participar en un estudio sobre educación bilingüe.

Le pedirían participar en una entrevista de diez preguntas que toma 30 – 45 minutos sobre sus perspectivas y experiencias con educación bilingüe

Para más información sobre este estudio, o participar para este estudio, por favor póngase en contacto con:

Carla McNelly

Universidad de Oregon

cellular: 8805 1509

Email: mcnelly@uoregon.edu

Este estudio ha sido revisado por y recibió autorización de ética por los servicios de cumplimiento de investigación Universidad de Oregon.



UNIVERSITY OF OREGON

***PARENTS NEEDED FOR RESEARCH ABOUT
BILINGUAL EDUCATION in Flowers Bay, Roatan***

We are looking for parents to take part in a study about *bilingual education*.

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UNIVERSITY OF OREGON

**Buscamos a padres para participar en un estudio sobre
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