Ga-wiijiwaanaa
Nenboozhoo

Walking and talking with Nanabush
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Language Instruction

- Cultural base for Language learning + Teaching
- Goals of Language programs
- Typology of language materials
- Typically teacher based (passive)
- Switch to learner based (interactive)
- Language fun by playing with word
Language Teaching Methods

Product Oriented
Structuralist/ Grammatical
- Synthetic: “gradual accumulation of parts until the whole structure is built”
- Focus on form and function of language
- Four skills: Reading, Writing, speaking, & listening
- Technical skills
- Linguistic structures
- Passive
- Recite/ Rote

Process Oriented
Cognitive / Communicative
- Antithetical (Opposite)
- Four organizing Principles: Focus, selection, subdivision & sequencing
- Stresses learner’s experience & awareness of learning
- Interpretation and expression of meaning
- Self-expression/ development
- Problem posing
- Interactive
Process Orientation - Hebert

- Incorporates Four “R’s”
- Reflection: by both student and teacher
- Richness: in variety of experiences, situations, forms, tasks,
- Recursiveness: returning repeatedly to similar concepts & Principles but w/ critical reflection “beyond simple repetition”
- Rigour: Constantly calling into question basic values, assumptions, and biases within learning situations
Cultural Integration

Figure 3.1. Levels of Integration of Ethnic Content (from: James A. Banks, *Multicultural Education*, 1989:192)
Arlene Stairs 1995

The cultural basis of learning and teaching in Native education

- Limited cultural inclusion
  - Native language
  - Native language +

- Cultural inclusion
  - Native language
  - Native language +

- Narrow cultural base
  - Ecological context
  - Content material

- Expanding cultural base
  - Social process
  - Ecological context
  - Content material

- Broad cultural base
  - Cognitive process
  - Ecological context
  - Content material

Native cultural inclusion

(Native language inclusion
  - Native language base)
Limited Cultural Inclusion or Cultural Inclusion?

- Bare minimum Language is taught
- Next content is added
- O’ Canada, Twinkle, Twinkle Lil’ Star
- Aki ekwaag nimbishinawishin, nimbishinawishin saa.
- “From the ends of the earth do I come with the sound of my rattles, saa Other translations of the song would be: “From the beginning of the world has the sound of my voice been heard; From the ends of the earth is the sound of my coming.” The second rendition is preferred to the first, but the one given in the story is preferred to all.
Narrow Cultural Base: Ecological Context

- Mii sa niijii, i’iw ge-izhi-ozhitooyang ge-izhiwebak, minik ge-akiiwang, gakina gegoo giga-ozhitoomin

- Therefore my friend, we are now to create what shall exist as long as the world lasts; everything now do we make – Nenaboozhoo to his younger brother
Expanding Cultural Base: Sociological Context/social process

- Nenboozhoo ‘Our Great Uncle’ N-zhisheninaa
- Nwiiji-saziikzi,
- N-shiimedig, ndoozhim
- Version of origin of clan system
- Tries to marry his daughter
Broad Cultural Base: Cognitive Process

- Right Brain: artistic ability, visual + audio, intonation, contextual
- Left Brain: Linear, grammar, vocabulary, literal
- Verb-based/ noun based
- Agglutinative: gii-bi-tkambowewag, gii-ni-swebowewag, gii-bmi-tkambizo
- N-mna’aa, nzagswe’aa
Hebert quotes from RCAP

- What is accepted for second language approaches is that cultural content is an inherent part of the program.
- [certain programs] the relationship between language and culture has followed the evolution of language teaching, focusing on linguistic or grammatical aspects, then on cognitive dimensions.
- “The philosophical & goal statements tend to focus primarily on personal and socio-cultural development, whereas the language aims and objectives tend to have a technical focus, in that they are skills, product & structure oriented.”
Geyaabi bebaa-ndagkenjigeyaan

- **Combining the oral and the written**
- **Utilizing historic Ojibwe texts**
- **Land as history book**
- **Learning Anishinaabe names, songs, aadzookaan, aansookaan**
- **Listening to elders and participating**
- **Making curriculum affective - connections**
Legend, Land, Language

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