Dual Language and Immersion Researcher Convocation

Indigenous Immersion Research Overview

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What do we know about program design?
Program Design and Implementation

• Immersion schooling a part of language revitalization
  Response to colonialism, especially boarding schools and settler colonialism

• Intergenerational transmission (Fishman, 1996) and revernacularization (Wilson 2006).

• Community building, community healing
Program models
• No evidence of one model of immersion
• Navajo started as bilingual (1966), 74 bi-lingual programs (McCarty, 2008; Spolsky, 1974)
• Master-apprentice for adults and smaller languages
• Explosion of programs and schools based on Maori and Hawaiian models

For example: Blackfeet, Mohawk, Cherokee, Ojibwe, (Alaskan, no lit found).
Research Questions: Program Design and Implementation

• Should some of the Cherokee, Hawaiian, Maori research studies on language acquisition and academic achievement be replicated?

• Little is known outside of Hawaiian and Māori context about revitalization as connected to immersion, that is, how does immersion as a strategy for revitalization work?

• Hawaiians found between 1990-2000, Hawaiian use in the home grew from 14,315 to 27,160 or a 90% growth in 9 years. Peers used Hawaiian among themselves as social language (Wilson & Kamanā, 2011).

• Although immersion is priceless, little is know about the cost of immersion and whether it can serve the entire population or only a small percent.

• Can immersion-like experiences be applied in informal non-school settings serving adults and other language learners?

• What about Urban (US) populations with more than one language?
Cultural identity
What do we know about cultural identity in indigenous immersion schools?

• Strong and positive effect on identity
• Broader effects, ripple effects
• Culture identity and culture are so deeply intertwined with languages, schools are indigenous knowledge and creation

TENSIONS:
• Academic achievement (western) and indigenous knowledge
• Teacher certification
• Assessment (afternoon session)
Cultural identity

• **RESEARCH QUESTIONS:**

• What are deeper ways to understand and analyze culture in language? (e.g., participant structure, cognitive tasks)

• What are ways of thinking about culture (theory) that could advance the idea of culture in and through language? (e.g., the process for construction of new words in indigenous languages)

• What do the fields of Indigenous ecological knowledge (IEK) and Indigenous knowledge construction in immersion schools have to say to each other? Why is there such a persistent gap between the two?
Miigwech biizindawiyeg!

Paintings by Annette Lee