

AN INVESTIGATION INTO THE ATTITUDES TOWARD
TRINIDADIAN FRENCH CREOLE IN THE EDUCATION SYSTEM

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Abstract

The various research projects done on Trinidadian French Creole (TFC) have focused mainly on areas such as sociolinguistics, sociohistorical linguistics and structural features of the language, but not on how language attitudes within the education system have impacted and can impact the revival of this endangered language variety. In order to efficiently evaluate this impact of language in education, the attitudes towards French Creole (FC) within The University of the West Indies (UWI), St Augustine must be analyzed thoroughly. Therefore, this research aims to analyze the importance of language attitudes, and how they affect the language revitalization of TFC, by evaluating UWI, St. Augustine's French-lexicon Creole courses and their contribution towards the possible revival of the language.

This study's analysis was achieved through the use of the grounded theory methodology because of its qualitative and systematic analysis. Purposive sampling was used as five past and present lecturers were interviewed and forty questionnaires were distributed through online platforms. These interviews were used as secondary data which produced concepts of language in education, language attitudes, language awareness, cultural teaching, cultural heritage, creole events, field trips, and social identity, through the use of axial coding. These concepts were used in the analysis of the questionnaires, which were analyzed as the primary data as it held the core phenomenon of the study. The phenomenon guided the study to produce the theoretical outcome.

The results produced from both the primary and secondary data showed that language awareness through the education of FC contributed to the cognitive development of students' emotional perception and motivation towards the revitalization of TFC. Therefore, the cognitive element of the students' language attitudes played the most significant role in influencing the students' connection to TFC and their subsequent revitalization efforts.

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List of Abbreviations

FC – French Creole

SLFC – St. Lucian French Creole

TrinEC – Trinidadian English Creole

TFC – Trinidadian French Creole

UWI – The University of the West Indies

FHE – Faculty of Humanities and Education

Statement of Original Authorship

The work contained in this project has not been previously submitted to meet requirements for an award at this or any other higher education institution. To the best of our knowledge and belief, the project contains no material previously published or written by another person except where due reference is made.

Signature: _Carmen Joseph___Lee Ann White___

Date: _1 May 2021_____

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Chapter 1: Introduction

This study focuses on the analysis of the language attitudes held by students, lecturers and other staff within the educational institution of The University of the West Indies (UWI), St. Augustine, and how these attitudes have and can impact the revitalization efforts of Trinidadian French Creole (TFC). The various research projects done on TFC have focused mainly on areas such as sociolinguistics, sociohistorical linguistics and the structure of the language, but not on how language attitudes within the education system can impact the revival of this endangered language. Researchers such as Ferreira and Hodge (2021) have acknowledged UWI, St. Augustine's role in its contribution towards the revitalization efforts of TFC. However, in order to fully evaluate the impact of education on language and its role in language revitalization, the attitudes towards endangered languages need to be analyzed more thoroughly. These attitudes are often based on the socioeconomic value that a language has to offer, and thus, minority languages are very rarely considered within the education system. Therefore, this research aims to highlight UWI, St. Augustine's French-lexicon Creole courses by analyzing the role they have played in changing the attitudes of students who were not aware of TFC's culture or its relation to Trinidad and Tobago's history and Trinidadians' identity.

1.1 Historical Background of Trinidadian French Course

Although Trinidad was under Spanish control for almost three centuries, the island became "socially and culturally colonized by the French" from 1783 to 1823 (Ferreira 111). In 1783, an official proclamation, referred to as *Cédula de Población*, allowed French Roman Catholics and their enslaved Africans to enter and settle within Trinidad (Ferreira and Hodge 3-4). Thus, the settlement of those from several francophone Caribbean territories resulted in the transformation of Trinidad's linguistic and sociolinguistic situation (Ferreira and Hodge 3). As

the majority of these speakers spoke French Creole (FC), the language “dominated the linguistic landscape of Trinidad” and French became the language used for official purposes, until 1823 (Ferreira and Hodge 4). By 1845, the Attorney-General fully implemented an Anglicisation policy where “English rights and privileges should only be given to those who would take the trouble to learn English and to bring up their children in an English way” (Wood quoting Charles William Warner and qtd in Ferreira and Hodge 5). English was then introduced into education and according to Brereton, “this system of education established in Trinidad after 1838 exercised a powerful influence on social development” (qtd. in Ferreira and Hodge 5). Therefore, although the language was once the lingua franca of a multilingual country, Trinidadian French Creole, otherwise known as Patois or Patwa, has become a minority language at risk of language death.

1.2 The University of the West Indies, St. Augustine’s French-lexicon Creole Courses

According to Ferreira and Holbrook (2001), it is The University of the West Indies, St. Augustine that introduced the French Creole language into the educational sphere of Trinidad (8). In 1977, a course entitled “An Appreciation of Patois” was developed at the UWI, St. Augustine campus and it eventually became a core academic course which was offered in a degree programme (Ferreira and Hodge 8). By 1991, a Linguistics course in French-lexicon Creole was introduced at the Mona, Cave Hill and St. Augustine campuses of UWI. Where Mona and Cave Hill focused on Haitian and Martiniquan French Creole, respectively, St. Augustine’s “L280 – French-lexicon Creole” course focused on St. Lucian French Creole (SLFC). Thus, the students often consisted of Trinidad and Tobago citizens who were seeking to learn FC along with St. Lucian citizens who wanted to learn the culture and literacy of their FC language (Ferreira and Holbrook 8). Currently, this FC course remains St. Lucian based but has now acquired the titles “LING2902/LING2903 - Structure and Usage of French-lexicon Creole I/II”.

Though the language may remain SLFC, the course has had lecturers from Guyana, Martinique and Trinidad, along with St. Lucia; many of them former students. These lecturers have all contributed to the education of FC culture within Trinidad and Tobago, which has resulted in students' revitalization efforts of the dying culture and history of TFC.

This study aims to highlight the UWI, St. Augustine's French-lexicon Creole courses by analyzing the role they have played in changing the attitudes of students who were not aware of TFC's culture or its relation to Trinidad and Tobago's history and Trinidadians' identity. This research also intends to encourage those who may still hold negative attitudes towards FC, or its UWI courses, to acknowledge that this language course has value in its connection with Trinidadians' identity and thus, it is and should remain an essential part of UWI, St. Augustine's curriculum.

Chapter 2: Literature Review

This review of literature focusses on the research that has been done on the theories and variables of language attitudes and how these can affect the language revitalization of endangered languages. This chapter also focuses on the language revitalization models that have been analyzed by researchers, such as Hinton (2011) and Grenoble and Whaley (2006), as these revitalization programmes relate to the approaches that past students of UWI, St. Augustine's French-lexicon Creole courses have taken in their contribution towards TFC's revival. Thus, research on the importance of language in education will be analyzed, along with the draft language education policy of Trinidad and Tobago and its impact on endangered languages. Additionally, the theoretical framework of grounded theory and how it relates to this study will be addressed in this chapter.

2.1 Language Attitudes

Minority languages are generally subject to negative attitudes. As proven in Sallabank's study of *Attitudes to Endangered Languages*, most countries tend to view minority languages as vulgar and a hindrance to one's socioeconomic advancement. Her analysis of a community's response towards revitalization programmes showed that parents and teachers viewed it to be more beneficial for children to learn a language spoken by the majority in order to advance their educational and economical opportunities (20). Sallabank explains that there is a cyclical relationship in which the low prestige of minority languages reinforces and is reinforced by negative attitudes, leading to "an ideology of deficit" and to a language shift towards the more dominant language (117). Therefore, the ideologies based on the assumptions and values

associated with TFC need to be examined more closely and in order to do this, the theories and variables of the language attitudes of a speaker need to be analyzed.

2.1.1 Behaviourist and Mentalist Theory of Language Attitudes

In the analysis of language attitudes, there are two important theories that are primarily referred to: the behaviourist theory and the mentalist theory. The behaviourist theory believes that attitudes are based solely on the responses or behaviours of an individual to a given social situation (Melander 5; Mckenzie 21). Therefore, this theory believes that “there is a perfect correlation between attitude and behaviour” (McKenzie 21), and thus, there is only one component associated with an individual’s attitude: the affective. The affective component is based on a person’s emotions or feelings towards a given situation and is often found to be “irrational and involve many prejudices” (Obiols 3). Although “attitudes invariably have a strong affective component”, the behaviourist view has been largely discredited as “the affective component alone cannot predict verbal conduct (or anything else for that matter)” (McKenzie 22; Obiols 2).

On the other hand, the mentalist theory views attitudes as “not directly observable” but can be “inferred using the right stimuli” (Mckenzie 21; Obiols 2). Although this theory also consists of the affective component, this view on language attitudes possesses two other valuable elements: the cognitive and the conative. The cognitive component encompasses an individual’s thoughts and beliefs about an attitudinal object, whereas the conative component is based on an individual’s predisposition or motivation to perform an action or “behave in certain ways” (McKenzie 22-23). These three concepts that comprise the mentalist theory are not often represented together for a given attitude, as the conative element may be found absent among some language attitudes, nor can they always be distinguished from one another (McKenzie 22).

For this study, the conative element is essential in the analysis of the relation of language attitudes and revitalization as it has the ability to measure the intensity of an individual's attitude towards TFC. The intensity of an attitude refers to the level of vehemence held by an individual towards an attitudinal object (McKenzie 25). Therefore, a student's motivation to actively contribute towards TFC's revival indicates that he/she possesses a high intensity of positive language attitudes. According to Perloff, these strong attitudes are likely to affect judgements, guide behaviour, persist and be resistant to change (qtd. in McKenzie 25).

2.1.2 Macro-Variables and Micro-Variables of Language Attitudes

In addition to the theories of attitudes, there are the macro-variables and micro-variables of language attitudes towards language revitalization. The macro-variables refer to the view of language attitudes on a national level as they "encompass the forces external to a linguistic community" which can impact language vitality and language revitalization programmes (Grenoble and Whaley 22-23). It is often found on a national level that language revitalization is "commonly viewed with skepticism as to its value" (Grenoble and Whaley 30). This is because the financial impact of "developing school curricula in multiple languages, training bilingual teachers, providing multilingual legal services, and so on" tends to outweigh the benefits to be gained (Grenoble and Whaley 30). Grenoble and Whaley stated that the attitudes of the more dominant population are a critical component in language revitalization efforts (30). They explain that "many communities involved in revitalization programmes have had to confront a national attitude" in which monolingualism is preferable, and that these language attitudes "translate not only into negative policies, but also into negative attitudes at the local level" (30). Most importantly, it is these negative attitudes that contribute to language endangerment, which

become “difficult for local communities to combat, both externally and internally” (Grenoble and Whaley 31).

These negative attitudes towards language revitalization at the national level are known to heavily influence the attitudes of the local level, which is known as the micro-variables. The micro-variables are the micro-issues that are “considered from the internal standpoint of the community” (Grenoble and Whaley 38). Although there may be local communities with similar linguistic abilities, the language attitudes may vary across generational lines. Most revitalization situations contain a modernist and a traditionalist faction (Grenoble and Whaley 40). Modernists are concerned with the limitations of opportunities for jobs and education, whereas traditionalists are concerned with the loss of identity that follows the death of a local language (Grenoble and Whaley 40). Grenoble and Whaley state that although both factions may hold positive attitudes towards the minority language, the former views the language as “personally limiting”, whereas the latter views it as “a source of cultural liberation” (40). These opposing views show the critical impact of the macro-variables of language attitudes towards a dying language as it has the power to affect the language attitudes of speakers, including those within the education system.

2.2 Language Revitalization

Hinton states that language revitalization refers to the attempt to “bring endangered languages back to some level of use within their communities (and elsewhere) after a period of reduction in usage” (“Revitalization” 291). Bell also affirms that some outcomes of language revitalization involve the strengthening of participant identity, the revival of ancestral languages, and the change of negative attitudes (400). Therefore, as the revival of an endangered language is

spread beyond its local communities, the attitudes on a national level may be impacted. This shows that the language revitalization of an endangered language both affects and is affected by the attitudes that surround it.

2.2.1 Models for Language Revitalization

Models for revitalization are based on language programmes which aim to match the language goals of the given community. However, these goals can only be met based on the availability of the resources needed. According to Hinton, individuals on their own often partake in acts of language revitalization, instead of organizations that tend to represent a local community (“Revitalization” 292). She states that there are many forms of language revitalization which may include learning a few words for formulaic use; collecting linguistic publications, field-notes and sound recordings; developing a writing system or community-based dictionaries; making audio- or video-recordings of the remaining speakers; and having language classes (“Revitalization” 292). Hinton specifies that “revitalization in the school setting... may become the main inspiration for language use at home” (“Revitalization” 294). She asserts that even the small programmes created for language learning, such as language camps or private language classes, “provide stepping stones and inspiration to people who might be in a position to do more in the future” (“Revitalization” 294). The revitalization models utilized by the students in their revitalization efforts towards TFC are identified and analyzed through the data collected, as these programmes represent the conative element of the students’ language attitudes.

2.3 Language in Education

Within this study, the most important element that is focused on in relation to the teaching of French-lexicon Creole within UWI is the language awareness that is developed as a result. According to Carter, language awareness refers to “the development in learners of an enhanced consciousness of and sensitivity to the forms and functions of language” (64). This enhanced consciousness of the functions of a language is obtained through the education of its traditions and culture. This knowledge of culture is the element that encourages learners to identify with a heritage language as they develop “a personal desire to regain a sense of their native identity and belonging to a community” (Hinton, “Language Revitalization” 310) and thus, this can be the result of a student’s connection to a minority language. It has been proven by researchers, such as Crystal (2003) and Hinton (2011), that the education system plays an important role in raising awareness of minority languages. Crystal claims that if an endangered language has a firm presence within the education system then revitalization efforts will succeed (136). Hinton also states that teaching and second language learning are the key components in successful language revitalization programmes (“Language Revitalization” 308). However, the resources with which majority language teaching is provided within educational institutions are not equivalent to those given to minority languages.

According to Hinton, majority languages are taught through “many decades of research, literature development on language teaching theory and methods, and the development of massive amounts of materials to assist in language teaching” (“Language Revitalization” 312). On the other hand, minority languages are often still in the process of providing the necessary teaching materials, which include pedagogical books, culturally appropriate curricula and reference dictionaries (Hinton, “Language Revitalization” 312). In most revitalization programmes, the teachers often have to create these resources themselves. Thus, the level of

limitations and access to resources play a vital role in the creation and success of these revitalization programmes. Additionally, as most endangered languages have a limited amount of fluent heritage speakers who are also “untrained in language pedagogy”, revitalization programmes often have no choice but to depend on teachers who are second language learners (Hinton, “Language Revitalization” 308, 312). Therefore, the implementation of language education policies involving minority languages can play an important part in the successful development of teaching resources, and in contributing towards the use of the minority languages within households, which can result in more first language learners.

2.3.1 Education Policies

The education system is based on documentation, which is not only a common tool in revitalization methods, but is also important in the creation of language policies. Hornberger’s (2012) article notes that language policy and language education serve to promote the “vitality, versatility and stability” of endangered languages (439). Additionally, in Ian Robertson’s draft “Proposal for the Establishment of the International Centre for Caribbean Language Research within UWI” (2010), he indicates that indigenous, endangered and low status languages are often neglected and disregarded by both the State and, in particular, the education system (14). In 2010, Robertson formulated the draft proposal for language education policy in Trinidad and Tobago, which featured planning for education policy for endangered languages such as TFC. However, no general language education policy nor a specific TFC policy for the purpose of its revitalization has been implemented in Trinidad and Tobago. Robertson notes that a “language education policy should not be based on whim but must be determined on the basis of a clear set of principles” (48). Consequently, it is clear that there needs to be a change of attitude towards

endangered languages in order for there to be a change in the language education policy of Trinidad and Tobago.

According to La Trobe and Keenan, there is a lack of research into the “linguistic realities” of Trinidad and thus, expertise for education processes are not sufficiently consulted (qtd in Robertson 48). As Ferreira and Hodge (2021) stated in their study on TFC, “major groundwork in language planning and language policy development needs to be done in order for the language to be guaranteed its place in education, from kindergartens right through to universities” (15). Contrastively, there are also those who view these policies to be merely “symbolic”, therefore failing to make a significant impact on the revitalization and maintenance of certain languages (Batibo 108). These differing attitudes towards language education policies can critically impact the outcome of a language’s revival.

2.4 The Teaching of French-lexicon Creole at The University of the West Indies, St Augustine

Ferreira and Hodge’s 2021 article, “French-lexicon Creole in Education in Trinidad & Tobago” focuses on the work on revitalization done in Trinidad over the years in an attempt to preserve TFC and its rich cultural heritage. Their article acknowledges the impact that the implementation of French-lexicon Creole courses within UWI has had in providing recognition to TFC. This impact is shown through the university’s outreach efforts which include the organization of field trips to FC-speaking villages in Trinidad, the establishment of yearly Creole events on the UWI, St. Augustine campus, and the promotion of the FC language and culture within the university (Ferreira and Hodge 8). Nonetheless, although Ferreira and Hodge extensively described the role that UWI has played in contributing to the revitalization and

maintenance of the language through education, those authors did not choose to focus on the importance of language attitudes towards TFC within the education system of UWI, St Augustine. Research has proven that in order to fully achieve the successful revitalization and maintenance of a dying language, the language attitudes of the society need to be crucially considered. Therefore, there needs to be an analysis of the attitudes towards TFC within UWI, St. Augustine in order to discover how effective the revitalization efforts made in UWI, St. Augustine may or may not have been at raising language awareness.

2.5 Theoretical Framework

This study was analyzed through the use of grounded theory, which guided the qualitative analysis of the concepts and variables of the language attitudes towards TFC. These concepts and variables were used as the framework for the data collection of the perceptions and personal feelings that surround the language attitudes that students hold towards FC. Additionally, the conative concept of language attitudes was linked to the revitalization models that have been utilized by UWI, St. Augustine students in their contributions towards TFC's revival. The grounded theory method of analyzing data through the linking of its themes and concepts was also used to determine whether the contribution of these students towards TFC's revitalization is the result of the education of FC within UWI. The theoretical outcome of this analysis was produced through the use of axial coding, which allowed for a clear display of the core phenomenon within the data. The development and analysis of this phenomenon provided the answer to this study's research question: How have language attitudes within the University of the West Indies impacted the possible revitalization of Trinidadian French Creole through its teaching of French-lexicon Creole?

This research not only aims to highlight the language attitudes towards TFC within Trinidad, both nationally and locally, but it also shows how these attitudes have impacted the language's place in education, and more importantly, its revitalization. Although studies often focus on language attitudes and its relation to language revitalization, there are few that attempt to link the concepts of these categories to educational institutions and their language policies. Crystal believes that it is the presence of endangered languages within the education system that can lead to the success of revitalization and ensure a language's survival (136). However, the attitudes towards an endangered language can often hinder its place in the language policies of a country because of its perceived lack of economic value, however justifiable or not. Minority languages, such as TFC, are not provided with the sufficient resources to be taught within educational institutions. Therefore, language policies that are based on the revitalization of endangered languages and the attitudes surrounding the variety are often linked to whether socioeconomic power affords the status of being socially considered a relevant language.

Chapter 3: Methodology

The grounded theory design was utilized in this qualitative research because of its approach towards data collection of the perceptions of participants' emotions and personal feelings. These data were collected through the use of interviews and questionnaires. These instruments of data collection also involved the use of online platforms. Grounded theory was also used for its systematic analysis of the data collected, and its comparative linking of categories and concepts in order to develop the study's theoretical outcome. This methodology allows the data to be linked to the theory more thoroughly through its use of memo writing and axial coding. This process will be shown in the data analysis of this chapter. The first step in the data analysis process involved open coding, which required the constant comparative analysis of both datasets, the breaking down of the data into categories to be examined closely, and the comparing and contrasting these categories of actions and interactions in order to find similarities and differences. The second, simultaneous step was the axial coding of the categories found in the primary data, in order to successfully link them based on their similarities. The process of linking categories was done through the use of a coding paradigm and its outcome eventually produced the core category. Finally, through the identification of the core category, selective coding was used to further analyze the primary and secondary data results.

3.1 Data Collection Procedures

The direct approach was taken in the collection of data. This entailed the use of interviews and questionnaires as research instruments in the measurement of language attitudes. This approach was taken in order to allow the participants to openly portray their feelings, beliefs and knowledge of TFC. The interviews were given first as they were used as the secondary data

to guide the focus of the questionnaire. The questionnaire was the primary data as it focused solely on the purpose of this research, which is the measurement of the student's language attitudes towards TFC. Purposive sampling was used for the collection of data in order for the selective sampling of those who have experience either teaching or being a student of the FC courses within UWI, St. Augustine.

3.1.1 Secondary Data

For the interview process, three past and two present lecturers were selected based on their knowledge of the attitudes surrounding FC and their experiences teaching the language within UWI, St. Augustine. Additionally, three out of these five participants also have experiences in being a past student of the language and thus, they revealed their attitudes going into the course and what later led them to become teachers of the French Creole language.

All participants were contacted through emails in order to schedule meeting times and dates based on their availability. These participants consisted of Professor Ian Robertson, Nnamdi Hodge, Dr. Sandra Evans, Ronald Francis and Nathalie Charlery. The Facebook messenger platform was also used to contact Nathalie Charlery in the UK as her busy schedule, along with the time differences, made it difficult for her to respond to our emails. Each participant was given the choice to be interviewed between one to two hours, depending on how busy their schedule was. The allotted two hours were given for those who desired the time to freely express their opinions without being limited to one hour of answers. Each interview was recorded and conducted either through Microsoft Teams or Zoom meetings, and subsequently transcribed. The participants were all asked similar open-ended in-depth questions that focused on their personal experiences with FC, both in and outside of UWI, St. Augustine (see Appendix A). The questions were not only designed to gauge the participants' attitudes towards the

language, but also to provide responses that produced data on the macro- and micro-variables of the language attitudes towards FC within Trinidad (see Table 1).

Table 1: The main focus of each question within the interviews

| Questions | Focus |
|-----------|---|
| 1 | Language Background |
| 2-3 | Motivation for Language Learning |
| 4 | Cultural Experiences |
| 5 | Motivation for Language Teaching |
| 6-7 | Macro-Variables of Language Attitudes within UWI, St. Augustine |
| 8-9 | Affective & Cognitive View of Student's Language Attitudes |
| 10-11 | Cognitive & Conative View of Field Trips to TFC Communities |
| 12-13 | Experiences with Attitudes Towards FC in and outside of UWI, St. Augustine and their Possible Impact on TFC |
| 14-15 | Micro-Variables of Language Attitudes within TFC Communities |
| 16 | Conative View of FC |
| 17 | Affective & Cognitive View of Language Policies |

3.1.2 Primary Data

The primary data were collected through the distribution of questionnaires to 40 past and present students of UWI, St. Augustine's French-lexicon Creole course(s). A maximum of 40 students was chosen in order to collect a sufficient amount of data for analysis. The participants consisted of past and present students chosen in order to reach those who have contributed and intend to contribute to the revitalization of TFC. Thus, the questionnaire also served the purpose

of encouraging those who may want to seek the opportunity to participate in the revitalization efforts of TFC.

The questionnaires were distributed through online Google Forms and a link, along with an informative message, was distributed to the social media platforms of WhatsApp and Facebook, and also emailed to the past students of the French-lexicon Creole course. The official UWI, St. Augustine social media platforms that the questionnaire link was sent to were FHE Students Society, UWI Linguistics Society and Kwéyòl 2903 on WhatsApp, and UWI Linguistics Society (UWILS), St. Augustine on Facebook. The distributed questionnaire contained both open-ended and closed-ended questions that acquired information on the students' attitudes towards, and experiences with, FC within UWI, St. Augustine and how these experiences connected them to TFC (see Appendix B). These questions were designed to evaluate the cognitive, affective, and conative attitudes that each student holds towards TFC, after taking UWI, St. Augustine's French-lexicon Creole course(s) (see Table 2). Some questions were also specifically based on the language revitalization models that students have pursued in order to evaluate the affective and conative attitudes of those students who participated, or were willing to participate, in TFC's revitalization, and those who did not or were not willing to.

Table 2: The main sections and focus of the questionnaire

| Section | Question | Focus |
|--------------------|-----------------|---|
| Bio-Data | 1-4 | Place of Birth, Age, Gender, Occupation |
| Language Awareness | 5-7 | Language Use, Family Heritage |
| Language Attitudes | 8 | Affective & Cognitive View of FC Speakers |

| | | |
|---|---------------------------------|--|
| Institution-Based Language Awareness (French-lexicon Creole) | 9 10-12 13-14 15 16 | Motivation for Language Learning Affective View of Course Cultural Experience Affective & Cognitive View of FC Conative View of FC |
| Institution-Based Language Awareness (Trinidadian French Creole) | 17 18 19-22 | Cultural Teaching of TFC Language Awareness of TFC Social Identity |
| Revitalization Efforts | 23-27 | Conative View of TFC, Revitalization Models |

3.2 Data Analysis

Coding began with the secondary data in order to discover the themes that were found within the interview transcripts. After each interview, categories were continuously being generated through the systematic comparison of the themes that were discovered within the data. The main theme throughout the data was language in education and this category was generated through the codes of language awareness, language attitudes, material accessibility and institutional support. The category of language attitudes was generated through the codes of its concepts (affective, cognitive and conative) and variables (macro-variables and micro-variables). Eventually, theoretical saturation was reached for this secondary data and the essential concepts that were generated were used to guide the focus of the primary data. These concepts included language in education, language attitudes, language awareness, cultural teaching, cultural heritage, creole events, field trips, and social identity.

The primary data that was subsequently collected from the questionnaires were also analyzed through open coding as categories were formed through the comparison of concepts. This data produced several codes that were linked to the three concepts of language attitudes

which were generated as the main theme. Additionally, the conative code produced the subcategory of language revitalization efforts which was generated from the concepts of revitalization models: school-based language revitalization, adult language learning, family-based language revitalization, community-based learning. The data also produced the concepts of language awareness, language learning and cultural experience which all held the theme of language in education. Relationships between these categories and codes were explicitly examined in order for them to be linked through similarities. Generative questions were also simultaneously asked in order to produce more theoretical codes. These questions consisted of “what is the specific theme that relates these two concepts that will produce a new category?” and “how can these themes be grouped based on their similarities?” Axial coding was utilized for the development of these subcategories and concepts and for the linking of similar categories. In order to show a clear visual representation of each link, a coding paradigm was developed which displayed the axial coding process (see Figure 1).

3.3 Ethics

Each participant gave clear permission for the interviews to be recorded, both through email responses and verbally before the interview began. Written confirmation was also given for the names of the interviewees to be used, instead of anonymity. Additionally, all participants of the questionnaire were ensured that their responses would remain anonymous and would not be linked to them in any way.

3.4 Limitations

The interviews were conducted through online platforms and not face-to-face because of the pandemic restrictions and also because a participant was no longer in the country. This prevented any analysis of body language in conjunction with the participants' responses. There was also the factor of social desirability bias, in which the participants may give responses that they believe are "the most socially appropriate and desirable" (McKenzie 43). In order to avoid this outcome, the interviewees were given the time and space to comfortably answer each question without the risk of judgement. The questionnaires being ensured of anonymity also provided more honest responses to the questions being asked.

Chapter 4: Results and Discussion

This chapter displays the results of the main themes developed throughout the data analysis. This includes the language awareness of TFC developed through language learning and cultural experiences and the macro- and micro-variables that impact the language attitudes within the education system and the local communities. The results from the analysis of the three concepts of language attitudes are shown and the core phenomenon of the study is identified as the cognitive element of language attitudes. In addition, the revitalization models utilized by the students of the FC course of UWI, St. Augustine is listed and analyzed. Subsequently, the theory for this study is developed by the end of this chapter.

4.1 Language Awareness

Through the analysis of the secondary data, it was discovered that the category of language awareness holds a crucial role in the impact of language in education. Within the axial coding of the secondary data, this category interacted with several themes, which included the essential concepts of language attitudes. It is shown that language awareness through education heavily impacted the students' perception of FC. This cognitive development was not only derived from the cultural teaching of French-lexicon Creole at UWI, St. Augustine, but also from the cultural experiences offered. Thus, the concept of cultural heritage was derived from the field trips and Creole events that are or have been organized by the lecturers at UWI, St. Augustine. The five past and present lecturers who were interviewed also believed that this immersive field component teaching techniques contributed to the conscious perception of the heritage, culture, and traditions of the FC language and its communities. Additionally, it is also what impacted the affective and conative components of these students' language attitudes as the lecturers noted

that these experiences result in the enjoyment of language learning and the production of several research projects on FC.

According to Nnamdi Hodge, during these field trips to TFC speaking communities, the experience of participating in the community activities and listening to their FC music contributed to the students' knowledge of the cultural heritage and traditions of TFC (see Appendix C). He also notes that it was these experiences and the witnessing of interviews with the Patwa speakers that piqued the interest of students in which they began to inquire about his TFC classes outside of UWI, St. Augustine. It was additionally noted by both Sandra Evans and Ian Robertson that even field trips to FC communities within St. Lucia and Guyana resulted in the curiosity towards TFC from the UWI, St. Augustine students: Ian Robertson mentions that he thinks the students are "very curious about it...about what it could do for them and curious to discover what has been done...through the strength of French Creole in Trinidad and Tobago" (see Appendix C). Ronald Francis mentioned that these events gave the students "so much enthusiasm" as it was often seen as unplanned adventures that the students enjoyed (see Appendix C).

In addition to these field trips, Creole events were occasionally held, both in the TFC communities and the campus of UWI, St. Augustine. Hodge stated that these cultural events helped in the teaching of the FC language as "there were even moments where no English was allowed...it really helps spread the language a lot faster than we thought" (see Appendix C). He also mentioned that speakers within the TFC communities were given invitations to attend the Creole Day events on the UWI, St. Augustine campus. Evans believes that these events contributed to the language awareness of the students' cognition as it "really opened their eyes" and gave them a greater appreciation of the language (see Appendix C). Hinton asserts that the

education of students through exposure to the traditions and culture of a language results in the enhanced consciousness of its functions (“Language Revitalization” 310). Thus, this cultural teaching through Creole events and field trips within UWI, St. Augustine’s FC course is shown to contribute to the language awareness of FC culture, heritage, and traditions, in addition to learning more of the variety’s vocabulary and structure.

This cultural teaching is what leads to the accumulation of the students’ social identity through their connection with the FC language. This leads to the discovery of Trinidad and Tobago’s history and cultural heritage and to the change of both the affective and cognitive components of these students’ language attitudes. This change in beliefs and emotions is often what motivates a student to want to learn more about the language’s culture and to also find ways to contribute to the revitalization efforts of the language that they have developed a connection with. Hodge also described his experience in discovering his national identity vis-à-vis the TFC language. He explained his change in attitude from viewing FC negatively as a student, to connecting with its vocabulary and culture after discovering TFC. He stated that his time being a student of the UWI, St. Augustine course did not include any references to Trinidad’s variety, and it is after taking this course that he discovered tapes which held TFC recordings that contributed in his connection with the language: “My mother had a record at home from Paramin that I listened to after I did the course and I realized that the Patwa on the record was the same Patwa I learned at UWI in this course, and that’s when I got the interest in it” (see Appendix C). Nathalie Charlery also spoke of her strong connection with the FC language, as she natively speaks the Martiniquan variety, and revealed that it was this social identity that influenced her decision to learn the SLFC variety, and influenced her efforts to help revive TFC (see Appendix C).

These teachers contribute to the development of second language learners and future educators who may pursue the same revitalization efforts witnessed through the education of a minority language. According to Hinton, it is hoped that the learners of a minority language “will teach the language themselves, and perhaps bring the language into their own home” (“Language Revitalization” 310-311).

4.2 Macro-Variables and Micro-Variables

Within the secondary data, the variables of language attitudes were shown to contribute to the attitudes towards minority languages within the education context of UWI, St. Augustine. Between the two subcategories, the main focus was macro-variables. This subcategory of macro-variables was developed through the concepts of institutional support and material accessibility. Upon asking the interviewees to reveal if there was any institutional support or materials and resources available to them, mixed responses were received. Most of the responses showed that the UWI, St. Augustine provided the basic support for the field trips and events within Trinidad. Evans stated that departmental support was received in terms of funding events at school and trips to Paramin. However, all interviewees indicated that the institution lacked support in different ways. Evans mentioned that the institution was less willing to fund “out-of-country” field trips, whereas Francis stated that he received support specifically from the Office of the Dean of the Faculty of Humanities and Education (FHE) but expressed that more could be done to promote FC by the educational system of UWI, St. Augustine. Francis also mentioned that languages such as French and Spanish have priority over FC within the Department, hence the Campus. This shows that within UWI, St. Augustine, this minority language is not considered to be equivalent to the languages of French and Spanish in order to

receive the same institutional support. Hodge also stated that he believes that there are those within the education system of UWI, St. Augustine who may actually consider FC as a hindrance for the French students: “I think that they think French Creole may kind of corrupt their students' French”. Robertson also claimed that the only institutional support he witnessed was the Department's acceptance of his decision that FC should be taught: “the Department of the Faculty had clearly taken my decision which I think was a very wise one that French-lexicon Creole should be taught”. He states, however, that there seemed to be “a disconnect” as those within the education system treated the teaching of the FC language as a linguistics course rather than a language course. In terms of the availability of materials, the interviewees also indicated that they were required to do some form of documentation or gathering of data prior to teaching the FC course. Charlery stated that her students often had to do their own research which “presented some form of challenges”.

This lack of institutional support shows the challenges that derive from the negative attitudes of FC on the national level in Trinidad. These attitudes also impacted those within the communities of the local level and encouraged modernists within the TFC communities to view their FC variety negatively. Charlery revealed that upon visiting Paramin in her time as a lecturer of the language, a community member admitted that they had not passed on the variety to their children for fear of being discriminated against: “for fear of not being accepted as not even upper class, but I would say average class. If you spoke [TFC] at that time, you would [be] consider[ed] a lower class. It was called the swine language”. Thus the pride in a language of cultural heritage was lost as the result of the impact on the beliefs and knowledge of a language seen to be lacking educational and economic opportunities on the national level.

However, this pride is still held by some TFC speakers within their communities. The interviewees all indicated that almost all of these community members were proud, eager or excited when they were told that FC was being taught at UWI, St. Augustine. Francis recalled that they were “extremely excited to see that the young people” were learning FC. He also stated that, because the TFC speakers were “generally an older generation” they were mostly excited to “speak to a generation different from themselves”. Hodge also noted that it made them “feel proud and good about themselves” and that it gave the older generation “a sense of validation”. He mentioned that some of them wished “their grandparents were alive to see that the language they spoke so poorly about”. Additionally, Robertson stated that the minority language being taught by an established institution such as UWI, St. Augustine made the older community members feel good about themselves and provided them with validation as their language had been ostracized for so many years (see Appendix C). These positive language attitudes from traditionalists of the national communities show that the positive impact of language awareness is not only found within UWI, St. Augustine, but also within the TFC communities that are visited by the students and lecturers of the FC courses. These attitudes of the local communities also play an important role in the revitalization efforts of TFC. Without the cooperation and assistance of TFC speakers the necessary materials and resources needed for the revitalization efforts of TFC would not exist.

4.3 The Affective Component

The concepts of language attitudes were often found to be connected within the primary data. The affective component tended to be linked to the codes of the other concepts because emotion was shown in association with a participant's beliefs and actions. Responses that dealt

with emotional connections often derived from the cognitive component and these links can be seen through the categories of cultural experience and vocabulary (see Figure 1). These categories were developed through the responses given to questions 14 and 15 of the questionnaire (see Appendix B). When asked about the teaching of FC within UWI, St. Augustine, thirty-six out of the forty participants believed that the culture(s) of the language was/were also learnt as a result, whereas four disagreed. The subsequent question inquired whether this cultural experience was amplified through the course's field trip and Creole events and seventeen of these participants believed that it did whereas seventeen did not get this cultural experience because either it was not offered or they were unable to attend (see Figure 2).

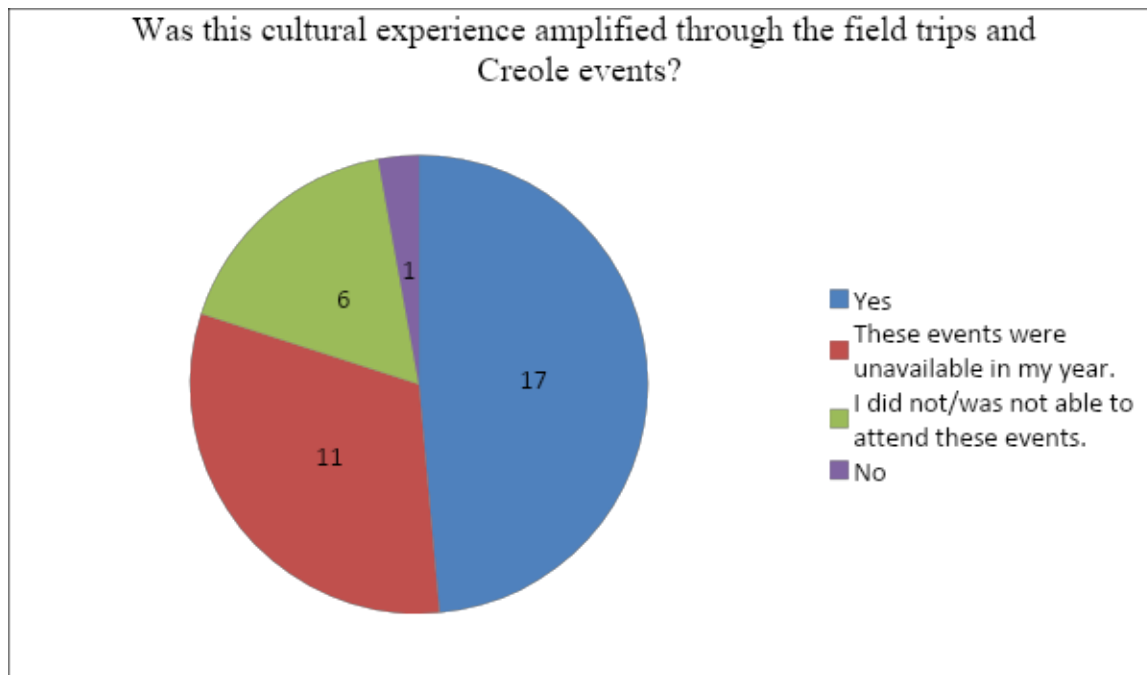


Figure 2: Responses from the primary data on the cultural experiences of field trips and Creole events.

Additionally, when asked what the participants emotionally connected with the most while learning FC, twenty-one stated that they felt a greater connection towards the vocabulary

of the language, while eight stated that they connected most with the culture. According to the data collected, this emotional connection with the vocabulary and the cultural aspects of FC was developed not only through the teaching of the language, but also through the courses' cultural experiences. Thus this development of language awareness impacted the affective component of the students' language attitudes. Charlery spoke of the students' enjoyment on these field trips and the effort they were willing to put in because of it: "...they would bring their own recorder, their own...paper and pen and we would sit for hours doing this note taking". Hodge also spoke of how much his students enjoyed going to Paramin on outings and how grateful they were after he had taken them on a field trip to his TFC class in Talparo: "the students afterwards came and told me thanks for letting us be exposed to the Trinidad variety of it". He further mentioned that it is these cultural experiences that tend to change the attitudes of students: "once you experience it and you realize how nice it is then your attitudes change".

Not only did the actions of these lecturers leave an impression on their students, but these teachers' positive language attitudes also greatly impacted them as well. Within the primary data, sixteen participants stated that the most engaging aspect of the course was the teacher's positive attitude, while sixteen also stated that they were more interested in learning a new language. One participant added that it was the "teacher's knowledge of the language, culture and history" that made the course engaging. Charlery also mentioned that she enjoyed empowering her students as they were often very eager to learn because of their desire to understand the language. This displays the combination of the affective and conative component of the students' language attitudes as they were motivated by their desire to learn which led them to taking the FC course. Those who lacked this motivation were often affected by personal issues such as lack of confidence due to nervousness, and mental health and family difficulties. Thus, these negative

emotions impacted their desire to learn. One participant also noted that although she lacked confidence, Evans' "presentation of work was engaging and fun".

4.4 Gaining Knowledge and Perception

As shown in Figure 1, the cognitive component has the most significant and numerous links to the other concepts within this study. Most importantly, it is linked to the concept of language awareness in the category of language in education, which is a crucial topic of this research. The concept of language awareness was developed within the primary data as the result of the participants' knowledge and perception of the use of the different varieties of FC. Out of the forty participants, twenty-four stated that they would have preferred to be taught TFC instead of SLFC, whereas sixteen disagreed. Those who disagreed responded that these two language varieties are known to be similar and thus the teaching of SLFC would be more convenient based on its wider availability of resources. Several of these participants also noted that the knowledge of the SLFC variety would be more convenient in terms of communicating with the majority of speakers within St. Lucia whereas TFC only has a minority of speakers within Trinidad: "while I don't necessarily need TFC in any Trinidadian domain, SLFC would be more useful if I should go to St Lucia since it is more prevalent there than in Trinidad".

Nonetheless, the majority of these participants believe that TFC is a part of Trinidad & Tobago's culture as is shown in Figure 3 below. This chart shows that thirty-three participants agreed with this statement whereas four remain unsure and three disagreed. The three participants who disagreed, as well as three who were unsure, were all citizens of Trinidad and Tobago. However, one out of the four who were unsure was from Guyana. These seven participants also stated that TFC was either occasionally mentioned or not very often within their

FC courses, and some were also among the eleven participants in Figure 2 who were not given the opportunity to be immersed in the cultural aspects of TFC through field trips or Creole events. Thus, their responses to the question “Did you learn about the culture(s) of French Creole through the teaching of the language?” consisted of “No” or “Somewhat” (see Appendix B). According to Francis, a language cannot be fully learnt through the use of a textbook alone; instead, it is the experiences of its uses through life that “makes more sense” to the students and their cultural connections to its role: “...they become more interested in the language because they see it alive, you know?”

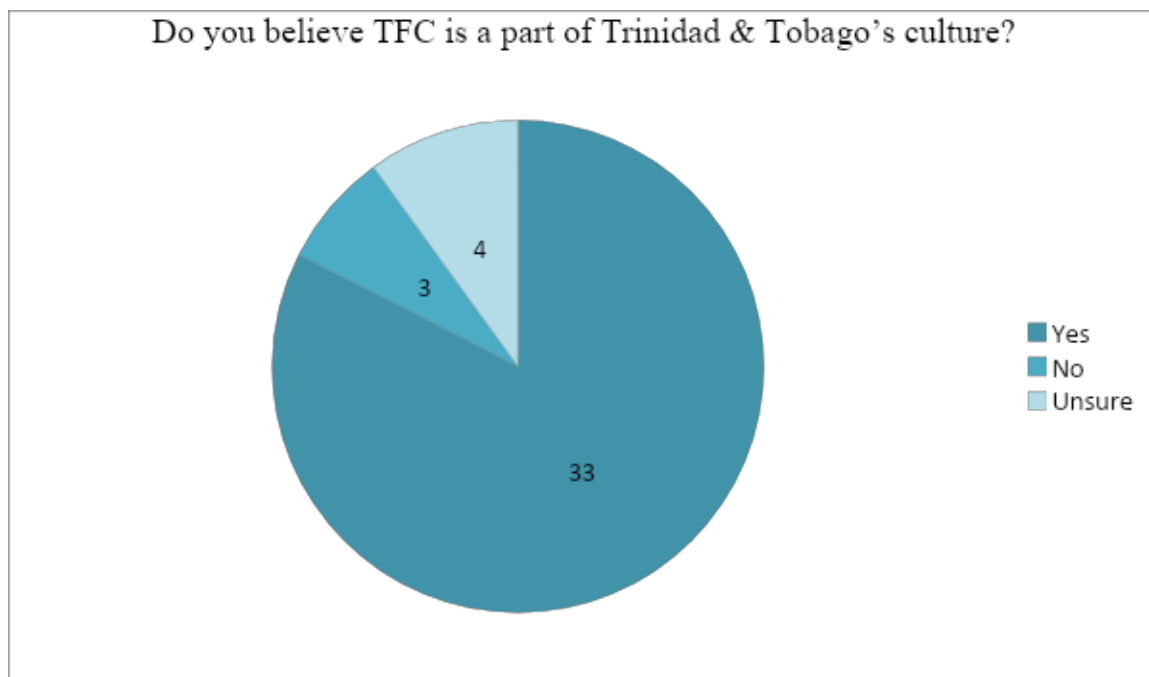


Figure 3: Responses from the primary data on whether TFC is believed to be a part of Trinidad and Tobago's culture.

On the other hand, those participants who agreed believed that Trinidadian English Creole (TrinEC) was greatly influenced by TFC because of the part the language plays in the

country's history. They believe that the cultural heritage of Trinidad and Tobago can be found in the vocabulary and culture of TFC. Participants stated that the language influence of TFC can be seen in the toponyms of Trinidad as it has "influenced many place names and Creole words commonly used" and that the TrinEC language still uses the vocabulary of TFC: "it contributes to a large part of our TELC lexicon". In addition, this theme of cultural heritage involving the history of TFC within Trinidad was continually found throughout the data which derived from the thirty-three participants' opinions on why TFC is a part of Trinidad & Tobago's culture (see Appendix B). These responses entailed that TFC "represents a facet of Trinidad's culture" and it has "contributed to the sociolinguistic background" of Trinidad and Tobago. Participants also stated that "language shows history and there is cultural information that may be retained or lost in a language" and some also maintained that TFC is part of Trinidad's history and "should continue to be part of our present".

Out of the seventeen participants who were impacted by the cultural experiences of the field trips and Creole events given (see Figure 2), ten of them stated that TFC was mentioned very often within their FC courses. These ten participants were also the majority of the dataset of thirteen students who stated that TFC was mentioned or focused on very often within the courses. Through this data, it can be presumed that the knowledge of the cultural heritage of TFC is linked to the cultural experiences that impacted the affective and cognitive component of language attitudes. Similar to Ronald Francis, Charlery also believes that in order to learn a language "it's good to have an immersion" and she states that the lecturers of the FC courses "managed to provide that immersion for the students". Evans also mentioned that these Creole events gave the students a greater appreciation for the FC language "because they were able to relate it to something...to see it living rather than just something that they learned in a

classroom”. This primary and secondary data proves that the immersion of students in TFC communities plays a crucial role in their cognitive development of the cultures of FC.

According to Charlery, many of her students “came seeking culture” as they had a desire to understand and feel connected to FC. This is shown in the primary data where participants stated their love for learning languages and their cultures: “I love learning about the languages of our heritage”. When asked what made them register for UWI’s French-lexicon Creole course, the majority of twenty-eight participants stated that it was mandatory for their Linguistics courses. However, eight also stated that French Creole is a part of their family heritage and they wanted to learn it. Charlery noted that “more and more students wanted to be part of the culture, their parents and grandparents’ culture. They wanted to understand.” She stated that many of their grandparents spoke FC, from both St. Lucian and Trinidadian students, and because it was never passed on, the students were interested in learning a part of their heritage. She also spoke of their presence in every interview she conducted on these field trips and their voluntary assistance through the hours of transcription that were needed: ‘they were always the ones planning, developing and executing’. In addition, Robertson spoke about the many times students would visit his office seeking knowledge of the FC language and their eagerness and curiosity to always learn more. This motivation to seek knowledge was often combined with the motivation to share knowledge.

Participants of the questionnaire revealed that after taking the FC course, they shared their knowledge of TFC and their experiences with their friends and families: “I told others about it, particularly those who didn't know there was a Trinidad French Creole”; “I shared the information with foreign friends who are not aware of TFC being a part of our culture”. They stated that they shared the vocabulary and cultural facts on TFC that was learnt in their time

taking the FC course. Some also mentioned that their BA Linguistics project was based on the TFC language as they wanted to research and share the information they learnt with a wider audience. These acts of revitalization and emotional connections based on the knowledge acquired through language education prove that the cognitive component plays the most imperative role in the language attitudes of the students of UWI, St. Augustine. This is because the lecturers of the FC course succeeded in impacting the students' belief and view of the value of the FC language. Thus it is this cognitive element that motivates and influences these students to contribute to the revitalization efforts of TFC.

4.5 Language Revitalization Efforts

Although there were many students who felt a connection with the FC language, the intensity of their attitudes varied in the conative element. Whereas some had a high intensity of positive language attitudes which guided them in their revitalization efforts, there were others who did not. Thus, twenty-two participants out of the forty did not contribute to promoting TFC after completing the UWI, St. Augustine FC course, whereas eighteen did. Nonetheless, before taking this course thirty-six out of the forty participants did not contribute to the revitalization efforts of TFC, whereas four did. Therefore, the comparison between these two groups show the significant impact that this FC course has had on its students, as more students contributed to TFC's revitalization efforts after they took the course.

Out of the eighteen students who contributed to the promotion of TFC, some did so by speaking the language among their peers, family members, and even coworkers, whereas others utilized the revitalization models of school-based language revitalization, adult language learning, family-based language revitalization and community-based learning. From the data

collected, five participants utilized the school-based language revitalization model, ten used adult language learning, nine used family-based language revitalization and three used community-based learning (see Figure 4).

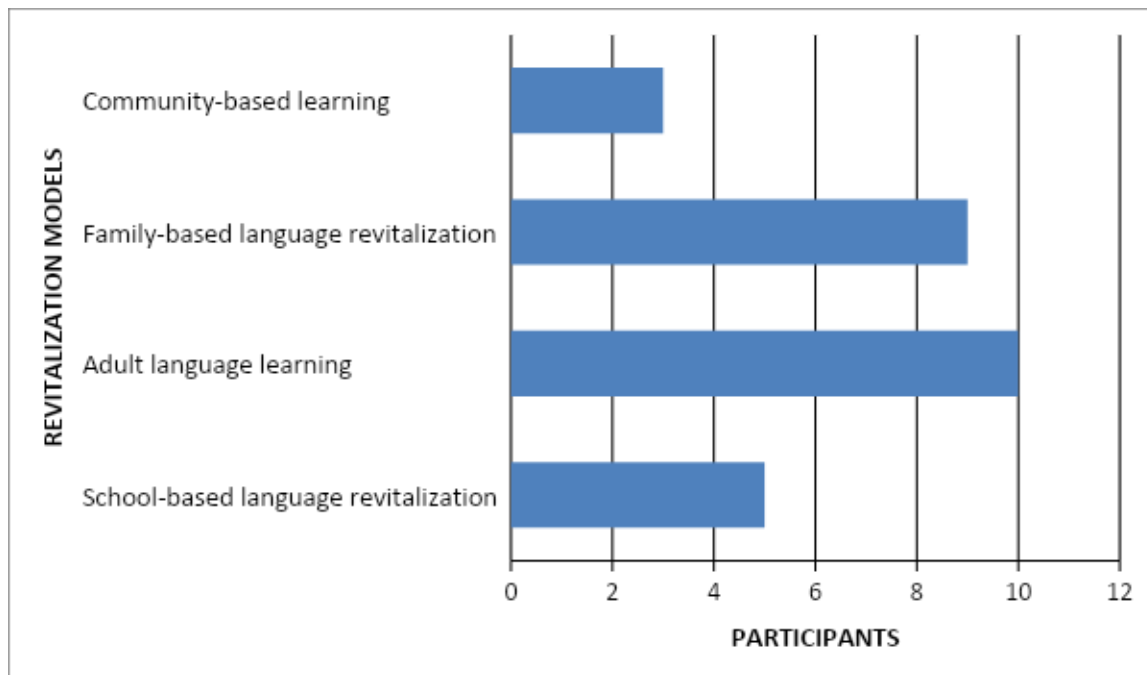


Figure 4: The revitalization models utilized by the students of UWI, St. Augustine’s FC course.

Those who used school-based revitalization programmes either taught the language within an educational institution or they created their own language classes. This included the teaching of both adults and children. According to Hinton, school-based programmes are known to be the “most successful cases of language revitalization” (“Revitalization” 295). The majority of participants, however, utilized adult language learning in their revitalization efforts. Hinton lists this second language learning programme as “an essential part of language revitalization” (“Revitalization” 302). She states that “education in endangered languages is often hampered by a critical shortage of teachers who can speak the language”, given that most native speakers are

not teachers and are “beyond retirement age” (“Revitalization” 302). Thus unfortunately, adults who desire to learn the language of their heritage are often not afforded the educational institutions or language classes to do so as. Charlery stated that “the students were eager to learn to develop their own resources” in order to learn more about the vocabulary and culture of TFC. Therefore, school-based language revitalization and adult language learning often depend on each other in their revitalization efforts.

On the other hand, family-based revitalization consists of the use of the language within the participants’ homes. Charlery noted that her students “would go back home and teach their parents and siblings many things that they were taught at UWI” and additionally, Robertson stated that his student “started talking to their parents about what they learned in the class and the songs they learned”. In order for an endangered language to regain its place among the majority, it needs to be spoken within the households of communities. Therefore, language in education may be the starting point of the revitalization of a minority language, but its use within the household is the fundamental factor.

Community-based programmes also do not depend on educational institutions but instead are more of an immersion technique within the communities of the endangered language. Thus although students experienced this technique through field trips while doing the FC course, only three out of the forty claimed to have continued to use this programme to learn more of TFC’s culture. Hodge is also among these past students who utilized community-based learning, both to collect information from the TFC speakers on their language and culture and also to teach his private classes more about TFC.

In addition to those who have contributed to the revitalization of TFC, there are also those who would be willing to do so if given the opportunity. These consisted of thirty-six

participants whereas there were four who did not wish to contribute. However, this shows that the majority of these past and present students of the FC course have a strong connection and positive perception of the language that motivates them to want to participate in the revitalization of TFC. Among the revitalization efforts given, twenty-seven participants chose social media promotion, twenty-two chose documentation and archiving, twenty-one chose teaching children, seventeen chose research, thirteen chose teaching adults, eleven chose advocacy or representation to authorities, and ten chose interviews (see Figure 5).

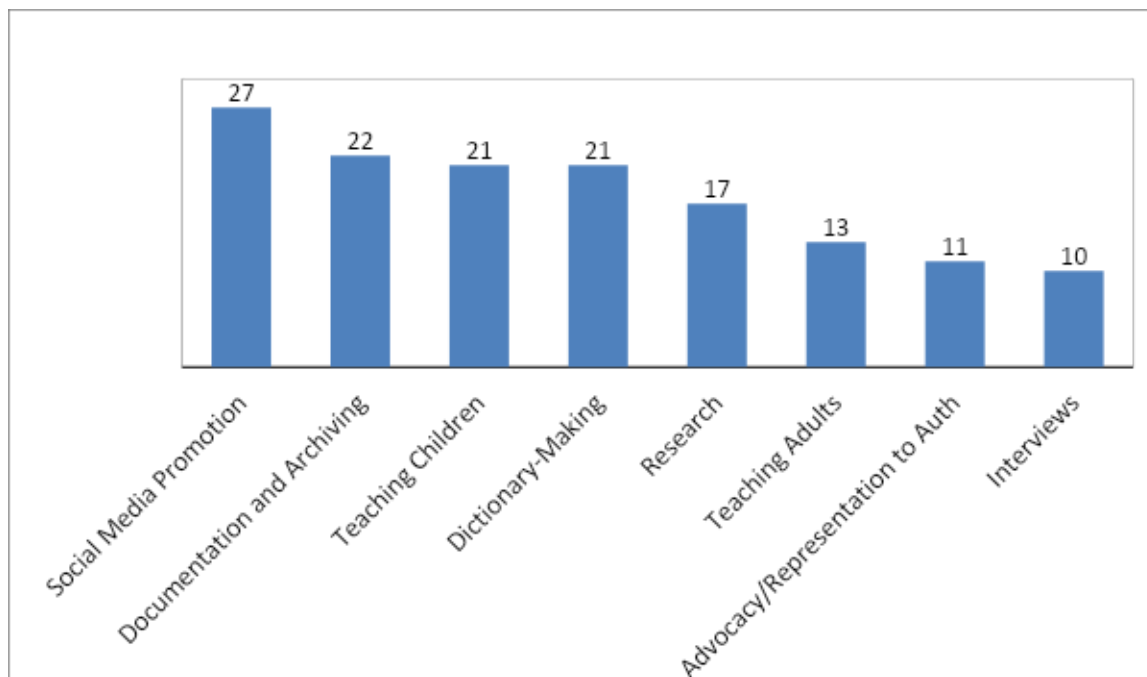


Figure 5: The responses of participants on the revitalization efforts they would utilize if given the opportunity

The majority choosing social media promotion shows that this is a more convenient way of reaching a wider audience. However, although this method would help in spreading language awareness to the majority, it will not have the same impact as language teaching and the

experiences that come with it. Thus several of those who chose social media promotion, also chose teaching adults and/or children. Nonetheless, these revitalization efforts show that UWI, St. Augustine has played a significant role in the possible revitalization of TFC.

Chapter 5: Conclusion

It is clear from the analysis of data that the cognitive element is the most imperative component in the concepts of language attitudes and it is this element that has motivated the desire for the past and present students of the UWI, St. Augustine course to actively contribute to the revitalization efforts of TFC. This cognitive element is or has been impacted through language in education by the language awareness of the FC cultural heritage and traditions. This language awareness was developed through the cultural experiences provided by the lecturers of the course, who regularly organize field trips and Creole events in order to immerse the students in the FC culture. Thus the answer to the research question “how have language attitudes within the University of the West Indies impacted the possible revitalization of Trinidadian French Creole through its teaching of French-lexicon Creole?” is shown through the impact of both the teachers’ and students’ cognitive beliefs and knowledge.

The macro-variables of the language attitudes towards FC are proven as generally negative within the data. However, the beliefs and positive perceptions that the lecturers have towards this minority language results in their unwavering positive attitudes. Their connection to the culture and vocabulary of FC is what motivates these lecturers to provide the cultural experiences that heavily impact the students’ view of the language. Thus this leads the students to form their own connection to the FC language, specifically TFC, as they discover that this minority language is a part of their heritage and identity. Through this connection, students are then motivated to contribute to the revitalization efforts of TFC. Therefore, it is this process of language in education and language awareness that impacts the language attitudes of the students of the UWI, St. Augustine course and subsequently influences their revitalization efforts of TFC.

However, as shown in results of the data, there is still work to be done in terms of the support that the education system shows towards a minority language. The main reason that UWI, St. Augustine plays a role in the revitalization of TFC is due to the determination of the lecturers who ensure that their students are provided the full experience in language learning, with or without the full ideological or financial support of the educational institution. Without these lecturers there would be a lack of revitalization efforts for TFC, and the language variety would be even more endangered than it already is. Therefore, UWI, St. Augustine's FC course remains an essential element to the revitalization efforts of TFC.

The main focus here is the needed change in language attitudes within the education system. These indifferent or negative attitudes towards now minority languages (once a majority language) hinder their revitalization efforts and result in the death of heritage languages. Therefore, if the negative attitudes towards FC on the national level of Trinidad persist, there is the risk of losing institutional support altogether. Thus, it is also the aim of this study to encourage those that may still hold negative attitudes towards FC, or its UWI, St. Augustine courses, to acknowledge that these language courses have value in their connection with Trinidadians' identity and it is an essential part of UWI, St. Augustine's Humanities curriculum.

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Appendices

Appendix A: Interview Questions

1. Can you tell us about your language background? How many languages did you grow up speaking?
2. Did this encourage you to learn/study more languages when you became an adult?
3. What made you specifically interested in French Creole?
4. Is French Creole a family heritage language for you? (If yes) What were your experiences growing up with it?
5. How did you get into teaching and/or promoting the teaching of FC?
6. Can you tell us about your experience teaching the language? Was there institutional support, materials, resources or equipment available to you?
7. Did this experience change throughout the years? Did there become more or less support towards the teaching of the language?
8. Were your students eager to learn the language?
9. Was there an increase of persons who were interested in French Creole throughout your years of teaching within UWI? How do you think this impacted the student's view of Trinidadian French Creole?
10. How has field trips impacted the teaching and learning experience?
11. Do you believe these field trips encouraged more students to register for the course in order to participate and learn about the language?
12. While teaching and/or promoting FC, what is the most common attitude that has been expressed towards the language?
13. How do you think this attitude may impact the survival of TFC?

14. On your field trips to the communities in Trinidad that speak TFC, how did these speakers initially react to the knowledge of FC being taught in UWI?
15. Do you believe they would be interested in TFC being taught as well?
16. What recommendations can you make to encourage the teaching of FC in more educational institutions?
17. How do you feel about language policies, and creating a Creole Academy here (in conjunction with the Folk Research Centre in St Lucia) for training teachers and recruiting students?

Appendix B: Questionnaire

Bio-Data

1. Place of birth
 - Trinidad
 - Tobago
 - St. Lucia
 - Other:
2. Age Range
 - 18-30
 - 31-45
 - 46-59
 - 60+
3. Sex
 - Male
 - Female
4. Occupation:

Language Awareness

5. What languages do you speak?

English

English Creole

French Creole (Patois/Patwa/Kwéyòl)

Other(s):

6. Is French Creole a part of your family heritage?

Yes

No

7. Did you often hear the language spoken within your environment?

Yes

No

Language Attitudes

8. How do you think a person speaking Patois/Patwa/Kwéyòl sounds?

Formal

Casual

Intelligent

Not Intelligent

Educated

Uneducated

Competent

Not Competent

Successful

Not Successful

Approachable

Unapproachable

Institution-Based Language Awareness (French-lexicon Creole)

9. What made you register for UWI's French-lexicon Creole course?

French Creole is a part of my family heritage and I wanted to learn it.

I attended a class/field trip/Creole event and became interested.

A friend told me about the course.

It was mandatory for Linguistics courses.

I preferred it to the Sign Language option.

I am a French major.

Other:

10. How much did you enjoy doing this course?

I enjoyed it very much

I did not enjoy it

11. If your answer on the scale is from 3 to 5, why was the course less enjoyable to you?

12. What was the most engaging aspect of the course?

The teacher's positive language attitude

Learning a new language

Field trips

Attending Creole events in and outside of UWI

Other

13. Did you learn about the culture(s) of French Creole through the teaching of the language?

Yes

No

Somewhat

14. If yes, was this cultural experience amplified through the field trips and Creole events?

Yes

No

I did not/was not able to attend these events.

These events were unavailable in my year.

15. In terms of the French Creole language, what did you connect with most while doing this course?

Pronunciation

Vocabulary

Grammar

Culture

Other

16. For past students, since completing the course, have you continued to speak or learn French Creole?

Yes

No

Somewhat

Institution-Based Language Awareness (Trinidadian French Creole)

17. How often was Trinidadian French Creole (TFC) mentioned or focused on within the course?
- Very often
 - Occasionally
 - Not very often
 - It was never mentioned
18. Were you aware of TFC before taking the course?
- Yes
 - No
 - Somewhat
19. Would you have preferred to be taught TFC instead of St. Lucian French Creole (SLFC)?
- Yes
 - No
20. If no, why is SLFC your preference?
21. Do you believe TFC is a part of Trinidad & Tobago's culture?
- Yes
 - No
 - Unsure
22. If yes, why do you believe this?

Revitalization Efforts

23. Before completing/beginning the course, were you involved in the promotion of TFC in any way?
- Yes
 - No
24. Since completing/beginning the course, have you contributed in promoting TFC in any way?
- Yes
 - No
25. If yes, what were your contributions towards the promotion of TFC?
- I take/took TFC classes in order to learn the language.

I teach/taught the language.

I participate(d) in revitalization programmes.

I use the language within my household.

Other

26. If given the opportunity, would you participate in the revitalization of TFC?

Yes

No

27. If yes, what are some areas you might see yourself offering to help?

Social Media Promotion

Advocacy/Representation to Authorities

Teaching Children

Teaching Adults

Dictionary-Making

Interviews

Documentation and Archiving

Research

Appendix C: Excerpts from Interview Answers

1. **Can you tell us about your language background? How many languages did you grow up speaking?**

Yes, I did that same course, and when I did the course, I mean, it was taught as a St Lucian language and there was no reference made at all to the Trinidadian variety so when I did I had no idea that our variety was still alive or even similar to that version I was learning at school so there was no connection made between what we were learning there and Trinidad variety at the time. I'm glad it's being done now but at the time I did it there was no connection made or no reference made at all. – **Nnamdi Hodge**.

2. **Did this encourage you to learn/study more languages when you became an adult?**

...please teach our children what we will not be able to teach them. And that's what, that's the message that I got when I first visited parenting and Paramin and Lopinot. And, and the communities, they just wanted us to step in, and set up something that could help them because they weren't able to do it on their own. And, and the cultural events actually helped a lot, because then everybody would come out with the help (inaudible) at length, and it was even they were even moments where no English was allowed. So, it was even better. And it really helps spread the language a lot faster than we thought. – **Nathalie Charlery**.

I had to do this French creole course as a prerequisite, a level 2 course, and I was doing French at the time and I remember seeing they had some documents on the table, in the language room at the time, of the French creole and it looked to me like just chopped up broken up French. I was very much against it. I had to do it because I had to do this third-year course. So, it was an accident. I did it, not by choice. I did the course and it's only when; I had a record at home, my

mother had a record at home from Paramin, that I listened to after I did the course and I realized that the patwa on the record was the same patwa I learned at school, at UWI sorry, in this course. And that's when I got the interest in it. When I realized that our variety here was the same one, I learned at UWI, you know...- **Nnamdi Hodge**

6. Can you tell us about your experience teaching the language? Was there institutional support, materials, resources, or equipment available to you?

Support from my fellow, from people in the department? Yes, Resources? negative. I mean, it was a struggle. I had to make all of the exercises, etc. There is very limited material for teaching French Creole on a whole, and literally nothing for teaching it to tertiary students - **Ronald Francis.**

Yes, yes. We've not I've never really had any problem with that, even when we've organized. I mean, you know, we've always gotten support. One, I think a couple of times we actually brought persons from Paramin to the university. Like for a day. And even back in the day when we were students, when I was a student, we did it. And then later on, not so long ago, we also invited persons from Paramin to come to the university. So, you know, we do have that kind of relationship with them. And we've gotten the support.

The department, for example, if we invite them and, you know, we need to prepare refreshments or have something to give them or maybe lunch or something, I mean, we'll get that kind of financial support from the department - **Sandra Evans**

No to both of those things. No to all of those things. Yes, there was institutional support in the sense that the department of the faculty had clearly taken my decision which I think was a very wise one that French lexicon creole should be taught. That was a very important decision....

when we teach normally I use my field notes and field material so it's easy for me to get audio and visual material out of, in those day ..of the Guyana experience and the Trinidad experience in Moruga and Paramin and um up in the back of St Joseph, it was easy for me to get those data and use them in the class, so the initiative really was mine to find the kind of materials , those of course were developed by Laurence Carrington from teaching Fc to St. Lucians Carrington and um...and then there was uh, there was a description of dominican FC done by Pauline Cristie for her PHD in the 60s , but that was pretty much what we had and ofc there was Don Jacob Thomas , theory and practice of Creole grammar which is a 19th century thing - **Ian Robertson**

Yes, and no, the support was there, the Dean of the Faculty was really supportive, would you agree with any trip, any requests that I made, but the material the equipment, the *inaudible* material was not available, readily available? Maybe a bit more research into it and gathering of material before launching the course would have been good. But what I got was very little, and I *inaudible* to secure more material, and I also had to make trips with my students to go and get material. So, the availability... material wasn't there. Whenever it was available, it was a bit tedious to maintain it. And to spread it among students, for example, many students had to do their own research, which was not always that easy. So, it presented some form of challenges. But it was always well received by students they understood. They were willing to put in the extra effort. Even when we went on the trips, they would go, they would bring their own recorder, their own load paper and pen and we would sit for hours doing this note taking for example this example. So yeah, the effort was there. The material was lacking. - **Nathalie Charlery**

Context: Nnamdi explains that when he taught French Creole at UWI he taught Trinidadian French Creole and therefore needed to use his own material that he had gathered

I had material, I used all my material. I used all of my videos and I have a book I use for my classes. I use all of my materials, my videos and audio and songs and everything else. The course itself is really geared toward St Lucian creole. It was created how many ever years ago with Dr Carrington's thesis on St Lucian, we use that as the text book Dr Evans has told me she doesn't really know much about Trinidad patwa anyhow so she can't really teach it if she doesn't know much about it so it's being taught by St Lucians who could only teach really their variety. But there are no books really out there that are documenting our variety in any formal way so they have to teach what they know, you know - **Nnamdi Hodge**

10. **How were you able to discern their genuine interest?**

They enjoyed going to Paramin on outings, we had games being played so they actually enjoyed the class. It wasn't about passing; it was just the experience of either learning the language or learning about the history of the language here or the culture or the song. So, they enjoyed some parts, some of them enjoyed the music more, some enjoyed the language more, you know. It was the experience more than actually passing the exam that they enjoyed - **Nnamdi Hodge**

12. **How has field trips impacted the teaching and learning experience?**

- I think they make it better. My experience was with teaching Spanish is that when you take students to a Spanish territory, they become more interested in the language because they see it alive you know language doesn't make sense in a textbook. It makes more sense in life and is being used. And so I think it's very important to actually take the students to Paramin which we do every single year outside of COVID where they can actually see more and interact and hear native speakers - **Ronald Francis**

We had a field trip to St. Lucia. I think it really opened their eyes because I was teaching them SLU variety and being in SLU they were able to hear it on the radio, hear people speaking it at the market just around the place there were at the time of Creole day, which is towards the end of October, and we were able to go to a few activities. And so after that, I think, you know, it really opened their eyes and gave them a great appreciation. But of course, I think because they were able to relate it to something, you know, to see it living rather than just something that they learned in a classroom- **Sandra Evans.**

In major ways and we're not only talking about French Creole now but our field trips across campus field trips have produced about 20 PhDs right on this campus alone- **Ian Robertson**

14. **How do you think COVID 19 would impact these experiences?**

I am absolutely devastated by the inability to do field work i I my heart is in the field and when you take away the field from me you drive a dagger through my heart and COVID has done that to me in terms of the discipline um because there's so much more to do with so much you know more to learn um what COVID has done is that is has forced us indoors and you can't do the kind of you can't have the kind of experience that you'd have indoors- **Ian Robertson**

15. **While teaching and/or promoting FC, what is the most common attitude that has been expressed towards the language?**

Context: Nnamdi was speaking about members of the class' family members having a negative attitude toward the class and then branches off into discussing that the importance of connecting the learning of the language with one's heritage

Once I invited a class to come to my class in Talparo and the students afterwards came and told me thanks for letting us be exposed to the Trinidad variety of it. Because... at UWI reference is not really made to our variety, so they were glad to be in a class where they were taught the Trinidad French Creole- **Nnamdi Hodge**

Actually, when i was teaching a certain curiosity i think people were very curious about it i'm curious about what it could do for them and curious to discover what has been done through the you know through the strength of French Creole in Trinidad and Tobago that would probably be the thing that struck me most i want to students um- **Ian Robertson**.

17. **On your field trips to the communities in Trinidad that speak TFC, how did these speakers initially react to the knowledge of FC being taught in UWI?**

I think they're very excited. At least that has been my experience and I have done they're extremely excited to see that the young people are doing it. They're extremely excited to just speak to a generation different from themselves because it's just generally an older generation.

The very last one that we did, I guess 2019 and the students got so much enthusiasm that we did things that we didn't plan. We went to get ice cream and they were speaking to people. We got an ice cream and FC session- **Ronald Francis**

...initially when we when we invited them to the university, they were really very excited. I remember that very clearly. You know, quite a few of them came. And, you know, I think they liked somehow they appreciated the fact that the language was at university and that it was being taught and all of that....I do think the generally excited that the university as an institution recognizes the language enough to teach it and to establish relationships with them as well. I do think that they appreciate it.