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Language and Literacy Teaching for Indigenous Education: A Bilingual Approach. By Norbert Francis and Jon Reyhner. Clevedon, England: Multilingual Matters, 2002. x + 262 pages. \$119.95 cloth; \$49.95 paper.

Norbert Francis and Jon Reyhner set an ambitious set of tasks for themselves in this book. The authors provide an overview of the state of the indigenous languages of the Americas, a summary of several initiatives in bilingual education, a comparative assessment of numerous options for curriculum development, classroom materials, and pedagogical strategies including immersion, a focused discussion of literacy, and a chapter on assessment. Both descriptive and prescriptive, the book seeks to reach a variety of professionals and community members interested in language education for children in indigenous communities: teachers, teacher-trainers, scholars of indigenous language and education, and community activists. The book is probably most useful, however, for educators involved in administration or curriculum development of language programs in indigenous communities. Although the focus here is on the Americas, the points made and the models suggested have the potential for broader application.

The book argues that bilingual education will have positive effects not only on the self-esteem and cultural retention of students but also on their conventional academic performance in the national language. The authors make a useful distinction between additive bilingualism, in which the child's second language is developed while the first language is maintained or strengthened, and subtractive bilingualism, in which the second language essentially replaces the first. Additive bilingualism, the authors argue, will achieve positive results on all fronts: academic achievement on the part of students, literacy in both the indigenous language and the national language, and most importantly, student retention. By strengthening indigenous languages, additive bilingualism preserves a wealth of valuable resources, for both the native speakers of these languages and for others who are enriched by studying them, hearing them spoken, and experiencing their associated linguistic cultural forms—narratives, poetry, songs, jokes, communicative events, and so forth. The authors specifically advocate a bilingual approach in which students learn important concepts in their first language until their second language is strong enough to serve fully as an educational medium, rather than total early immersion in the second language.

The book disagrees with the notion that orality and literacy are two distinct or opposed modes of language use—a challenge that carries a number of pedagogical implications. They point out the many ways in which oral traditions from the indigenous language speech community can not only prepare students for literacy but also lay the foundation for the development of a general package of critical thinking skills summarized as cognitive academic language proficiency (CALP). They stress the importance of strengthening and restoring traditional forms of discourse, not just indigenous languages in general. The authors illustrate this point with a helpful extended discussion of using specific coyote narratives to support the development of CALP.

The book considers both situations in which students' first language is an indigenous language and those in which it is what the authors term a "national language." In the latter cases, community members might seek bilingual education not because their children lack the linguistic ability to function in the dominant society, but in the interests of linguistic and cultural maintenance or revitalization. Clearly, there will be a wide range of community and individual proficiency in the respective language types.

The authors generally consider these situations together, making observations and recommendations that apply to both. Although they point out some of the implications that these two kinds of situations raise, the discussion seems most relevant to cases in which students fluent in an indigenous language are challenged to learn the national language in formal academic situations, or situations in which students strengthen their command of an indigenous language with support from a strong indigenous language speech community. However, other types of bilingual educational contexts will clearly present different challenges to educators and to communities.

The authors argue convincingly that the acquisition of national language fluency and literacy benefits indigenous communities for economic and political reasons. At the other end of the spectrum, the reasons why an indigenous community in which native language fluency is the norm would benefit from bilingual education aimed at revitalizing an indigenous language are different, and might be more controversial within the community itself. Will the benefits the authors (and others) attribute to bilingual education, such as greater academic performance, also apply to situations in which a national language-fluent child learns an indigenous language, perhaps not to the level of fluency? Many communities facing this kind of situation will lack the array of teaching and support personnel that would seem necessary in order to implement the book's suggestions, nor the kinds of institutions described in it. In fact, many communities in the United States do not integrate indigenous language programs into the community's main school system on a large scale. Communities undertaking such small-scale educational efforts might be confused by the authors' assertions that "there is no one-to-one correspondence between stages of language revitalization and pedagogical approaches" and that "teachers should be guided by what kinds of learning task are appropriate for each child." The authors suggest that one of the advantages of indigenous language, as opposed to national language, immersion, is that the language can be reinforced at home. What will be the consequence if the indigenous language cannot be reinforced at home, as must so often be the case when communities struggle to revitalize endangered languages? These questions and concerns do not represent any failing of *Language and Literacy for Indigenous Education*; rather, the book does us a service by pointing us toward these issues which need to be addressed in more specialized work on education for language revitalization.

Linguists and anthropologists might wish that the book had focused more attention on illustrations of potential grammatical and semantic differences between indigenous languages and national languages and the implications of these differences for language education. As the authors emphasize, it's

impossible to offer universal characterizations of the indigenous languages of the Americas. However, since the national languages in question are small in number and closely related, it might be possible to offer illustrations of how American indigenous languages and this small group of European ones differ from one another phonologically, grammatically, and lexically. Examples of such differences and suggestions for dealing with them in classroom situations and materials would help non-linguist teachers grapple with extensive and multifaceted structural differences between unrelated languages.

The authors devote considerable attention to the ways in which communicative practice might differ between native speakers of the national languages and native speakers of the indigenous languages. For example, while cautioning the reader against overgeneralization and the characterization of Indian students as “exceptional,” the authors offer a helpful discussion of how a clash of communicative interaction patterns might interfere with question-answer patterns designed to elicit student knowledge in a specific cultural context. The authors do an excellent job of discussing complex patterns in the linguistic division of labor between indigenous and national languages, and they urge their readers to look beyond “diglossia” for models of these relationships. They also present a sensitive and enlightening account of *nepantla* (from Náhuatl), a stressful liminality in which communities and individuals in language contact situations may find themselves.

The book contains useful maps showing where indigenous languages have been and are spoken and helpful figures and tables illustrating key concepts in the book, such as the features of Language Learner Sensitive Discourse, a register the authors recommend to language teachers. Non-academics and students will also find the extensive glossary (well keyed to the text) useful. Francis and Reyhner provide clear and detailed explanations of essential terms for using the vast available literatures on indigenous language use, bilingualism, literacy, and the relationships of all of these to culture. For these reasons, the book will serve as a valuable shelf reference volume for readers with related interests. Although not extensive, the sample teaching materials and coyote narratives (in English) in the appendices help to illustrate some of the book’s recommendations. These texts, along with quotes from indigenous language works interspersed throughout the book, help to make this a reflection of indigenous perspectives on language and education, as well as a presentation of educational perspectives on the needs of indigenous communities.

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The Little Water Medicine Society of the Senecas. By William N. Fenton. Norman: University of Oklahoma Press, 2002. 209 pages. \$39.95 cloth.

In this volume, William Fenton has produced a masterful text that is at once both a primary and a secondary document detailing the origins, history, and