THE CREOLE LANGUAGE AND ITS CONTRIBUTION TO THE SOCIAL COHESION OF BELIZEANS IN SAN IGNACIO AND SANTA ELENA SINCE INDEPENDENCE

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ABSTRACT

Structured interviews were conducted to discern whether the Creole language is the most important factor[1] that fosters social cohesion[2] among Belizeans in San Ignacio and Santa Elena since the country gained independence in 1981. The results showed that majority of the respondents identified the Creole language as the most important factor that fosters social cohesion in Belize. More evidence gathered to support the hypothesis was generated when majority of the respondents attested to feeling comfortable speaking Creole, even though majority of the respondents were not ethically Creole nor indicated that the language was their mother-tongue. The findings also confirmed that the primary way in which immigrants to San Ignacio become "Belizeanized" is by learning the Creole language in the society, school, and workplace by interacting and communicating with Creole speakers and being frequently exposed to hearing the language. Lastly, the research exposed the fact that majority of the few respondents who did not speak Creole still understood the language and were therefore able to interact and still communicate (perhaps at a minimal level) with other ethnicities in various social contexts. In conclusion, the Creole language is the most important factor that fosters social cohesions among Belizeans in San Ignacio and Santa Elena since independence because it promotes a majority of the five dimensions of social cohesion: a shared feeling of belonging, inclusion, and participation.

[1]The Creole language was among the list of other possible factors fostering social cohesion: music, food, and dance. It was chosen as the hypothetically most important factor that promoted social cohesion among Belizeans of San Ignacio and Santa Elena since 1981 based on the observations and reflections of the researchers and on their consultation with others, such as professors, family members, and friends.

[2] In this research, social cohesion is defined as an ongoing process involving a shared feeling of belonging (shared values, identity and commitment), inclusion (equal opportunities of access), participation, recognition (respect and tolerance of other ethnicities) and legitimacy (with respect to institutions) in a multi-ethnic society (source).

INTRODUCTION

Problem and Hypothesis

Even though Belize is the second smallest country in Central America (after El Salvador) (The Independent Traveler, Inc., 2011) with a population of only approximately 312,000 (Census 2010, n.d.), it is one of the most diverse nations in the region. With over ten different ethnicities, including the Maya, Mestizo, Creole, Garifuna, East-Indian, Mennonite, Arab, Lebanese, Chinese, and Taiwanese, residing in the country, Belize is an overwhelmingly multi-ethnic nation. Belizeans began to celebrate its cultural diversity with the creation of the Belizean flag (Garcia, 2010) that was adopted on September 21st, 1981 (Horvath, 2011). The coat of arms portrays two male woodcutters, one black and one white, standing underneath a logwood tree. However, the multicultural pride of Belizeans is much more pervasive and particularly expressed in a wide array of local music and poetry (Garcia, 2010). Nonetheless, Belize's multiculturalism has presented the Government with a dire challenge of formulating social cohesion since the nation became independent almost 30 years ago (Haug, 1998; Phillips, 1996). According to Haug (1998), the government tried to create social cohesion through two schemes. The first aimed at formulating one national culture while the other scheme promoted each culture. An additional attempt at nationalization occurred in 1993 when the government appointed the National Culture Policy Council (NCPC) for the purpose of determining what Belizean culture is and how to share it with the general population. Three possibilities were created, of which the third, called the pluralistic mode, was strongly promoted by NCPC. In this mode, the government would encourage all cultural groups to share and recognize a national culture within one of the ethnic groups. Unfortunately, it was not mentioned which ethnic group would become the national culture of Belize (Haug, 1998). There is a high likelihood, however, that the culture

NCPC was referring to was the Creole (Bonner, 2001) since multiple sources equate the Belizean culture with that of the Creoles (Bonner, 2001; Woods, L.A, Perry, J.M., & Steagall, J.W., 1997; Peedle, 1999; Wilk; 1999). Regardless, this research aimed at revealing whether or not the Creole language is the most significant factor responsible for social cohesion in the post-independent society of San Ignacio and Santa Elena. In order to test the hypothesis, primary qualitative and quantitative information was collected through the interviewing of 79 individuals in San Ignacio, Cayo District.

Literature Review:

A review of the literature unveiled the existence of a significant gap regarding in-depth research on factors fostering social cohesion among Belizeans, particularly in San Ignacio and Santa Elena. Therefore, this is pioneering research as it serves as a tremendous resource to local and regional academia and largely contributes to the literature on Belizean culture and society. Secondary sources directly related to the research topic were confined to three essays written by high school students this year. Another source, namely Bolland (1988), provides a brief history of the Creole language in Belize, along with highlights of previous similar studies. A third set of references related to the research topic were those that focused on efforts of nationalism after Belize gained its independence, such as Phillips (1996), Haug (1998) and Medina (1997). A fourth set of secondary sources, namely those originating from The Belize Kriol Council and the National Institute of Culture and History (NICH, n.d.), specifically mention the Creole language as the unifying force among all Belizeans.

The only existing information regarding factors responsible for the creation of social cohesion among Belizeans were completed by high school students from ten schools in the country during the essay competition sponsored by the Institute of Social and Cultural Research (ISCR), one of the four branches of the National Institute of Culture and History (NICH). However, only one of the three essay finalists mentioned multiple factors that contributed to the social cohesion of Belize's multi-cultural context since 1981. Gian Aguilar, who placed third representing Sacred Heart College, asserted that Belize's music and Creole language were the unifying forces among Belize's multi-ethnic population.

Bolland (1988) provides a brief history of the Creole language in Belize. He asserts that by the end of the eighteenth century, Creole was established as the lingua franca. He argued that the reason for its pervasiveness was probably due to the population of the colony being concentrated in Belize town. As the Mestizos, Garinagu, Chinese, East Indians and Lebanese (Grant, 2008) that settled in Belize during the nineteenth century were only confined to specific geographical areas, they did not get an opportunity to interact with the Creoles and learn their language. Further reasons for minimal interaction between the numerous cultural groups also persevered due to the British's system of 'divide' and 'conquer' and their proliferation of racist attitudes, discrimination, prejudice. As a result, it is clear that the Creole language was not spoken by all ethnic groups well before the country attained its independence on September 21st, 1981. In fact the earliest literature on the Belizean Creole language only dates back to 1955 (Hellinger, 1973). Furthermore, the language was not widely scientifically studied until 1969. Nonetheless, social cohesion among the various ethnicities in Belize as a result of the Creole language at this time is still dubious, especially since the various ethnic groups did not begin to socially interact at a significant scale until after independence was gained from Britain (Woods, L.A, Perry, J.M., & Steagall, J.W. (1997). Other references (Phillips, 1996; Haug 1998; Medina 1997; & Hitchen, 2002) support the claim that cultural groups did not get an opportunity to interact with each other on a large social basis before independence since that efforts at nationalism were a post-independence phenomenon.

Other sources, namely The Belize Kriol Council and NICH, specifically mention that the Creole language is what brings all Belizeans together. Silvana Woods, now known as Silvana Udz, (one of the founding members of The National Kriol Council), wrote a brief article that took this proposition further by postulating that it is not only the Creole language in its oral form

that holds Belizeans together, but also the language in its written form. Silvana interestingly noted that in the 2000 census for the country, 24.9% claimed Creole to be their ethnicity. However, the census also showed that 33% claimed that their mother tongue was Creole. The implication here is that ethnicity does not necessarily dictate which language you learn first as a child. Another mention on the status of Creole language in Belize (1999) is that the Creole language used to communicate within most households (Naturalight Productions Ltd., 2011). The reliability of the information from The Belize Creole Council may superficially seem low because of the possibility of an inherent bias towards choosing or stating that the factor responsible for bringing social cohesion in Belize is an element of the culture you are promoting. Some may even interpret such data as being a reflection of a culture attempting to elevate itself over other cultures to emphasize its cultural dominance in a society. However, an additional and perhaps even a much less 'biased' source also posits that the glue responsible for bringing the diverse Belizean ethnicities together is the Creole language. This is the claim made by NICH (n.d.a), the statutory national body that seeks to help Belizeans and those interested in Belize to have a better understanding and thus, a better appreciation, for our unique cultural, historic and ethnic heritage (NICH, n.d.b). The position itself is not near as significant as the source that made it because NICH is not a body that solely focuses on promoting only one or a few cultural groups along the lines of specific agendas, like The Belize Kriol Council or the Toledo Maya Cultural Council. As such, their statement that the Creole language is the glue to the Belizean society is much stronger than the same claim being made by The Belize Kriol Council.

As the literature review reveals, little research has been conducted in Belize regarding the factors responsible for facilitating social cohesion among its citizens, particularly in San Ignacio. In addition, the literature surveyed offers an unsubstantial position on the Creole language being

a factor for social cohesion. As a result, this research paper will be an excellent resource for those who are interested in finding preliminary research relating to the factors contributing to social cohesion of Belizeans in San Ignacio and Santa Elena since independence.

METHOD

Subjects

The main data collection method utilized was interviews. The sample size was based on a population of 70,157 (2010 Population & Housing Census, 2011) people in the Cayo District. A sample size for this population with a confidence level of 95% and a confidence interval of ten was determined to be 96 people. A sample size for the combined population of San Ignacio and Santa Elena, which is 16,977 (Census 2010, n.d.) is also 96 (Creative Research System, 2010). In order to have the various ethnic groups of Belize represented, the sample was further divided into target groups. We specifically targeted 12 people of Oriental, Mennonite, Maya, Mestizo, and East Asian ethnicities, and over 50 years respectively. Of the remaining sample, 16 people over 50 years were targeted and 14 people of Creole ethnicity. Also, the majority of the respondents over 50 years of age were Creole, thus increasing the representation of the Creole ethnicity in the sample. Additionally, the sample size was reduced to 79 interviewees because of improper recording of crucial data.

Location

The interviews were conducted at the 'down town' area of San Ignacio over a two-week period starting on March 19th 2011 and ending on March 26th, 2011. Interviews were conducted between the hours of 7:00 am and 12:00 noon. The 'down town' area comprises of Hudson Street, Burns Avenue, West Street, and the San Ignacio Market Area. According to our personal observations, this area is the economic hub of San Ignacio Town. San Ignacio also observes a market day on Saturdays. This attracts a variety of vendors and customers from San Ignacio, Santa Elena and surrounding areas to the San Ignacio Market and the commercially popular Burns Avenue, West Street and Hudson Street.

Procedure

Interviewees were chosen at random based on the target group that the interviewer was assigned. The interviewers conducted the interviews on an individual basis so as to maximize on time. The interviewer approached a person, introduced him or herself, stated the purpose of the interview and presented a letter of consent. The respondents were then given the opportunity to verbally indicate if they would participate. The interviews were conducted in Creole so as to gauge the respondents understanding of the Creole language.

Limitations

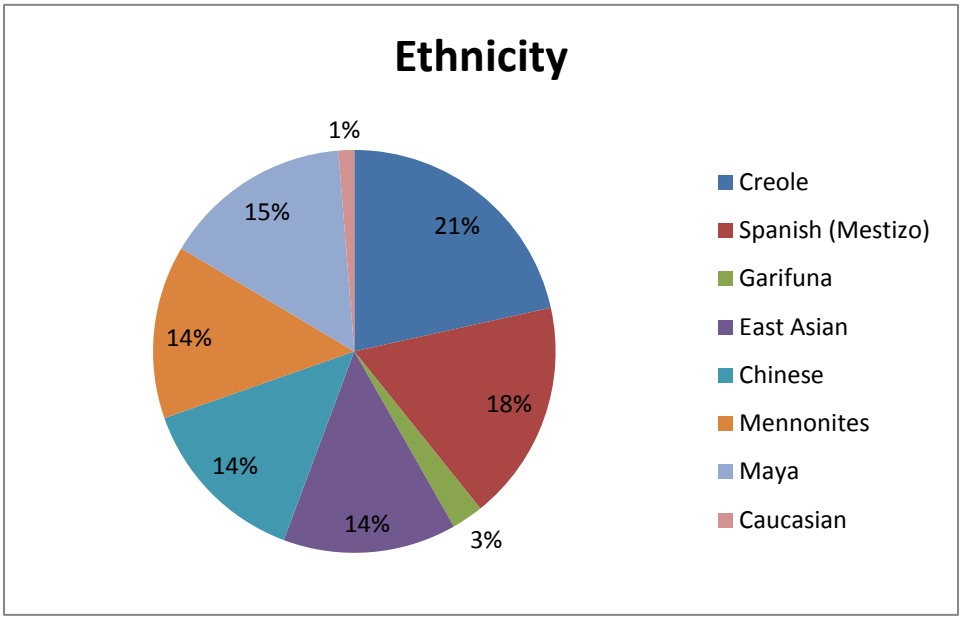
There were several limitations that constricted the quality and breadth of the research. Perhaps the most significant is the fact that none of the researchers have had previous experience in conducting social science research. The inexperience of the researchers resulted in some mistakes made before, during, and after the research process (such as improper recording of some data that had to be excluded from the results). Consequently, the research represented a first-time experience of young, undergraduate, anthropology students. Due to time constraints, the research team was not able to conduct a more comprehensive study that would allow an adequate stratified probability sample to be extracted from towns and villages in each district. These time constraints existed as a result of the researchers being full-time students at Galen University. In particular, two of the researchers were work scholarship recipients, which required them to work ten hours per week, in addition to registering for at least fifteen credits for the semester. One of the other researchers was enrolled in seven courses. When a full work load is considered to be five courses at Galen University, seven courses is considerably heavy. Under the circumstances, the researchers had to chose one area (downtown San Ignacio) in one district (Cayo) that consisted of all the Belizean ethnic groups. Additionally, due to time constraints, the researchers were not able to conduct a longitudinal study that would have increased the reliability and validity of the findings. Another limitation was that the researchers did not have access to a potentially important secondary source, an article entitled Defining Difference, Forging Unity: The Co-Construction of Race, Ethnicity and Nation in Belize, written by Laurie Kroshus Medina. This article was located in a journal entitled Ethnic & Racial Studies, published on October 1997, Volume 20, Issue 4 from pages 757 to 780. The researchers only had access to

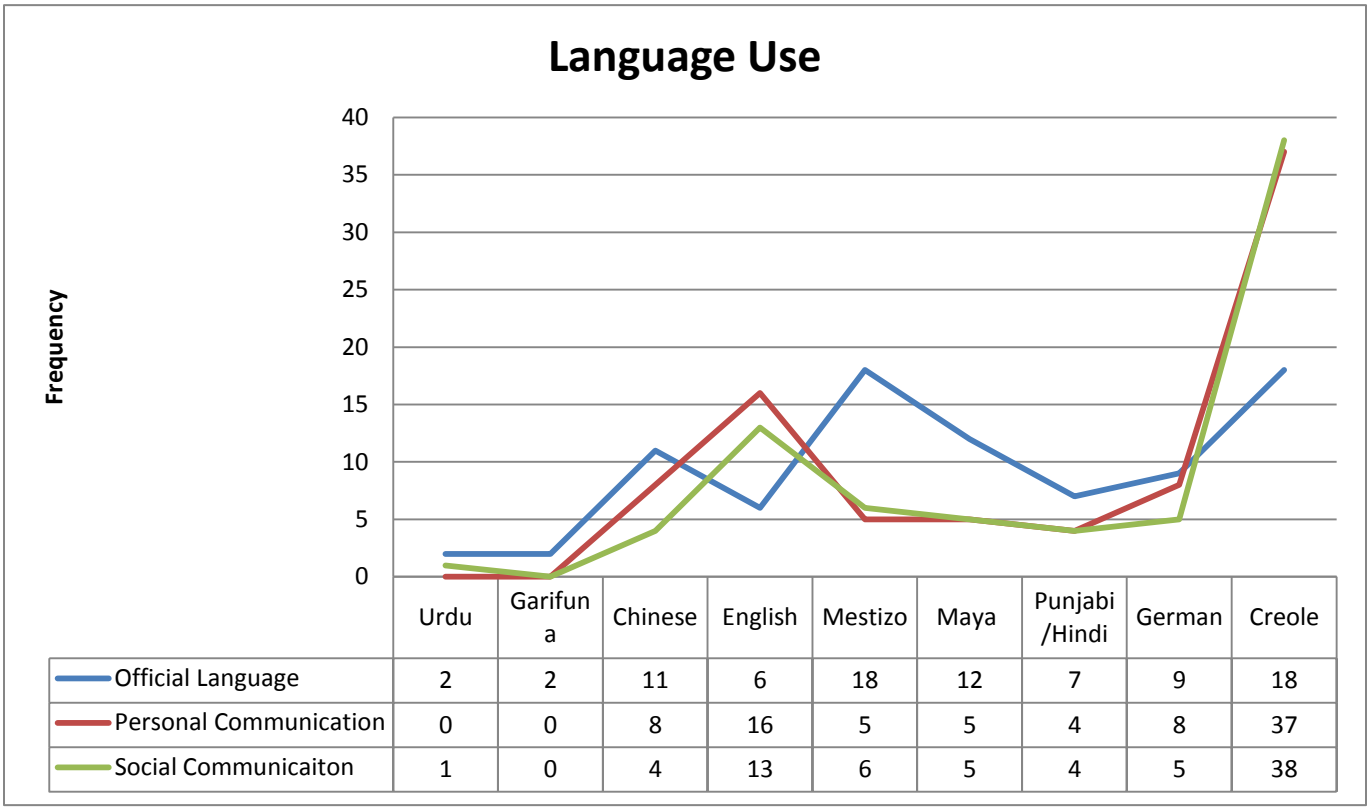
the abstract from this article online, which was not very helpful in aiding them to provide a more comprehensive literature review. Lastly, the researchers managed to only interview two Garinagu persons throughout the interview period, making the sample size for this ethnic group insignificant.

Delimitations

As a result of the limitation placed on the size and location for the respondents, the researchers had to make a conscious decision to divide the sample population into sizes that inadequately represented the various ethnic groups. For example only 12 people of Oriental, Mennonite, Maya, Mestizo, and East Asian ethnicities, and over 50 years respectively. Of the remaining sample, 16 people over 50 years were targeted and 14 people of Creole ethnicity. However, since the percentage of specific Belizeans of various ethnicities residing in the San Ignacio and Santa Elena area was unknown to the researchers, they were unable to determine if their smaller subdivision of their sample population to accurately represent the views of various ethnicities in the area of San Ignacio and Santa Elena was sufficient.

RESULTS


Ethnicity
1%
15%
21%
14%
18%
14%
14%
3%
Creole
Spanish (Mestizo)
Garifuna
East Asian
Chinese
Mennonites
Maya
Caucasian



	Urdu	Garifuna	Chinese	English	Mestizo	Maya	Punjabi /Hindi	German	Creole
Official Language	2	2	11	6	18	12	7	9	18
Personal Communication	0	0	8	16	5	5	4	8	37
Social Communicaiton	1	0	4	13	6	5	4	5	38

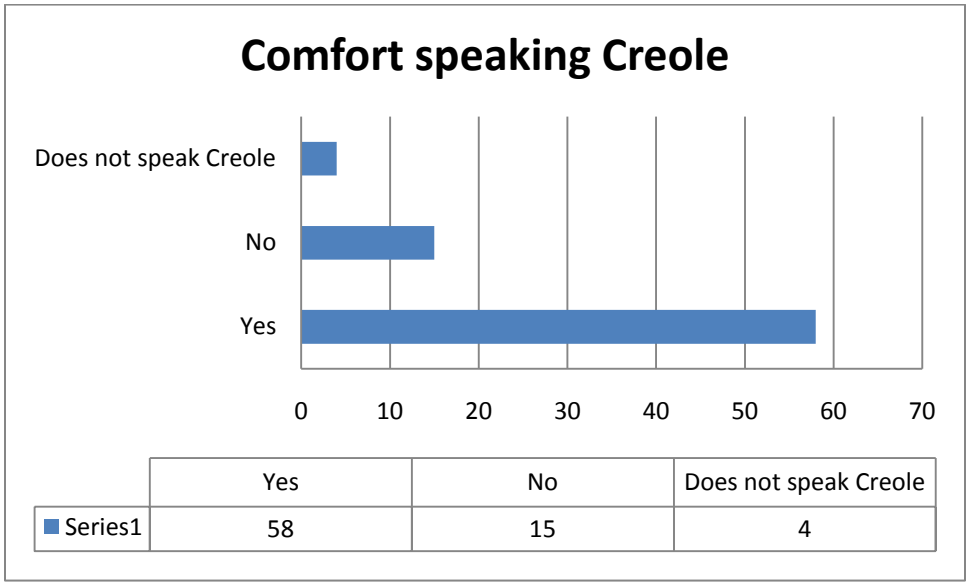
All the major ethnic groups in Belize are represented in the sample. The Creole was the largest ethnic group represented, due to the random selection of respondents over 50 years of age. On average, the Creole representation was only 6% larger than the other ethnic groups, a difference of six respondents.

The Creole was the largest ethnic group represented. Despite this, there was a significant number of respondents who stated that the Creole language is the language that they utilized for social communication and personal communication. Personal communication refers to the language utilized when speaking to friends and family. Social communication refers to the language the respondents utilize outside the context of family and friends. Eighteen respondents identified Creole as their official language. Of this 18, two people were of different ethnic groups who still identified the Creole language as their official language. Additionally, 38 respondents

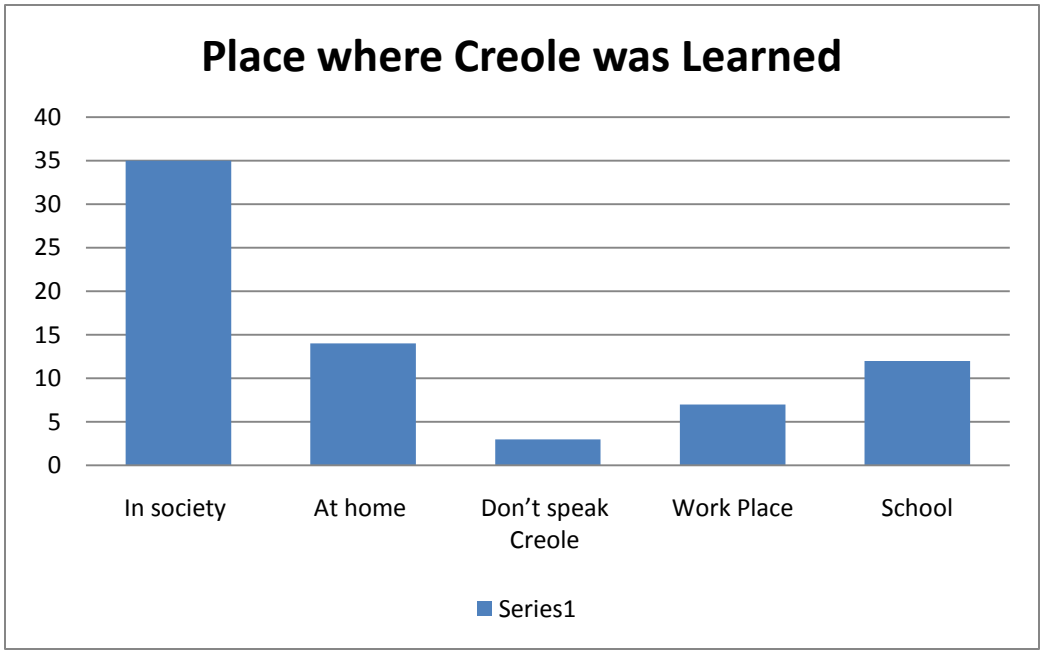
stated that they utilized the Creole language for social communication and 37 people stated that the Creole language was their preferred medium for personal communication.

Correlation

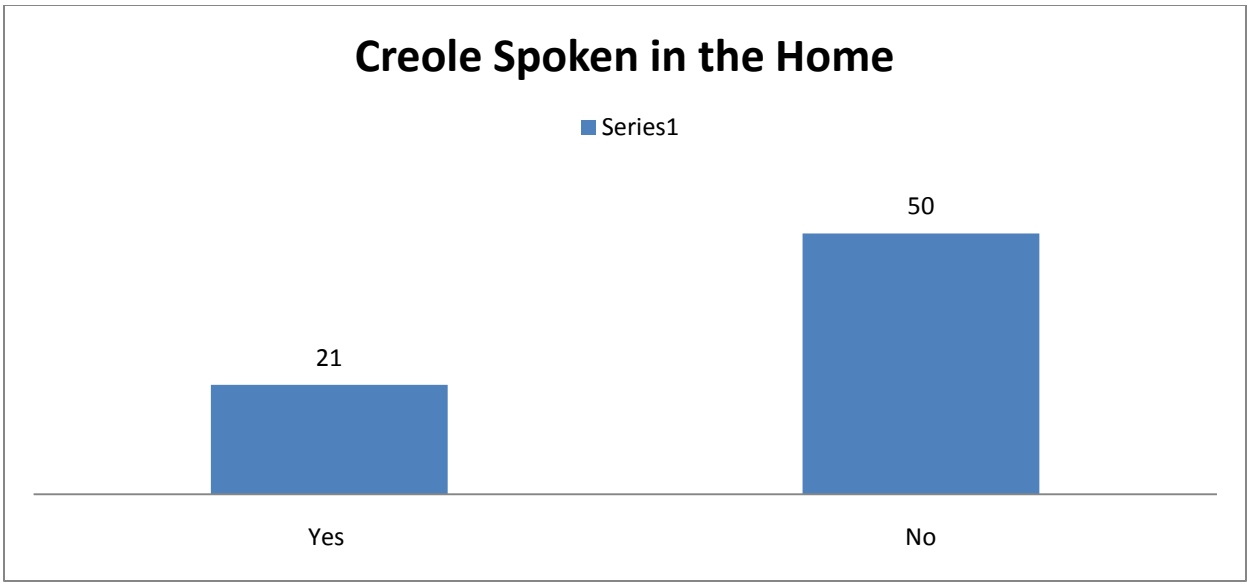
The majority of the respondents (29 people) were entrepreneurs such as taxi drivers, boledo vendors, fruit and vegetable venders, shop owners, and store keepers. These people are not required to speak to their customers in English, unlike people in the professional sector.



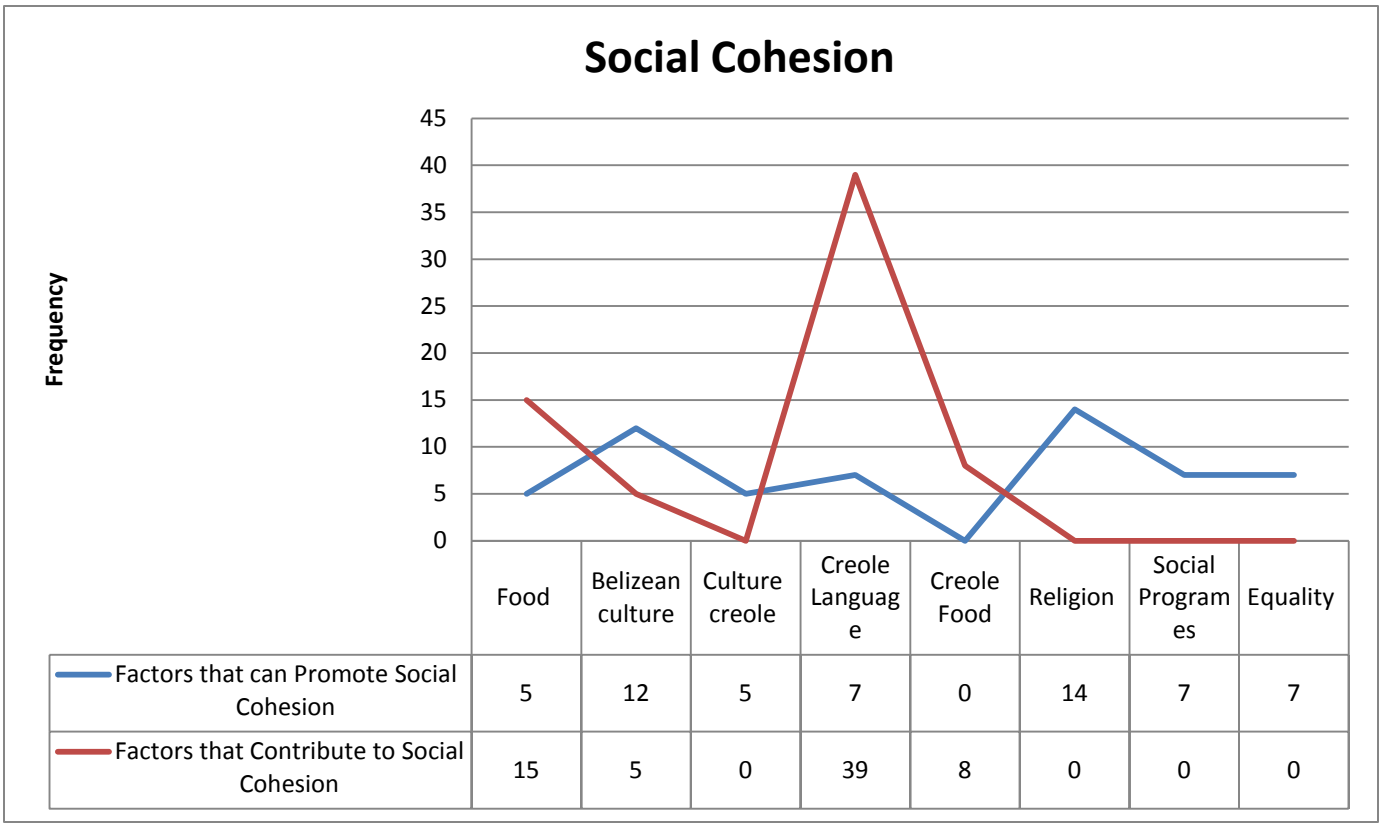
Fifty-eight respondents stated that they felt comfortable speaking the Creole language. Additionally, only 38 people stated that they utilized the Creole language for social communication.



Thirty-five respondents stated that they learned the Creole language in society. An additional 12 respondents stated that they learned Creole at school. Even though 17 people identified themselves as being ethnically Creole; only 14 respondents stated that they learned the Creole language at home. Lastly, seven respondents stated that they learned Creole at their work place and only three respondents did not speak Creole.



Fifty of the respondents stated that they were not exposed to the Creole language at home. Additionally, 21 respondents stated that their parents spoke Creole to them.



	Food	Belizean culture	Culture creole	Creole Language	Creole Food	Religion	Social Programes	Equality
Factors that can Promote Social Cohesion	5	12	5	7	0	14	7	7
Factors that Contribute to Social Cohesion	15	5	0	39	8	0	0	0

Thirty-nine Belizeans stated that the Creole language was the most significant factor that contributed to social cohesion in Belize. In addition to this, food was seen as the second most important factor that fosters social cohesion. Interestingly, the respondents identified religion to be the factor that could best increase social cohesion in Belize. The 'Belizean Culture' was identified as the second most important factor that would promote social cohesion. Equality among people, social programs and the Creole language were then identified as factors that could promote social cohesion. Also, 38 respondents stated that Belizeans were not unified.

DISCUSSION

Creole Language and Social Cohesion

The results of the research confirmed the hypothesis: the Creole language is the most important factor responsible for creating social cohesion within the post-independence society in San Ignacio and Santa Elena. The Creole language was identified as the most important factor because it was recognized as the glue that united Belizeans by a majority of the respondents (49% or 39/79 interviewees). However, the research also revealed that the majority of the respondents (48% or 38/79 interviewees) did not believe that Belizeans are unified as a people or as one nation. Nonetheless, when asked what they thought could help foster social cohesion, only a few respondents (9% or 7/76 respondents) specifically identified the Creole language as a factor that could bring all Belizeans together. The most popular factors identified by respondents that could foster social cohesion of the diverse Belizean ethnic groups were religion (18% or 14/76) and Belizean culture (16% or 12/76). There was not a clear consensus in stating what was meant by the term "Belizean culture". It would be useful to conduct further research on how Belizeans define "Belizean culture."

Another important result related to the confirmation of the hypothesis that 37/79 respondents (or 46%) utilized the Creole language during personal communication, defined as communication that occurs between the respondents and their family and friends. This finding is significant because only 17 of the 79 respondents (21%) were Creole. Yet, a majority of the interview population (48%) used the Creole language during personal communication. A similar finding was unveiled when it was discovered that 38/79 respondents (48%) utilize the Creole language to communicate to others in contexts outside of family and friends (termed as social

communication). Again, this finding is significant because only 17 of the 79 respondents (21%) were Creole.

More evidence gathered from the research to support the hypothesis was tailored in the question that asked respondents whether or not they felt comfortable speaking Creole. A majority of interviewees (75% or 58/77) felt comfortable speaking Creole. This research finding is significant considering the fact that Creole was the mother tongue of only 24% (or 18/77) of the respondents (all of which, except for one, were Creole). Upon reflecting on the majority of the other respondents (i.e. Mestizos, Mennonites, Asians, East-Indians, Maya, etc.), it was discovered that their ethnicity directly correlated with their official language. In other words, for the majority of cases, if a person was Maya, there was an exceptionally high likelihood that he or she would have listed Maya as his or her official language. An implication of this correlation is that it reflects the common assumption among many Belizeans that if one claims to be of a certain ethnical heritage, he or she is expected to speak the language associated with that ethnicity. Additional evidence that supported the hypothesis was gathered from the observation that entrepreneurs typically used the Creole language for social communication because their occupation did not make it mandatory for them to use English, unlike professionals in the fields of banking, for example.

Post-Independence Immigration and Social Cohesion

The primary way in which immigrants become "Belizeanized" is by learning the Creole language. This is evidenced by the fact that the East Indians and Asians who have been living in Belize for the past 10 to 15 years understand and speak the Creole language. In addition, 49% or 35/71 people learned Creole on the society. This is significant because it shows that people who are not native speakers of the Creole language, and who have immigrated to Belize, learn the language in the society because they interact and/or are regularly exposed to Creole speakers. Another, though much less significant factor contributing to the learning of the Creole language by immigrants is the school context. Twelve out of 71 respondents (or 16% of them) learned Creole in school because they interact with Creole speakers and are frequently exposed to the language. The least significant context in which non-native speakers of Creole learned the language was at the workplace. Nine percent or 7/71 respondents learned the Creole language at work. These respondents were limited to being shop owners or shop keepers like some of the Chinese and East-Indians. Again, these respondents were able to learn Creole, a language not previously known by them, through the interaction they had with Creole-speaking customers and perhaps even workers. In all three situations where immigrants learned the Creole language, it is obvious that they had to do so because of the language's utility. It served as an important way of communicating with others in the immigrants' specific environment outside the context of the home, whether it was in society, at school or in the workplace.

Another important point that surfaced from the research results concerning post-independence immigration and social cohesion is that an overwhelming majority of the respondents, 70% or 50/71, stated that their parents did not speak Creole to them. A review of the respondents who provided this answer showed that this point almost guarantees that majority

of these respondents were not ethnically Creole. Part of the 70% consisted of all immigrants. Of the few local and immigrant respondents who did this not speak Creole, majority of them still understood the language. This was evidenced when the interviews were conducted in Creole and the majority of the respondents were still able to respond to the questions as a result of understanding the language. This point is considerably significant because it shows that the Creole language still acts as an important factor in the social cohesion of the post-independence Belizean society amongst those who are non-Creole speakers. The last point can be explained by the fact that a sufficient level of interaction can still occur between a Creole speaker and a person who understands Creole but does not speak it.

Conclusion

In conclusion, the Creole language is the most important element that fosters social cohesion within post-independence San Ignacio and Santa Elena because it allows various ethnicities to communicate and interact with each other in a social setting. Other elements of the Creole culture, such as rice and beans, may seem to promote social cohesion because it is consumed nationwide. However, the consumption of rice and beans, or other foods, do not necessarily foster interaction between different ethnicities at the level that the Creole language does. Therefore, social cohesion through the food medium is only superficial. Additionally, music and dance is a small factor for social cohesion because all Belizean ethnicities cannot unanimously identify one national music or dance that would satisfy majority of Belizeans from various ethnic groups. As a result, elements such as food, music and dance only succeed in providing Belizeans with a sense of identity, which is only a small part of one of the five dimensions of social cohesion. On the other hand, the Creole language, through speaking and/or understanding, gives the Belizeans of San Ignacio and Santa Elena a sense of belonging (including a shared value of the importance of the Creole language, providing a sense of a Belizean identity and commitment to utilize the language) and fosters a high level of inclusion and participation because of the way it is learned (i.e. in school, the workplace and in society). However, more research needs to be done to assess whether the Creole language promotes recognition (respect and tolerance of other ethnicities) and legitimacy (with regards to institutions) in San Ignacio and Santa Elena. Nonetheless, our research demonstrated that the Creole language is the most important factor for social cohesion (compared to music, dance, and food) among Belizeans of San Ignacio and Santa Elena because it fosters majority of the essence of social cohesion, as defined in the abstract.

Recommendations

Call for Further Research

Fourteen respondents identified religion as a factor that could promote social cohesion. Further research can be done to unravel why people think religion could promote social cohesion and maybe even uncover whether majority of the respondents identify a particular religion that could foster social cohesion. Many of the respondents (12/76) also stated that the 'Belizean Culture' can help promote social cohesion. However, For the purpose of clarity, it would be useful to conduct research in order to identify what Belizeans consider is the 'Belizean Culture.' Socio-cultural paradigms such as social cohesion must be viewed in a holistic manner. Identifying the most important factor for social cohesion, which we found to be the Creole language, is only a small fraction of the overall goal. The possible supporting factors for social cohesion that were identified by our respondents (social programs, equality, Creole culture, and food) are just as important in promoting nationhood as the underlying factor.

The Creole language was identified as the main factor for social cohesion in the twin towns of San Ignacio and Santa Elena. It would be prudent to expand the scope of the research to the entire country in order to see if the Creole language would also be identified as the most important factor for social cohesion in Belize since independence. It is of national priority to unfold what brings us together as Belizeans because it would strengthen our multi-ethnic and multi-cultural society and also enable us to move forward as a young nation.

Additional Community Activities

The Houses of Culture fall under the supervision of the Museum of Belize (MOB) and under the larger umbrella of the National Institute of Culture and History (NICH). They are tasked with promoting and upholding the culture in their respective areas. There are currently

four Houses of Culture in the country: the Benque House of Culture, Banquitas House of Culture, the Government House – House of Culture and San Ignacio and Santa Elena House of Culture. Community-oriented activities, such as sporting events, music programs or cultural fairs promoted through this medium can help to foster interaction and communication between the diverse ethnicities in San Ignacio and Santa Elena. This would provide an environment where the Creole language, already predominately spoken, would be used as the main means of communication. Thus, the Creole language can promote social cohesion (particularly the dimensions of belonging, inclusion, and participation) without being a focal point of the community activities.

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APPENDIX

Interview Schedule

Question 1	-Weh da fi yu ayj?
Question 2	-Weh da fi yu kolcha?
Question 3	-Weh da fi yu ofishal langwij?
Question 4	-Weh yu liv ahn how lang yu liv deh?
Question 5	-Weh kain a werk yu du?
Question 6	-Weh lanqwij yu taak moas da yu week?
Question 7	-Weh langwij yu taak moas wen yu noh di werk (laik wen yu goh da shap ahn soh)?
Question 8	-Yu feel komfatabl di taak Kriol?
Question 9	-Da wat bring wi tugeda az Bileezyans? (Options mentioned: Langwij, food, kolcha, notn)
Question 10	-Yu tink dat taakin Kriol help di Bileezyan sosaiyati een a way?
Question 11	-Yu tink dem shuda teech Kriol eena skool?
Question 12	-Wai nat?
Question 13	-Weh yu tink cuda help bring wi tugeda as Bileezyans?
Question 14	-Yu tink dat Bileezyans deh unified?

Question 15	-Weh yu laan fu taak Kriol?
Question 16	-Yu parents mi taak Kriol tu yu?
Question 17	-How much pipl mi taak Kriol bifoa indipendens? (Kriol pipl, evribadi, nobadi, etc)?
Question 18	-Yu see wahn chaynj afta indipendens/
Question 19	-How moch pipl mi taak Kriol bifoa indipendens?
Question 20	-Yu see wahn chaynj afta independens?
Question 21	Eena yu vyooz wat kain a werk di Kriol langwij do fu shape up Bileez afta independens?
Question 22	Yu tink dat di Kriol langwij help fu shape up di difrant kolcha eena Bileez?

Consent Form

March 2011
Survey Consent Form

We are anthropology majors at Galen University. We are conducting a research project as a part of a research competition hosted by the Institute of Social and Cultural Research (ISCR). If you are at least 18 years old, you are eligible to participate in the survey.

The survey involves answering some general demographics questions and some questions about your views on the Creole Language. The survey takes about 8 minutes to complete. The purpose of the survey is to help us understand what fosters social cohesion in Belize. Your participation is completely voluntary, and your responses will be completely anonymous. The data I collect will be analyzed at the group level only. You do not have to answer any question you'd rather not answer. There are no consequences if you decide not to complete the survey.

If you do not want to complete the survey, you can indicate this at any moment.

This course project is supervised by the course instructor, Ms. Sherry Gibbs. If you have any questions about the assignment, you can call Ms. Gibbs at 8243226. This project has been approved by the Institute of Social and Cultural Research (ISCR).

Thank you for your participation.

Sincerely,

Galen University Research Team